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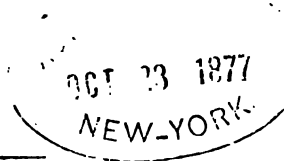
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CHARITY COVERING A MULTITUDE OF SINS.

BY THE REV. T. GRANTHAM, B.D.,
*Rector of Bramber-with-Botolph, Sussex, and late
Fellow of Magd. College, Oxford.*

No. I.

THERE is no case in which sobriety of judgment is more necessary, or can less safely be dispensed with, than in the interpretation of the scriptures, since there is none in which the consequences of error are likely to be so fearful. In the sacred writings there are, confessedly, many passages which appear to have what may be called an opposite and contradictory aspect; and, were we to take one set of these passages, and, without comparing scripture with scripture, to reason upon them as our imagination or prejudices may direct us, there is no knowing into what erroneous paths we may be led. To explain my meaning by an example: we read in the commission which our blessed Saviour gave to his disciples, to go and preach the gospel to all the world (as recorded by the evangelist St. Mark, xvi. 16)—“He that believeth and is baptized shall be saved, but he that believeth not shall be damned;” and in the description which, in the gospel of St. Matthew, our Lord gives of the day of judgment (xxv. 31-46), we find eternal happiness and eternal misery made consequent upon acts of benevolence to our fellow-creatures. Now he, who should interpret either of these passages so as to militate against the other, would be giving a meaning which the general tenor of scripture would not bear him out in, and would be inculcating doctrines in the

highest degree prejudicial and dangerous; the true solution being simply this—that, in the one case, our Saviour attributes salvation to the principle—in the other, to the effect. In his commission to his disciples he refers to faith, the source of every Christian grace; in describing for our instruction the solemn transactions of the last day, he makes it consequent upon active benevolence, which, if carried to the extent, and arising from the motives there described, would most unequivocally prove to his disciple that he was in truth a real believer. The true way, in short, in all cases, of solving scripture difficulties, is to give to every declaration of God its proper force, and then to mark how one truth is really subservient to others, to which at first sight it may seem opposed; for, whatever apparent opposition there may be between one part of scripture and another, it will be found upon examination that, like the wheels in an engine, though apparently counteracting each other, they in reality all tend to one common end: and, however difficult a task it may be to explain and reconcile all seeming discrepancies, and to attain a clear and just knowledge of the inspired volume; yet, if we, like the Bereans, diligently search it, we may confidently hope, by the influence of the Spirit, to be guided gradually into all truth.

The mischief arising from the neglect of some of the obvious rules necessary to be observed in scripture interpretation, may be seen in the comments made on the words at the head of this paper: few passages of a plain practical nature seem more frequently to have been misinterpreted. Writers of some cele-

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brity have given to them a meaning foreign to the mind of the apostle, and not consonant, I conceive, with the general tenor of scripture; and numbers, following their interpretation, and limiting the charity of which the apostle speaks to partial benevolence, have been encouraged to neglect Christ, and to continue impenitent in their sins from a vain hope that, for the sake of these their alms-deeds, they should be pardoned.

It is my purpose in the following paper, to endeavour to ascertain the meaning of the apostle's words, and to enlarge somewhat upon the important duty they enjoin.

I. With regard then to the meaning of the apostle's words, I will attempt to fix it by considering them with reference to other passages of the sacred volume. The only passage in the New Testament which bears any very strong resemblance to this of St. Peter, is one in the epistle of St. James, where we find the same reason assigned as an inducement to animate us in attempting the recovery of those of our brethren who should run into dangerous heresy, or fall into sin. "Brethren," says the apostle (St. James v. 19, 20), "if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Now, though these passages may throw a certain degree of light upon each other, they would not of themselves enable us satisfactorily to determine the sense of either; but, if we turn to the book of Proverbs, from the Hebrew text of which the words of the apostle are a close translation, the difficulty immediately vanishes, as the connection in which they are there placed confines them to a particular sense*.

We read in the 12th verse of the 10th chapter of the book of Proverbs, the latter clause of which is clearly quoted by both the apostles—"Hatred stirreth up strifes; but love covereth all sins." Now this passage can mean nothing else than this—that, where hatred prevails in the heart, every trifle excites contention; but that, where love reigns, mistakes and offences will be either overlooked, meekly endured, or speedily forgiven. What then is the meaning which we must give to the apostle's words? We must not surely say with Dr. Whitby—"Charity shall cover the multitude of sins which you may have been guilty of in the time of your enmity to Christ and his servants, or those manifold

infirmities you may have committed in building hay and stubble on the foundation, to your own great hazard;" nor with bishop Atterbury, on St. James—"That the covering a multitude of sins includes also, that the pious action, of which the apostle speaks, engages God to look with greater indulgence on the character of the person that performs it, and to be less severe in marking what he has done amiss:" but we ought rather to consider the second meaning which Dr. Whitby gives, as the only one which the words really have, and therefore the only one which should ever be given to them—"Charity covers the sins of others; preventing them by patience, not taking notice of them when committed, and concealing them from others." Or, to explain the apostle's meaning more fully—as the love of God in Christ covereth the multitude of the sins of believers from his sight, so ought they to cast the mantle of love over the number of faults into which their brethren would fall in their conduct towards them, and thus hide them from their eyes, by forbearing and forgiving one another, even as Christ had forgiven them. In perfect harmony with which, we find St. Paul saying of the same grace—"Charity suffereth long, and is kind—thinketh no evil—beareth all things—believeth all things—hopeth all things—endureth all things." To suppose that charity or love will so cover or make amends for the multitude of the man's sins who exercises it, as to induce God to forgive them, is doubtless totally subversive of the whole gospel; for, "if righteousness come by the law, then Christ died in vain." Not that I believe that those, whose interpretations of this passage I dare not follow, had any intention of advancing a doctrine so inconsistent with the general tenor of scripture; but all would be ready to allow that it is an interpretation which numbers have thus perverted and wrested to their own destruction*.

Before I proceed to consider the apostle's exhortation, I will briefly advert to the similar passage of St. James, the sense of which, as it is not so strictly parallel, cannot be so decisively fixed by the book of Proverbs, but which, I imagine, other considerations will make sufficiently clear. The words of St. James are as I have previously quoted them—"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins:" the latter of which words Drs. Wells, Whitby, and

* I call the apostle's words a translation from the Hebrew rather than a quotation from the Greek, as the septuagint version—at least our present text of it—not clearly expressing the meaning of the passage, St. Peter does not quote from it, but gives us the plain meaning of the original.

* In the review of "Lord Dudley's Letters," in the *Quarterly Review* for last December, there occurs the following sentence—"We conceive that such liberality is close akin to that charity by which a multitude of sins will be covered."

Hammond (as quoted in the bible published under the direction of the Society for promoting Christian Knowledge), would consider to refer to the sins of the person that converts, and not to those of the person converted; or, in other words, that a man's praiseworthy conduct in this respect, would be an atonement for his other sins—an interpretation which I believe a slight consideration of the passage will shew to be untenable in itself, if the doctrine inculcated were as scriptural as I conceive it to be the contrary. The word translated "hide" here, is the same as that in the epistle of St. Peter translated "cover," namely *καλύπτω*, which, as well as the corresponding Hebrew word (*Kissah*), is constantly used in the sacred volume in connection with *ἀμαρτία*; and when thus used it means, when God is the agent, to pardon or forgive—when man, to cloak or extenuate his own sin, to pass by and bury in oblivion the sins of others: but neither is *καλύπτω* in the septuagint version, or the Hebrew word (*Kissah*), which it translates, ever used in the sense of atonement or hiding from the sight of God. If the use of these words has been correctly stated—and upon this point every one may, without difficulty, satisfy himself—it would seem decisive against the sense I am opposing. The argument, by which Dr. Whitby would support his interpretation, namely, that the second clause would otherwise be included in the meaning of the first, is not one which will have much weight with any one acquainted with the language of the sacred volume; and of the texts adduced by Dr. Hammond, as containing a similar doctrine—one of them, taken from the 27th verse of the 4th chapter of the prophet Daniel, where he exhorts Nebuchadnezzar to "break off his iniquities by shewing mercy to the poor," means no more than—"Shew yourself a true penitent, by ceasing to do evil and learning to do good;" and the other, taken from the 3rd verse of the 12th chapter of the same prophet—"They that turn many to righteousness shall shine as the stars for ever and ever"—though it encourages to the same duty as St. James in this passage, yet certainly does it upon grounds very different from that of having their own sins on that account forgiven. "On the ground indeed of this explanation," to use the words of a modern commentator, "we might consider that, had we a certain quantum of pious acts, we might have all the sins of our lives forgiven, independently of the sacrifice of Christ; for, if one pious act can procure pardon for a multitude of sins, what may not be expected from many? If, in short, we teach that something besides the blood of the covenant will render God propitious to man—if we allow

any thing to cover our sins beside the mercy of God in Christ Jesus, we shall err most dangerously from the truth, and shall be guilty of maintaining that most unscriptural of doctrines, that the gift of God can be purchased by our imperfect acts of comparative righteousness."

Biography.

ANDREW SALL, D.D.*

THE crafty and subtle policy of the Romish church in general, and of the society of Jesuits in particular, has been so often adverted to in the pages of this magazine, that it is needless in this place to enter into details. It is one advantage, however, arising from the effrontery with which popery has, of late years, raised its head amongst us, that it has brought before the public many documents respecting individuals previously little known as champions of the truth, who had been blinded by popish superstition; and has caused many valuable works to issue from the press. This must do good. It must enlighten men as to the knowledge of a system of which they were contented to remain ignorant, and even inclined to palliate some of its enormities; for it has been well observed—"That it is a characteristic feature of real excellence, to improve upon acquaintance; but there is something so intrinsically bad about popery, that the more intimately we become acquainted with its genius, the more atrocious and diabolical it appears." These remarks fully apply to the case of the subject of the present memoir, and whose name is probably unknown to many of our readers.

Dr. Sall was born in the vicinity of Cashel, where his father had settled in the reign of Elizabeth. After having studied for some time at St. Omers, he was transferred to Valladolid, in Spain, that he might become conversant with the rules and institutions of the Jesuits. He now made great progress in study, and promised fair to become an able advocate of their cause. He became distinguished as a theologian—was appointed successively reader of divinity at Pampluna, professor at Tudela and Valencia, rector of the Irish college, and lecturer of controversial divinity at the university of Salamanca. Other honours of the highest kind, with various privileges, were conferred upon him. It was at this period that the services of such men were deemed as likely to be of vast importance, and in his native country it was thought his aid would be invaluable. The situation of the Romish church in Ireland was peculiarly critical. A loyal remonstrance had been drawn up by Richard Belling, and many influential papists, declaring their willingness to adhere to the king (Charles II.), and

* The reader is directed to "The True Catholic and Apostolic Faith maintained in the Church of England," by Andrew Sall, Doctor in Divinity, &c., &c. A new edition, revised and edited, with a memoir and notes, illustrative and biographical. By the rev. J. Allport, minister of St. James, Birmingham. London: Whittaker; Simpkin and Co.; Hamilton and Co. Nottingham: Dearden. 1840. 8vo. pp. 464. Much as we are inclined to value this work, and to recommend it to notice, we cannot but regret that the editor should have undertaken to correct what appears to him a ruggedness in Dr. Sall's style. Nothing is more important than that new editions of old works should issue *unmutilated* and *uncorrected*—nothing more dangerous and unjustifiable than to alter the expressions of others. Such alterations often give an entirely different complexion to an author's sentiments. There are before us at the present moment copies of several works sent for notice, with *improvements*, which we confess we regard as nearly valueless in their present dress.—ED.

+ See "Protestants' Armory, being a collection of various writers on the church of Rome, chiefly designed to shew its apostolic, idolatrous, and antichristian character, compiled by a lay member of the church of England." London: Seeley and Burnside; Seeleys. It contains a great mass of most valuable matter. We cordially recommend it.—ED.

renounce the interference of all foreign power, even though the pope should excommunicate them. This, as might be expected, caused no small commotion at the Romish court. Cardinal Barberini sent a letter to the Irish nobility (8th July, 1602) to bid them "take heed of being drawn into the ditch by those blind guides who had subscribed to some propositions testifying their loyalty to the king, which before had been condemned by the apostolic see." After this, the pope's nuncio, at Brussels, July 21, 1602, sent them word how displeasing their remonstrance was at Rome; and that, after diligent examination by the cardinals and divines, they found it contained propositions already condemned by Paul V. and Innocent X. Under these circumstances, it was deemed expedient to send Jesuits to Ireland, and among these was Sall. On his arrival, he found the popish archbishop of Dublin (Talbot) had successfully opposed the remonstrants, who were excommunicated and banished. He was appointed to converse with, and to secure to the church, the popish nobility and gentry in Munster; and it was while staying in the house of a Roman catholic lord, that he was asked the question—"Whether he thought protestants could be saved?" Even while in Spain, he had maintained a thesis in the schools, that they could, and the same opinion he now gave; and he informs us, that in Spain he had many scruples as to some of the popish doctrines, which he felt assured were wholly repugnant to God's word; but these he smothered, partly through fear, and partly through doubt as to the possibility of the church and pope being fallible. But the change wrought in his mind cannot be better expressed than in his own words *—"Having arrived to this country, disputed often and closely of religion, with several persons eminent in learning and integrity, but principally with the most reverend father in God (and mine truly in Christ) his grace Thomas, lord archbishop of Cashel, present, who, mindful of the duty of a good pastor, did procure to bring into his fold this straying sheep, with an unspeakable constancy and indefatigable charity, suffering, for six years of continual battery, my obstinate resistance, till at last, by means of his solid doctrine, and of the example of his pious and upright life (to the glory of God be I permitted to say thus much here) the Lord was pleased to give me a more clear sight of the errors I was in; yet a full assent I delayed to give, partly fearing that the weakness I felt might be of my capacity, rather than of the cause I maintained—partly frightened with the confusions and dangers which I conceived might wait upon my deserting of the Romish communion, and so betook myself to a most diligent study of the case, leaving no stone unturned to quiet the trouble of my conscience, reading with indifferent eyes the best writers on both sides, and, though I heartily wished to find the cause I hitherto maintained, justified (for not to run into the terrible inconveniences which human considerations represented to me in a change); yet, assisted by divine grace, and taking for rule of my actions the service and will of God, and the interests of eternity, I resolved constantly to adhere to the party which, with better ground, could render me secure of this higher emolument; when, being in these considerations, there suddenly issued out our sovereign lord the king's proclamation for banishing the Roman clergy, wherewith I saw myself betwixt two extremities, either to continue farther in the country with my ambiguities in disobedience to my sovereign's commands, or to go into Spain, and there be forced to preach and practice doctrines that my conscience did not approve of; and, for a speedy resolution, after earnest prayer to God for the assistance of his divine light in so weighty

a matter, I penned down, for better consideration, the reasons I heard, read, and conceived, against the Romish tenets controverted. I also carefully perused, and seriously reflected upon, the thirty-nine articles, canons, and liturgy of the church of England; and, all well considered, I concluded the way of the church of England to be safer for my salvation, than that of the Roman church. Wherefore, I resolved to declare, as I do hereby seriously and in my heart, without any equivocation or mental reservation, in the presence of God and of this congregation, declare that I do give my full and free assent to the thirty-nine articles of the church of England, as holy and wise, and grounded upon the infallible word of God; acknowledging the Romish tenets against them to be false and superstitious, especially that of transubstantiation, as enforcing upon Christians a belief of monstrous miracles, repugnant to human reason, and not grounded upon divine testimony, nor necessary either for verifying Christ's words in the institution of this blessed sacrament, or for the effects of it; not for verifying the words, whereas Christ saith in the like tenor that he is the true vine, without real alteration in his person, or in the vine—not for the effects of the holy sacrament, Christ being able to annex unto the receiving of bread and wine what spiritual graces he pleaseth without alteration of the elements, as he doth afford the spiritual grace of regeneration in the waters of baptism without alteration in the substance of the water. And lest an imagination of some temporal or sinister intention, in this my declaration upon the present juncture, may hinder the spiritual benefit which souls may reap by it, I have grave testimonies to show, and have already shown them to my renowned lord archbishop his grace, which certify that I enjoyed in Spain—and may now enjoy with more advantage, going thither upon the account I was to go—such degree of honour and commodity as possibly I may not expect elsewhere; so, as looking upon a voyage thither, continuing my former profession, nothing occurred to my mind but pleasure, applause, and honour; and, turning my eyes on my present resolution, mountains of crosses and dangers did affright me. But in these perplexities I have chosen rather to suffer crosses here, with satisfaction of conscience, than to enjoy honours that other way, accompanied with the tortures of a checking conscience, and the unworthiness of a dissembling life."

On the 5th of July, 1674, he preached at Christ church, Dublin, before the lord lieutenant and council, on St. Matthew xxiv. 15—18; in which sermon he showed most forcibly and lucidly the anti-christian errors of the Romish doctrines*. Such a bold avowal on the part of Dr. Sall—for he had the degree of D.D. conferred upon him by Trinity college—as that already adverted to, drew down upon him, as might have been expected, the fury of his opponents. He says—"There was nothing that was bitter, nothing that was venomous and virulent, that they did not cast out against him; all said he was infected with heretical depravity; many declared he was nothing but a rank atheist." Having publicly renounced his errors, and conformed to the church of England, the pope, to induce him if possible to return to popery, assured him of absolution and entire remission if he would do so, but threatening him if he would not. Of this he took no notice, and accordingly was assailed by many writers, who applied to him the most opprobrious epithets. A specimen of one of these will show the spirit of his opponents—"The restless (page 17, &c.) and hellish labours of some pseudo-prelates, in compassing sea and land to make one proselyte, are very strange; whereas apos-

* See his declaration made in the church of St. John, in the city of Cashel, the 4th Sunday after Easter, May 17 (1674), present—the most reverend Thomas, lord archbishop of Cashel, and the right reverend Hugh, lord bishop of Waterford.

* This sermon was translated into French under the title of "Les Erreurs de l'Eglise Romaine refutées en un sermon, prêché le 5 de Juillet 1674, par A. Sall, traduit en François, par un ami de l'auteur."

tates, made their apostles, can be little purchase to protestants, and the loss of catholics much less, they having been twice dead and canker-eaten branches, that could produce no fruit while united to the stock, much less could they after their separation. Their endeavour is not to go far off, and convert pagans from the worship of dead idols to serve the living God, but rather to pervert illuminated Christians; to corrupt and evacuate the sovereignty of Christ's faith, by novel devices, foul lies, and forgeries, is their main ambition. The main reason that put the author upon the sudden contrivance of this small tract, was to give a seasonable check to the despicable malice, venom, and brawny-faced impudence of the renowned wight, vile apostate, and professed enemy to Christ—Andrew Sall; to dash back all his shameless and thundering brawling strains of profound and wonderful nonsense, in his late open, avowed, and dirty practices in Dublin and elsewhere—all no better stuff than old worn-out bold railings, and false ignorant accusations of superstition, idolatry, sacrilege, &c. &c. against the mother church. O wretched Andrew, it would have been more advantageous to you, to have your living body fastened to a rotten, putrid carcase, than to have your soul fastened to the darkness and loathsomeness of cursed heresy and apostacy. Now do consider the infinite advantages, prerogatives, and dignity of your former happy state, and compare it with your present deplorable, cursed, and most black condition. You were *vir apostolicus*—now *apostata*, *vili dictu*; before, a most resplendent star in the firmament of the true church—now, an obscure, dusky, and abominable *ignis fatuus*, leading yourself and others to the precipice of eternal perdition; before, a religious priest—now, an accursed Judas; before, conferring life and grace on others—now, you are left destitute of all life, and light, and grace, blessing and goodness; before, called by the hand of God to a most high saving dignity and honour—now, blindly fallen from that into the devil's jaws; before reputed an honest man, *questuosus mercator*—now, *fugitivus apostata et seditious sectarius fuctus*; before, raised from a Sall to be a Paul, a preacher of the word and penance—now, turned to be a Saul, a persecutor, and warring in a most furious manner against the heavenly witnesses of true faith, and so you are become a wretched, lying, vile protestant, wallowing, like a sordid, nasty, stinking sow, in the mire of liberty, libidinous lust, and pride, and concupiscence. Retire, retire, poor Andrew, to your interior man; have a care of your drooping soul—mind eternity."

Will it be believed that such foul expressions issued from the pens of those who could not but acknowledge, and who did, in their own writings, acknowledge that Sall's temper was most amiable—his learning most profound—his intellectual powers of the highest order—and his life one of great purity? Could such language have issued from a protestant pen? Verily, no. But, in the eyes of a slave of Rome, no sin is greater than that of casting off the chains of popish thralldom. Adultery, fraud, theft, murder, blasphemy, are innocent when compared to this. Hence, in every case where men have been brought to that liberty wherewith Christ maketh his people free, and delivered from the horrible pit and miry clay of Romish superstition, have they been represented in the most odious colours. Their characters have been vilified—their motives have been traduced. Crimes have been laid to their charge, of which they have been wholly guiltless. It is delightful to view such a character as Sall's; willing to undergo any persecution for the truth's sake, and without fear boldly to avow that he was brought from rational prayerful conviction to conform to the church of England.

Conformity to the doctrines and discipline of the church of England, on the part of those who have

been nurtured in the errors of the Romish see, should always be viewed with extreme caution—I will not say with suspicion, but with caution, lest any temporal circumstances may have led to the renunciation of former error; and the same remark applies with respect to the conformity of those who have been found as ministers in the ranks of dissent. It is a matter of great thankfulness, that amongst the efficient ministers of the church may be ranked not a few of the stock of Abraham—not a few once enthralled in the bondage of papal thralldom—not a few once under the almost equally degrading thralldom of protestant dissent: for it really matters but little, whether a man is under the fulminating power of the Vatican, and must cringe to papal power, or the more ignoble authority of a vestry of self-constituted deacons, whose nod must be attended to.

In the case of the subject of this memoir, it is quite clear that, in making a bold avowal of his adherence to the church of England, in a worldly point of view, Dr. Sall had nothing to gain and every thing to lose. He never married; which was a proof that it was not a desire to do so, which induced him to cast off the Romish yoke. And his subsequent conduct in the ministry, as a devoted protestant clergyman, shows how fully he acted from principle—how anxious he was to show himself a faithful, zealous, and affectionate pastor. In 1680, he thus writes from Cashel—"Since my last I have spent my time in preaching and catechising in English and Irish every Sunday in this city and country near it, when God was pleased to visit me with a dangerous sickness, of the country disease. I was given over for dead, but he has been pleased to restore me to my former measure of health. May it be to his honour and glory!"

Speaking of his opponents, to use his own language, he remarks—"They object to me, that I am the first of my family who has become protestant; and so was St. Paul the first of his that became Christian. If I am now in the right—as I am fully satisfied that I am—I heartily wish that my kinsmen according to the flesh would follow my example in examining the truth and adhering to it. They tell me I was unkind and hard-hearted, in forsaking my friends and kindred, in discomforting and offending many noble families at home and abroad, from whom I have received singular demonstrations of love and honour. None is more sensible of the hardship of that case than myself. To die effectively in defence of truth, never appeared to me so harsh as to be alienated from my friends, and to see their love turned into hatred; but all that, though heavy, I thought more tolerable than God's anger, which I was to draw upon me by working against my conscience."

It has been well remarked, that they who have once drank of the well-spring of the water of life will be the first to offer of its refreshing streams to their fainting and thirsty brethren. Of that fountain, Dr. Sall had drunk, indeed, to his soul's refreshment and health, and the effect was the ardent desire that the holy scriptures should be circulated among the Irish in their native tongue. He had felt the utter rapidity of that worship—to say nothing of its idolatry—where it was not conducted in language "understanded the people"—a mode of worship which he had been sent to his native country to defend. He felt the heinousness of the guilt in keeping the scriptures locked up as a sealed book, and was desirous of furthering the views of the truly excellent hon. Robert Boyle, in circulating these scriptures in the native Irish language. In this good work he was not a little discouraged, and not by the Romanists alone. Opposition met him from quarters where it was least to have been expected, and where certainly it ought not to have arisen, as had manifested itself some fifty

years before to the excellent bishop Bedell. "Certainly," it is well remarked, "there was not only the greatest cruelty, but the most inordinate absurdity, in the conduct of these churchmen, who accused and ridiculed the church of Rome for using prayers in an unknown tongue, and yet expected the Irish to come and hear them not only pray but preach in an unknown language—nay, who exacted by law a fine from them if they absented themselves from a service of which they understood not a syllable."

Touching the translation, Dr. Sall thus wrote to Mr. Boyle, from Christ church, Oxford, in 1678:—"Whereas you are pleased to give me leave to deliver my opinion touching your design of printing the New Testament in Irish, and how it may conduce to the conversion of these miserably deluded souls, I bless God for inspiring you with such holy zeal, and those that join you therein; and doubt not it may conduce highly to the glory of God, the good of men's souls, and the credit of our government. If the other prelates and pastors of Ireland did use such measures as the good archbishop of Cashel does (Dr. Price), by communing with the natives, and bringing them to hear and read the word of God; and specially, if in the college there was course taken for obliging or enticing such as expect to have orders to read and declare the holy scripture in Irish, for want of which I saw good men, in both kingdoms, give grievous complaint."

From Dublin he writes to Mr. Boyle, dated May, 1680:—"I am now to give you an account of my endeavours to concur with your most noble and holy zeal of bringing the word of God to the hands and hearing of this most miserably blind people. I conferred with the lord lieutenant (Ormond), my lord bishop of Meath, and with the provost of the college, and found all three most willing to concur in the matter. I doubt not to find the same inclination in my lord the primate, and other worthy persons; I hope it will raise men of good spirits to advance this work for the good of poor souls. I intend to set forth in three days for Cashel; there and elsewhere preaching in Irish. I will endeavour to prepare the way for the reading of your Irish testament*."

It pleased God, in the midst of apparent usefulness, to remove Dr. Sall from the turmoils of earth. He died April 6, 1682, about 70 years of age. There is a considerable discrepancy in the statements, as to his circumstances after his renunciation of popish error. According to one account, he never received any benefice in the established church, though appointed to the empty dignity of king's chaplain—this he ascribed, in a great measure, to Jesuitical influence—though promised promotion, not only by the lord lieutenant, but by the king.

On the other hand, Anthony Wood gives an entirely different statement. He says—"In the latter end of July, or thereabouts, an. 1675, Dr. Sall came to

* There is reason to fear, that not in Ireland alone, but even within the last half century many of the remarks set forth in Mr. Sall's treatise would apply with equal force to the state of the established church, in Wales. It is well known that some fifty years ago, there was, in the principality, the greatest difficulty in obtaining the scriptures. "When I was in Wales last," says Mr. Jones, of Crenon, in a letter dated Nov. 1791, "I heard a great complaining among the poor, for want of bibles; when there were none to be had for money." How much the principality has been indebted to Mr. Jones, we need not here advert to. It must be a matter of regret, that some valuable preferments in Wales have been bestowed on persons, who, however excellent in other respects, were ill able, from their ignorance of the native language, to minister with edification to their flocks. It is gratifying to know that the defects referred to are in a fair way to be remedied, and in some cases have been entirely so; and the statement which appeared, that the bishop of St. David's had read the service in Welsh on a recent occasion, could not but excite strong interest. The subject has met the full consideration of other Welsh prelates, and the college of St. David's, at Lampeter, will, it cannot be doubted, eminently supply these defects. This subject will be more fully adverted in a forthcoming biography of bishop Burgess.

Oxon, and by letters of commendation was not only received into Wadham college, where he continued for some months, but afterwards actually created (not incorporated) D.D.; and in the act following (as in that of 1677) he showed himself a smart disputant in the theological vespers, being then domestic chaplain to his majesty, and dignified in Wales. After he had remained in the said college, and in an house in Holywell adjoining, for some time, in a weak sickly condition, he, by the favour of Dr. Fell, removed to convenient lodgings in the cloister at Christ church, near the chaplain's quadrangle, where he remained about two years. In 1680 he went into Ireland to live upon his preferments there, which were—a prebendary of Swords, the rectory of Ard Muleham, and a chauntership of Cashels, where he continued in a weak condition till the time of his death, on the 6th of April, 1682, aged 70, or thereabouts, and was buried in the cathedral church of St. Patrick, near Dublin."

His chief work was "The Catholic and Apostolic Faith maintained in the Church of England," and was printed at the theatre, in Oxford, 1676.

ON THE CAUSES, EFFECTS, AND DIFFERENT KINDS OR DEGREES OF IDOLATRY AMONG MANKIND*.

To determine the exact period when idolatry first took its rise, we must clear away the clouds which conceal the early history of the world; and, if it were possible to do this, we might still be at a loss to fix the exact date of the commencement of idol-worship, for it can scarcely be supposed, that man abruptly deserted the altars of the true God, and prostrated himself before the shrine of an imaginary deity. It is more reasonable to conjecture, that idolatry arose by gradations; first, probably, some of the more striking features of creation were presented before the eyes of the worshipper, to recal more forcibly to his mind the power of the great Creator of the universe, and to teach him to "look through nature up to nature's God." These parts of creation, thus made use of, were soon considered essentials in divine worship; and, where the things themselves, such as the sun, the moon, or some mighty river, could not conveniently be presented to the eyes of the worshipper, representations of them, or even symbols of their peculiar properties, were substituted; and, when this had taken place, the transfer of adoration from the Creator to the creature seems an easy transition, particularly when extreme ignorance in the worshipper, and interested design in the priest, lent their powerful aid to produce this fatal degradation of the human mind.

In tracing the causes by which idolatry was produced, and which induced mankind to cling to it with such pertinacity for so many ages, we must look into the human heart, and we shall find there, in the natural man, so extreme a perversity and corruption, that we shall cease to wonder at any iniquity, however extravagant, having been produced in so rank a soil; we must also consider the weakness and imperfection of the human intellect, even in its most perfect state.

The existence of a perfectly pure, passionless, just, and holy God, was an idea that could not originate in the breast of a being so corrupt, unclean, and full of violence, as man; for both the page of history, and the present state of all the barbarous and half-civilized nations of the world, fully demonstrate that man, in his natural state, possesses but little nobility of mind, and none of the boasted capabilities of perfection. But, if the mind of man were capable of picturing to itself such a being, the belief of his existence would make man, by comparison, so odious in his own eyes,

* From "The Church." We congratulate our friends in the Canadas, that this work is monthly improving. We have read its pages with increasing interest, and gladly acknowledge that it has supplied us with much valuable information.—ED.

and the fear of his vengeance would be so insupportable, that both pride and fear would urge him to persuade himself into some other creed, or at least to modify the perfections of the Deity as much as possible. But so imperfect is the human intellect, that it cannot grasp and realize to itself the notion of an invisible and eternal God; even we, who bask in the light of revelation, cannot bear to allow our reason to dwell too long on the contemplation of the mysteries of the Godhead; the intellects become confused, the mind's eye is dazzled, and we stand on the brink of either insanity or infidelity. This feeling of incapacity to reach the Almighty, seconded by the pride of our nature, which can scarcely allow any thing to be beyond the reach of human reason, led man into the absurdity of bringing God down to his own level, and of assimilating the nature of the Divinity to his own nature, as far as possible. He, in his madness, gave to him, whose throne is the heavens, and whose footstool is the earth, a palpable form; and, to bring him within the span of his reason, he subjected the Creator of the universe to the laws which he had himself enacted for the government of that universe: thence arose the multiplicity of deities, and the strange physiological principles which confounded together the Creator and the creation.

When the knowledge of the true God had been completely lost, except in one chosen race, idolatry took various forms, according to the respective characters of the nations among which it flourished; and it would be curious to trace the different modifications which each superstition displays, as its votaries experience political revolutions, and an increase or decrease of intellectual cultivation; or, as they migrate from a severe to a more genial climate. The most ancient form of idolatry since the flood was the Sabian, which prevailed in Mesopotamia, Chaldaea, and part of Arabia. The objects of this worship were the sun, the moon, and the host of heaven; allusions are made to it in the book of Job, where he says—"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge: for I should have desired the God that is above." This form of idolatry seems to have been at one period very widely spread; for, among the fanes of Egypt, and the rock temples of India, traces of it have been discovered, although blended with later and more degrading superstitions.

The religion of ancient Persia bears a close affinity to the Sabian, and the sacred fire, which the magi worshipped, was emblematic of the sun; Zoroaster, or Zoroaster, added a veneration for all the elements, although adoration was only to be paid to fire; and, as the elements are often productive of destruction and injury, the Persians thence derived the notion of an evil principle, as well as a good principle, in nature. In course of time matter was considered to be this evil principle, or Aramane; the good principle was termed Mithra—a name said by some orientalists to signify the sun; and, if so, the connection with the Sabian superstition becomes evident. This doctrine of the good and evil principle, together with the eternity of matter, became a prominent feature of oriental philosophy, and was the origin of the Gnostics among the Christians of the first century.

Coeval with the Sabian, and probably anterior to the Persian, was the Egyptian idolatry, which appears to have been the most base and grovelling superstition in the world, except perhaps that of the Hindoos, which bears a remarkable resemblance to it. Egypt teemed with gods, from Isis and Osiris down to the ibis, the cat, the crocodile, and the snake. The peculiar features of the Egyptian superstition were the doctrines of the metempsychosis, and of the re-union, at some distant period, of the soul to its human habitation; hence the practice of embalming, and

peculiar care of the bodies of the dead. The former doctrine was carried by Pythagoras, who had learned it among the Egyptian priests, into Græcia Magna, and the peculiar leaning towards Egyptian superstition, which for so many ages characterized that part of Italy, probably originated with this philosopher. The Israelites appear to have carried with them, from the land of bondage, some vestiges of the idolatry of their masters; for the calf which they made, when Moses was absent on the mount, was also a favourite form of Apis, the Egyptian god.

Phœnicia and Palestine had also their own peculiar gods—such as Baal, Astaroth, Moloch, Achad, and numerous others—a sort of connecting link between Egyptian and Grecian mythology, blended with the Sabian.

Among the Jews there appear to have been two kinds of idolatry, into which they fell at different times—the one was the adoption of the deities of the neighbouring nations with all their impure rites, and the Teraphim, or Penates: the other, a sort of half-idolatry, worshipping the true God under the form of a graven image, which appears to have been the case sometimes during the period of the Judges; and also, subsequently, under Jeroboam, when Israel adored the two golden calves, one at Bethel, and the other at Dan; and also at the commencement of the reign of Hezekiah, when the brazen serpent was worshipped, and the rites used in the temple seem to have been retained. This half-idolatry is not altogether dissimilar to the half-idolatry of the modern Greek and Roman churches, though perhaps that partakes more of the nature of polytheism: it is true that the term God, or Divinity, is never applied to the Virgin or the saints, but they are virtually treated as gods, by prayers and vows being addressed to them; and, although the advocates of popery may say that they are only entreated to use their influence with God, yet on this plea we might acquit Virgil of polytheism; for he represents Venus as using her influence, on behalf of Æneas, with Jupiter, and as only able of herself to assist her son, in a lighter though still supernatural manner; as the Virgin and saints also, on being prayed to, can perform many friendly miracles in a small way for their votaries, but in particular and extreme cases must have recourse to a higher power.

The most celebrated form of pagan worship was that of Greece, which shows in a remarkable manner how wretched is man's notion of religion, even in a land of sages and heroes, when he is unenlightened by revelation. Those illustrious men, whose deeds and whose writings will be handed down to the admiration of latest posterity, were yet puerile and superstitious in their own notions of the Deity, while they countenanced the grossest idolatry in their countrymen. Though a splendid halo has been shed around the mythology of Greece by the muse of Homer and the chisel of Praxiteles, yet her religion was disgraced by the most filthy and absurd fables, and her mysteries were scenes of revolting obscenity and superstition. Rome held the faith of Greece; but, in her degenerate days, under the Cæsars, she admitted all the gods of all the world into her pantheon, with a liberality of religious sentiment almost rivalled by some Christians in the present day. Part of Germany, Gaul, and Britain groaned under the bloody rites of the Druidical idolatry, while the north of Germany, Sarmatia, and Scythia acknowledged the warlike deities of the Scandinavian mythology—Odin and the demi-gods of Valhalla, whose ferocious votaries were reserved by an insulted God to scourge the degenerate Romans, overthrow literature and the arts, and shroud Europe in a long night of barbarity and superstition.

There are only two other kinds of idolatry, which seem to be distinct from those which we have mentioned, and they both continue in full vigour at the present day, viz., the Budd'hist and the Brahmical.

the former flourishes in Tartary, Thibet, China, Burmah, and the Malayan peninsula, and the islands of the Indian Archipelago, as well as among the Jains of the peninsula of India. Although divided into many sects, Budd'hism has certain features common to all, and seems to have approached nearer to pure theism than any other idolatry. Budd'h, their great idol, appears to represent the one Sovereign Lord of the universe, and, though several smaller idols are ranged in a row to the right and left Budd'h in the temples, yet these have not divine honours paid to them, at least among the Jains of India, but are representations of ministering spirits, or genii. The Malay nations have very much corrupted the comparative purity of this form of idol worship, and have introduced many bloody rites; whereas, in India, the Budd'hists will not take the life of the meanest insect, they never eat flesh, and hold the transmigration of souls. The Brahminical idolatry, in many particulars, closely resembles the Egyptian, and is the most degrading and frightful superstition that ever enslaved the human mind. The gods of the Hindoos are so numerous that no single Brahmin could enumerate them all. Brihm, the supreme god, is never worshipped, and there is nowhere a temple erected to him; but Vishnu and Siva (the preserving and destroying powers), who issued from him, somewhat as Minerva from Jove (though without the beautiful allegory of the Grecian fable), have each their votaries; and as each of them have had a variety of incarnations, and have called into existence millions of gods to assist them in fighting against each other, the poor Hindoo adores a friendly deity, or dreads and deprecates the wrath of a supernatural foe at every step which he takes; he drags along a chain of superstition, which clogs all his energies, cripples his intellect, and renders life miserable, by the constant terror of unseen enemies.

We have now glanced at all the different kinds of idolatry which, for so many ages, brooded over the whole earth, like the miraculous darkness of Egypt, leaving only the Goshen of Israel in the pure light of religious truth; let us proceed to view some of the effects of this idolatry on the morals and conduct of its professors. We shall find an almost universal depravity, even in ancient Greece and Rome, which are the most favourable examples of the heathen world. The wisest and best men of those celebrated nations seem to have had scarcely any fixed principles of virtue; the various sects of philosophers differed as widely as possible with regard to the right motives of conduct; disbelieving the superstitions of their country, in doubt with regard to the nature of the gods, and uncertain of the immortality of the soul, and future rewards and punishments: while those among them who, like Plato, could see the intrinsic loveliness of virtue, were unable to recommend its practice by any higher motive than the advantages to be derived from it in the present life, and they endeavoured to rouse men to pursue it by calling in the aid of the evil passions of pride and ambition. It cannot be doubted that Socrates, Plato, and some others, who were the glory of Athens in her "palmy days," firmly believed in the immortality of the soul, and looked forward to a future and more perfect state of existence; yet, with all their ingenuity and powers of reason, sharpened by constant discipline, they were unable to bring forward such arguments as might carry irresistible conviction to the minds of their hearers: when they had shown that a strong probability existed of a future life, they had reached the limits of their abilities, and, to impress the practice of virtue on their countrymen, they were obliged to recommend it as the chief good, and to be followed on a utilitarian principle, for its own sake; such arguments could have but little weight with the mass of mankind, and could avail little to fortify the mind against

the temptations of avarice, the seductions of pleasure, or the trials of misery and privation. Rome justly boasts of the wisdom and virtues of the eloquent Cicero, and his character is certainly the most perfect of any of the most illustrious men that she produced, unless perhaps we except Scipio Africanus the elder. There is a love of justice, a moderation, and a clemency about Cicero, which wins upon the Christian; he is unstained by the wanton cruelty, and does not exhibit the intolerable arrogance which mar the features of Cato and other great Roman names; but, while we are charmed with the beauty of his precepts, admire his noble aspirations after immortality, and esteem him for his amiability of heart and love of virtue, he himself furnishes an example in his public character of the insufficiency of mere philosophy to impart that high moral courage, and true greatness of mind, which Christianity can alone produce.

The Roman poet could sing in noble strains of the "*justum et tenacem propositi virum*," but his country could not furnish the living subject of the picture; it is certainly not to be found in the sullen self-murderer, Cato—whom it has been supposed to portray.

If we take all the greatest men of antiquity, we shall find their patriotism based on ambition and selfish motives—their love of justice confined to their own countrymen—their courage tainted with cruelty, and their magnanimity under adversity often terminating in the coward's desperation—suicide. As for the mass of the people, they were either grossly superstitious, or impiously atheistical, delighting in bloody and inhuman sports, and treating the people of other nations with wanton barbarity, and all—even many of the philosophers—stained with the most revolting debauchery. If we turn to less civilized parts of the heathen world, we shall find still more frightful effects from idolatry—such as human victims offered to their gods, and the Syrian altars reeking with the blood of infants, offered by their parents. The minds of the people were enslaved by the priesthood, and in Egypt, and in India, all genius, enterprise, and mental exertion crushed by the cruel system of castes—except in what might minister to the grandeur and luxury of tyrants, or augment the splendour and imposing effect of the national superstition. In short, nothing can exceed the fearful state of moral turpitude and degraded superstition to which man has been reduced by losing the knowledge of the true God. To a people living for this world alone, virtue had no claims, except when she ministered to worldly prosperity; every vice, which promised present enjoyment, and every crime, which avarice or ambition could suggest, was indulged in without hesitation.

After beholding idolatry in all its forms, and considering the fearful effects which result from it, the absolute necessity for divine revelation must be evident to every impartial mind; and, indeed, many of the ancients themselves thought that nothing but a revelation from heaven could clear away the mists that shrouded religious truth, and drag the world out of the abyss of darkness and crime into which it had fallen. How should we then be penetrated with gratitude, when we contrast our state with that of the heathen? How sincerely ought we to return thanks to Almighty God, that we have been born in a Christian country, and received a Christian education? For us the way is clear: God has been revealed to us in his word, and through his Son. We have a code of morality to guide us, the very perfection of which at once stamps its divine origin; the humblest peasant has (thanks to the blessed reformation) a rule of life, and a system of philosophy within his reach, that as far excels the productions of the most boasted schools of antiquity as light excels darkness; we have a sure and certain hope of immortality, a pardon for sin through our Lord and Saviour, and a comforter and guide in the Holy Spirit. Can we return thanks in

tion to the blessings conferred? It is impossible may we exclaim with the psalmist—*is man, that thou art mindful of him? or of man, that thou so regardest him?*"

MERCIES AND PRIVILEGES OF THE GOSPEL.

A Sermon,

THE RIGHT REV. GEORGE DAVYS, D.D.,
Lord Bishop of Peterborough.

GAL. iv. 7.

before thou art no more a servant, but a son." Paul had been the instrument, in God's , of bringing the Galatians to the know- of Christ; and, not long after their con- n, they were tempted to fall away from the doctrine of the gospel, having been led eve that the observance of the ceremonial f the Jews was necessary to their sal- , and that those who had become tians were still under a yoke,—from it was one great object of the gos- o set them free. Throughout the of this epistle, we find the apostle ating the arguments of the Judaizing tians, and declaring the perfection of ospel—its fulness—the all-sufficiency of t to save them—and the danger of look- the law for their salvation; shewing that this was, in fact, declaring that the ion provided for them by the gospel nsufficient and incomplete;—it was re- g the *gospel* method of salvation. The ionial law of the Jews was abolished the gospel of Christ was proclaimed; for w was only preparatory to the gospel; s intended to keep together a separate e till the coming of Christ; it was to re them for his coming. When Christ did come, the observance of the cere- al law was no longer needed. ith respect to the *moral* law, the case is ent—this was not to be abolished. The e precepts, which required devotedness od—which taught his people to love and to worship him—and which laid the rule of duty to our fellow-creatures; are of perpetual obligation—these are to guide the followers of Christ, and to : their faith, and to exercise them for heavenly inheritance. From this law Lord declares, that "one jot or tittle in no wise pass away." Though, how- it is true that the law, which teaches holi- o God and love to one another, is bind- t all times on Christian believers; it is ise true that, neither by this law, or by ther law which has been given, can we be ed in the sight of God, or presented be- im as having any claims on his justice, nequence of any merits of our own, any

works of holiness or righteousness that we have done, or can do. "By the deeds of the law there shall no flesh be justified in his sight" (Rom. iii. 20). But this is not from any defect of the law—not from any imper- fection there. The evil is in ourselves: we inherit an evil and corrupt nature, which is unwilling to listen to the holy law of God, and to be guided by its pure and perfect pre- cepts. And such is man, even in his best estate; and so many and powerful are the temptations of the world, the flesh, and the devil, that even those who are the most earnest to serve God, are obliged to confess their weakness, and to lament their sad deficiencies. They know the real nature of God's law—its perfection—its holy and spiritual requirements; and they feel con- strained to pray, in the language of deep peni- tence and self-abasement—"Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified."

But God has, in his great mercy, put us under a new covenant. "What the law could not do, in that it was weak through the flesh" (Rom. viii. 3), God hath done for us, "by sending his own Son, in the likeness of sinful flesh," as a sacrifice for sin. By virtue of the new covenant, the penitent be- liever is accepted, because Christ has suf- fered in his stead, and for him has endured the punishment which the law demands of all who have broken any of its commands. The penitent sinner is pardoned and accepted, and, coming unto God through Christ, he is re- ceived as though he had been innocent; he is "accounted righteous before God (as our 11th article expresses it), only for the merit of our Lord and Saviour Jesus Christ, by faith, and not by his own works or deservings." He is "accounted righteous"—he is "justified." This is the blessed state to which the faithful believers in Christ are brought. This is the new relation which they bear to God, in consequence of the sacrifice of Christ. The manner in which believers under the new covenant are spoken of, shows the happy state into which they are brought by the mercy of God, through the atonement made for them on the cross. The Christian may rejoice in the gracious privileges which are his, under the gospel. He is delivered from the burden of the Jewish ceremonial law. To that heavenly law which requires holiness of heart and purity of life, he is still sub- ject; and in this he rejoices: for he sees that he is thus directed to seek his own hap- piness, and that he is pursuing his course under the gracious promise of God's all- powerful help.

The apostle, in the text, shows us the happy state of the faithful Christian believer. The

gospel removes him from the condition of a slave, and places him in that of a son. But a son owes obedience to his father; yet this obedience, springing from affection, from love, from a sense of favours received and protection afforded, is not a constrained service—an unwilling submission; but it is that happy privilege which a good son enjoys, of having the power of showing his gratitude to an affectionate father. When, therefore, the ministers of the gospel are desirous of setting before you the blessings, and the privileges, and the freedom of the Christian believer, you will never so mistake the message of salvation, as to believe that the merciful dispensation of the gospel lowers the claims of that law, which requires the believer to prove his sincerity by showing that he desires to live by those holy rules which God has given him, and to be led by that Spirit which invites him to the service of God. And the true believer has the only real and never-failing *motive* to obedience; he knows what has been done for him, and he desires to show his love to his heavenly Father, touched with an abiding sense of that love which has been first shown to him. "We love him," says St. John, "because he first loved us" (1 John iv. 19). The Christian believer is no longer in the condition of a slave, but in that of a son. A slave will do just what he feels that he *must* do, to escape punishment; a son will do all he *can* , and he will do it willingly and cheerfully:—and we well know which will be most anxious to do well, and to render a service acceptable and pleasing to him who appoints the work.

The chapter from which the text is taken, states the condition of a Christian believer in relation to God, who has called him into the household of faith. He is a son—he is in favour with God—a child of God—an inheritor of the kingdom of heaven. The apostle, at the beginning of the chapter, describes the state of the Jews before the coming of Christ. They were heirs of the promise; but they were then in a state of pupilage, and subject to the restraints and discipline which are needful in that state. "The heir, as long as he is a child, differeth nothing from a servant (or bondman), though he be lord of all;" he is not yet at liberty, though he has the expectation of a rich future possession; "but he is under tutors and governors until the time appointed of the father"—the time when his father considers him qualified to conduct his own affairs. "Even so we," says the apostle—"we," as Jews—"we, when we were children, were in bondage under the elements of the world"—subject, that is, to the discipline of the

Jewish ceremonial law. "But when the fulness of time was come, God sent forth his Son, made of a woman made under the law" (subject, that is, to the discipline of the Jewish law, and actually submitting to it), "to redeem them that were under the law" (to deliver them from the penalty of the law, and from the bondage in which it held them), "that we might receive the adoption of sons." Here the apostle shows the state of Christian believers—the regenerate state of those whom God, in his mercy, has called to the salvation of the gospel. They are redeemed from a state of bondage, and blessed with the privilege of sons. And this change in the condition of believing Christians, we see, from the whole tenor of the apostle's reasoning, is all the work of God—all of his free mercy, and, therefore, calling us most powerfully to constant gratitude and love.

But God has not only adopted believers in Christ into his family, and pardoned their past offences, and beheld them with compassion and favour, and considered them as his sons, but he provides for their support in the new state to which he has called them; he supplies them with his spiritual aid; he teaches them to know the happiness of belonging to the family of God, and to delight in those offices of love and duty which a son owes to a father. "Because ye are sons," adds the apostle, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" teaching you (i. e.) to look upon him, now, as a reconciled Father; leading you to obey him, now, not with the constrained service of a slave who wishes to escape from his work, but with the love and affection of a son who delights in his duty. Yes—this is the happy state of a true Christian; he is not in a state of bondage; he does not give to God a reluctant and unwilling service; but he honours him as a father, and he delights to obey him. He is only unhappy when he fears that he has fallen short of his Father's wishes; he is most happy when he is most in the way of duty. He seeks to know his Father's will, and to do it—and this "not of constraint, but willingly."

Whilst the *law* speaks in *wrath* to deter, by its terrors, the guilty from their crimes, and proclaims every one to be "cursed, who continueth not in all things written in the book of the law to do them;" the *gospel* speaks in *mercy* , still giving us the holy commandments to walk by, and giving to us—what alone can make us try to obey them—a willing heart. This gift of God was long before promised to those who should live under the merciful dispensation of the gospel. This desire to serve God was to be the proof that

the power of God was leading on his people in their destined course. "Thy people shall be willing in the day of thy power" (Psalm cx. 3). And this is the very state of the faithful Christian believer, as marked in the text—"Thou art no more a servant, but a son."

And how great and glorious are the blessings which spring from this adoption! An eternal inheritance is laid up for the children of God. The apostle says, "If a son, then an heir of God through Jesus Christ." If thou art a son of God—if thou dost love him as a father, and obey him as a father—thou wilt, for the sake of Christ, be admitted to dwell with him for ever, and partake of those everlasting blessings which are the promised inheritance of the children of God. "Come," says our Lord, "ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The happiness of which the faithful servant of Christ is permitted a foretaste, even in this life, shews him that he is in the right path; for his happiness now is in serving God, and in doing his will: and the hopes, and the consolations, and the promises of the gospel are his support, in the midst of all his trials and difficulties. The patience, the love, the submission, the obedience of the children of God will accompany their profession. And, in truth, unless there be these fruits of the Spirit, there can be no proof that the Spirit of God is engrafted in the heart. But he who has, in compliance with the command of Christ, been baptized unto him, and whose heart by God's grace is drawn to his service, will look with joy to his promises, and will be upheld by the cheering assurance that he is in God's hands—in the hands of a Father—a loving Father—an all-merciful and all-powerful Father, who will lead him through his earthly pilgrimage in the way which he sees best, and will assuredly take him to everlasting glory, when all the troubles and trials of this world shall be past.

But there must be constant *self-examination*, lest the marks be wanting by which the sons of God are to be known. Is there that inward spiritual grace which belongs to a member of Christ—a child of God—an inheritor of the kingdom of heaven? Is there a constant desire to serve that Master who has bought us;—to obey that Father who hath adopted us? Is it our wish and our endeavour to live like those who have been received into the household of faith—into that family which, with affection, and love, and gratitude, can look upon God as its Father? Is there that "Spirit of adoption" in our hearts which the apostle speaks of, and which enables us to look upon God as one who in-

vites us to come unto him, and to address him—not as a stern judge, but as an affectionate parent—"Abba," "Father?"

But the day is coming when all shall stand before the judgment-seat of Christ. The Father hath committed all judgment to the Son. Blessed indeed will it be for those who have so judged themselves during their day of grace upon earth, that they will not be judged of the Lord at the great day of accounts. Blessed are they who have received Christ for their Saviour, and have so sought to be followers of him, that they may hope to be acknowledged for his own, at that day. Blessed are they who, through his merits, have been admitted into the household of faith, and served God as their Father upon earth. They shall dwell with him for ever in heaven, through the merits of that Saviour who hath bought them with the price of his own blood, and purchased for them an everlasting inheritance in the kingdom of the Father.

ON SOME CIRCUMSTANCES IN ZOOLOGY AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. BURNETT, Esq.

No. V.—PART 2.

THE MOSAIC ACCOUNT OF THE CREATION OF MAN AND ANIMALS.

It will be remembered in the account of the six days' creation recorded in the pentateuch, that, after every thing had been made, and the whole creation stood as it were before the Maker and Governor of the universe, "God saw every thing that he had made, and behold it was very good." The views of perfection which are entertained by man, it will readily be admitted, are but indefinite and obscure; but what must have been the nature and the perfection of that creation, which drew forth so signal an acknowledgment from that Being whom "the heaven of heavens could not contain," that it was very good? There surely could have been no fault to the eye of mortals in a work which called forth such an expression of approval from him, of whom we are told that even the "stars are not pure in his sight." Presuming, however, as we have a right to do from this expression, that the animal creation (in common with the rest of God's works) was perfectly formed, it will be an interesting subject of inquiry how far that part of the creation, as we now behold it, when taken as a whole, corresponds with the title that was pronounced upon it at the beginning of the world. Very soon after the completion of this illustrious display of divine power, wisdom, and goodness, manifested in the works of creation, we are told of man's fall, and the punishment denounced upon all the creatures for his sake.

After this statement in the sacred narrative, we are prepared for the still more awful and direful description of the universal destruction of every living thing wherein was the breath of life, and which we are told

took place at the great diluvial catastrophe. At this event many of those animals which, in their original formation, when blended with the rest, formed one perfect and unbroken chain, were entirely extinguished from the face of the earth. The varied forms and habits of these extinct races, having been adapted to the condition of the earth before this sad event took place, would have afterwards rendered them unfit to resume their station in the new economy of nature, when the position of the earth, and the nature of their food, had undergone so great a revolution. They accordingly became extinct. The skeletons and other durable remains of animals have been found in the bowels of the earth, which, if we are guided by those rules or laws which appear to have been fixed in their original conformations, prove that they must have belonged to species and even genera that have now no representatives in the living chain of creation. These, therefore, must have passed away, and have become extinct. Cuvier speaks of some hundred and fifty of such genera and species, which were discovered even in his time, among the larger animals; forty species of which were pachydermata alone*. Since his time many new forms have come to light, for the description of which the reader must be referred to the scientific journals of the day. Moreover we are assured that whole races of animals have passed away. For example, we have nothing living to represent that remarkable genus *Enaliosauri*, the giant *Ichthyosaurus*, and *Plesiosaurus*. But if we go lower down in the chain, and notice the deficiency in the living races of the mollusca, we shall find there, the links are constantly disunited, and the connection entirely lost.

It is an undisputed fact, that it is impossible to consider, synoptically, the animal kingdom as it now exists, for the different organic systems do not constitute a perfect series; and therefore it can hardly be a matter of surprise that the chain is imperfect, especially when it is remembered that the ultimate of our knowledge of the organization of bygone animals must be comprised in the skeletons of those animals; the more delicate parts, which were during life attached to them, having long since disappeared. Mr. Kirby very properly remarks†, that

* Considered with regard to species, upwards of ninety of these animals are hitherto most assuredly unknown to naturalists; eleven or twelve have so perfect a resemblance to species already known, that the slightest doubt cannot be entertained of their identity; the others exhibit many traits of resemblance to known species, but their comparison has not yet been made with sufficient precision to remove all doubts. Considered with regard to genera, of the ninety hitherto unknown species, there are nearly sixty that belong to new genera. The other species rank under genera or sub-genera already known. It may not be without use also to consider these animals with regard to the classes and orders to which they belong. Of the hundred and fifty species, about a fourth part are oviparous quadrupeds, and all the rest mammifera. Of these last, more than the half belong to non-ruminant hoofed animals.

Notwithstanding what has been done, it would still be premature to establish upon these numbers any conclusion relative to the theory of the earth, because they are not in sufficient proportion to the numbers of genera and species which may be buried in the strata of the earth.—*Cuvier's Theory of the Earth*, p. 94.

† From *ενάλιος*, marine, and *σαυρος*, a lizard.

‡ See his work on the Habits and Instincts of Animals, vol. i. p. 40.

“the supposed extinct animals all exhibit a relationship to those that we now find existing, and among them evidently fill up vacant places in the general system; and therefore there is no cause to suppose that they were originally separated from, and ante to, their fellows.” This fact is still more distinctly shewn by Swainson, who satisfactorily proves that the living chain is imperfect; and what more reason than to suppose that this chain, first made complete at the creation, was broken at the general wreck of the deluge, thereby impressing upon the living world which God in the first instance made perfect, the indelible marks of his displeasure, as being the threatened consequence of sin. “It is hardly necessary,” says he, “to apprise the zoologist that, in this class animals (mollusca) above all others, the effects of the revolutions in our globe which have nearly exterminated so many races of animals, are most apparent. It appears at first difficult to say whether this destruction has been most extensive among those whose hard vestiges yet remain in a fossil state, or among such as, being entirely soft, have altogether disappeared and ‘left not a wreck behind’.” My opinion, however, is decidedly in favour of the latter supposition. Four-fifths of the testaceous cephalopoda* have entirely disappeared; yet their proportions, abounding in incalculable quantities in all older formations, are yet sufficient, with the aid of a few species now existing, to give us some general idea of the chain of continuity: but among the nautilus branchia† and the branchiopoda whole families seem to have disappeared; such of the latter in as possessed a hard covering may be judged by their shells, but in what way this union effected with the existing races of dithyras‡, altogether impossible to judge. The nudibranchia again are allowed by all naturalists to constitute a distinct tribe; and yet it does not contain more individuals, or a greater diversity of structure than may be met with in any one of the numerous families of the gasteropod testacea (so called because they crawl by a fleshy disk on their belly). Now it is to be remembered that these are all soft, often sublimous animals, without any hard or durable part whatever; so that all that have only existed in former periods of our globe, have been exterminated both in life and substance, no indication whatever remaining that they ever had existence. Upon what ground then, it may be asked, do we take for granted that they have ever been among the things that we see, and what reason is there to suppose any one has been abstracted from the living races? To this I can simply reply, that such a conclusion is borne out by every principle of analogical reasoning. Through

* So named from their feet surrounding the head.

† The innumerable varieties of the nautilus and below the ammonite, nummulite, and many others, all belong to the beautiful order of animals, the elegant and elaborately trivalved shells of which we find now in a fossil state, have all become extinct.

‡ The reason why so few of these animals now exist is, probably, because they perished in greater proportions at the period of the deluge. Yet why are none of them to be found in a fossil state? The answer is easy. They had no durable covering of shell, like so many others of the mollusca.

§ The term used by Aristotle to designate bivalve shells revived here by Swainson.

the whole of the vertebrated classes, it is solely in groups where congenial forms have been found in a fossil state, that we find the gradations in the living series broken and interrupted. Very few such interruptions, for instance, occur in the class of birds, and they are so slight as hardly to merit such a term; this fact, in our estimation, accounts at once for the extreme rarity of the remains of birds in a fossil state, scarcely any having been exterminated. The living series is consequently almost perfect. Not so, however, among the reptiles. In that class there is an entire order, the *enalliosaurus*, which has been so absolutely exterminated that not a living example remains; hence, but for the fossil bones of the *ichthyosaurus*, *plesiosaurus*, &c., there would not merely be a wide and violent disruption of the reptile series, but an absolute impossibility of forming even a rational conjecture as to its course, at least in that disordered portion which these extinct reptiles actually fill up. But I will bring this theory now home to my present purpose. "There is no circular series of living testacea, wherein is found every modification of form necessary for unquestionable connexion, more perfect than that of the pedaceous shell fish (gasteropoda, zoophaga*); hence the extinct fossil species are not only rare, but they nearly all belong to genera now living, and therefore termed recent. Any one family in this group, in short, contains more species and genera than are now known in the entire tribe of nudibranchia, or in the family of branchiopoda. What, then, are the legitimate deductions from these facts? We must take our choice from these two—either we are to suppose that nature at first made these latter groups as imperfect as they now are, while all others, abundant in recent species and forms, are perfect; or that she has removed from the creation most of those links which would fill up the intervals between the existing races, and which, were they now living, would render all her groups equally perfect. All analogy, drawn from theory or from facts, compels us to embrace this latter conclusion. Perfection in all his works is one of the attributes of the Creator; it is, therefore, clear that nothing imperfect could have entered into the plan of creation†." If, therefore, I repeat, the Adamic creation was perfect, and the strong argument drawn from revelation—that God "made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and created large whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good"—strongly favours this idea: and if, to complete this perfection, it is necessary to add the fossil remains of animals to those now existing, I think a more powerful confirmation of the fact of one creation only having been made cannot be advanced. It is not the least remarkable circumstance, that some of the greatest naturalists, in forming their classifications of living animals, have universally inserted the notices of those which were extinct in such places as they have considered they were calculated to fill up in the living

chain, thereby tacitly acceding to the fact that the existing animal kingdom is an imperfect one.

There is yet another circumstance which requires to be noticed in this place, as in a measure it confirms the integrity of the sacred record, while it satisfactorily explains the reason why we find so great a preponderance of vegetable feeders among the organic remains in a fossil state. After all the creatures had been made, we read that their only food was that which was composed of the vegetable productions of the earth, namely—"every herb bearing seed, and every tree in which is the fruit of a tree yielding seed." This was given to them for meat. Afterwards, in the account of the fall, when the ground for man's sake was cursed, we again find that the herb of the field constituted his food. Neither is there any allusion made to an alteration in the character of the food until after the flood, when the Almighty tells his servant Noah, that "every moving thing that liveth shall be meat for him." From these expressions a question has arisen, as to whether carnivorous animals really fed upon flesh during that interval of time between the fall and the deluge. As regards the physical possibility of such a thing as all the creatures feeding alike on vegetable matter, all doubt is removed by the statement of scripture; but it is also possible that the carnivora did feed on animal substance at this period; but the great abundance of fossil remains of the herbivora among the higher animals, and of the phytivorous* mollusca among the lower, reasonably leads us to infer that the herbivora underwent an earlier development, and were at first numerically superior to the animal feeders. If man, who is omnivorous, could feed exclusively on herbs during the period from the fall to the deluge, when in all probability the climate was less variable, it is easy to imagine that many creatures which now feed on a mixture of animal and vegetable food, might then have been sustained on vegetable matter alone. But it is still more probable that the true vegetable feeders increased with greater rapidity during the earlier periods of the world. If, therefore, we find the remains of phytivorous animals more abundant in all the strata of the earth in which fossils are found, than the zoophagous animals, the cause seems satisfactorily explained. But after the flood, the food of man being changed, the carnivora no doubt began to multiply. We thus find that the statements of scripture on the subject of the living creation, although they are of the most general description, are nevertheless as perfectly reconcilable with the discoveries of modern science as it is possible for them to be. The evidence of both go to prove that all the animals were brought into existence at one period by the same life-giving power. Yet short as this account is in the book of Genesis, I cannot pass over the remarkable keeping, as well as the rational sequence, which is preserved throughout the whole. The highly developed organization of animals rendered it imperative that some bodies which had been organized in a less high degree, should be formed and brought into existence before those animals were made. Accordingly the vegetable world was made to precede the animal; and, as man was to

* So termed because they feed on animal substances.

† See Swainson's Treatise on Malacology, p. 40.

* Feeders on vegetables.

be the favoured being of all the host of them—who was to be endued with a more excellent spirit—to receive the stamp of the divine image, and be gifted with a natural power and superiority over all the rest, we must see how wisely and consistently it was ordered that he should be created the last.

The Cabinet.

THE LOVE OF GOD—Shed abroad in the heart, is the only solid ground on which we can build the hope that we are justified in his sight. And this I urge on principles independent of the general and just admission, that a sense of pardon, freely granted, cannot fail to call forth gratitude, and thus to raise the affections to God. This truth I fully grant, but I deny that it is the whole truth. There are, in my opinion, still deeper grounds on which it can be proved that reconciliation with, and the love of God, are indissolubly connected. When peace is made between two contending parties, the effects which follow must always bear a strict relation to the terms on which the parties stood before hostilities commenced. When strangers, or persons previously indifferent, fall out, and when, in any such instance, the grounds of quarrel are removed, no further benefit can be expected than that mutual annoyance and provocation should cease. The parties either separate and meet no more, or they return, on both sides, to that state of indifference in which they had used to live. But if, unhappily, offences come, or jealousies arise, where harmony and love previously existed, here the work of reconciliation is twice blessed, and the "peace-makers" with double emphasis are "called the children of God." Who, that has ever suspected, yet strongly loved—who, that ever felt the pang of being at enmity where he once "had garnered up his heart," can need be told with what glad associations peace revisits the soul? It is, in such a case, impossible that a cessation of hostilities can take place without the return of the heart to all, nay, to more than its former tenderness. And thus it must be at the reconciliation of a soul to God. Between these parties an amity and friendship, as old as the creation of man, originally subsisted. The apostasy of the soul from God, though in one sense it may be termed its natural state, is nevertheless a disorder superinduced upon its primitive constitution. Man was, in his first estate, designed and formed for God. The only happiness of which he is capable, is a happiness which flows from, and which constitutes him a partaker of, the divine nature. Severed as he is from God by the extrinsic force of sin, and held down in chains to the service of a usurper, all his native aspirations remind him of his true allegiance, and all his miseries evince that he is out of his right place, and that all the foundations of his being are out of course. The fall of man is, in its very essence, the loss of God; the loss of that food which can alone fill the soul; the loss of that rest out of which it can find no repose. The great purpose, then, for which a Saviour came down from on high, was to heal a breach, and slay the enmity which separates man from God. The same great sacrifice which satisfied the justice of heaven, holds out a signal to repentant sinners, that they may now draw nigh. If we obey that signal, we are justified by faith, and have peace with God. The barriers are then removed, the intervening clouds are dissipated, and God and man return to their ancient amity. The sun shines forth as in times of old, to gladden the soul, and warm it with its beams. The restless dreams of man's apostasy are over, and the days of his mourning are ended. The spiritual nature, rectified and restored, is again obedient to its fundamental law; and man fulfils the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and

mind, and soul, and strength." To love God is dwell in God, to receive of his fullness, and to be partaker of the divine nature. Between the love of God thus understood, and the love of self, there consequently no rivalry, no opposition; for, in its very essence, the latter is the desire of happiness, the former is finding that happiness in God. So from being opposed, they are inseparably connected inasmuch that, if a man love not himself, he cannot love God.—*Rev. H. Woodward.*

MAN A PROSPECTIVE CREATURE.—However great the attractions and fascinations of the passing hour, man is naturally and constitutionally a prospective creature: he carries his views much beyond the limits of his own day—he looks through the vista of intervening years, to a distant age, and anticipates the time when his name shall be honoured, and the fame of his exploits become the theme of admiration, and the praise of future generations. Infatuated with the idea of a posthumous celebrity, and borrowing from imagination the shadows of events to come, the mind becomes incessantly agitated with the visions of joy and sorrow, and the happiness of to-day is made to depend upon the events of to-morrow. In the religion of the heathen world, a certain perpetuity was thus anticipated, which gave a charm and energy to all their actions; and imparted to the mind a fervent hope, without which man's very existence was altogether inexplicable. But life and immortality being brought to light by the gospel, and man's title to an eternal inheritance, amidst incorruption and unfading glory, being made clear and indisputable—what a clinging to corruption is it, to invest time with the properties of eternity, and to seek from it a glory preferable to that exquisite enjoyment which the body shall experience, when, renewed and perfected, it shall emerge from the tomb, and again be united to the purified spirit in the realms of light and everlasting peace. Such being the inherent desire of the human mind, and having received in the gospel of Jesus Christ an ample provision, far beyond man's most ardent anticipation, an inseparable union is established; so that this life is but the first stage of an undying existence—the childhood of eternity: and that longing after immortality, so natural to the soul, is invested with a legitimate hope in the revealed purposes of God. The Old Testament contains the elementary history of man as a being preparing for higher destinies; it displays the majesty of that eternal justice to which, by sin, he has rendered himself obnoxious; and at the same time gives types and promises of future blessedness and eternal glory. The New Testament unbars the gates of heaven, and, throwing wide the "everlasting doors," bids the believer enter. The Christian, therefore, feels ennobled in the conviction that, whatever the apparent meanness of his present condition, incorruption and immortality are his birthright. He is neither prompted to exaggerate his failings, nor to disclaim his virtues; he feels no consciousness of merit, nor does he desire, with the flimsy cloak of vanity, to excite surprise or to attract attention: personal considerations are absorbed in the animating pursuit of his grand object, and the full conviction of the mind, under the best of circumstances, is—"by the grace of God, I am what I am." He knows that he is contending for a prize, which no earthly effort can obtain; for there is a vanity, however varied its garb, and a corruption, however laboured and beautiful its decorations, which the eye of faith can never overlook. Though in a state of trial, and sorrow, and death, he is constantly before the throne of grace; the Holy Comforter is the light of his soul, and the guide of his steps; ministering spirits supply all his necessities; and the angels of heaven are the witnesses of his conflict. And, in the view which such a consideration opens to the soul, man feels himself the inhabitant of another world, ere

the thread which united him to earth is broken. Such is the power of hope in the renewed soul—such is the energy of faith in the breast of a Christian. This is also the frame of mind (the work of his own Spirit), which renders the actions of life pleasing in the sight of him who “searcheth the heart and trieth the reins.” “Make the tree good, and the fruit will be good also.” Such are the “faith, hope, and charity,” by which we glorify the Father of all our mercies, and adorn the gospel of our Lord. And thus do the prayers, and the aims of men, like the fumes from the altar of incense, go up as a memorial before God: and being sanctified, through faith in a living Redeemer, they are dear, before the throne of heaven, as the realities of eternity.—*Rev. J. Steel's sermon on death of H. Cusper, esq.*

Poetry.

THE EXILES OF ZILLERTHAL

LEAVING THEIR HOMES, ON THEIR EXPATRIATION FROM THE TYROL IN 1832, FOR SEPARATING FROM THE ROMISH CHURCH, AND EMBRACING THE REFORMED FAITH*.

THE morn has come—that pilgrim band
Must leave their fathers' home,
And exiles to a foreign land
For peace and safety roam;
Their heads are bowed, their eyes are dim,
For thoughts of years gone by
Are struggling with their love for him
Whose truth shall never die.

Home, kindred, friends, O! what are they,
If free thoughts wear a chain—
If minds are bound by bands of clay,
They strive to loose in vain.
O! what is country, what the sword
Our sires for ages trod,
If swords are drawn, but cannot guard
The worship of our God?

The sun shines bright—no tear has earth
To shed upon their way,
The birds are joyous in their mirth
From every leaf and spray,
The flowers pour incense at their feet,
The breezes waft their song,
And earth and air unite to greet
Their exiled pilgrim throng.

Why leave they thus their ancient place—
The homes they called their own—
To dwell among a stranger race
Unfriended, and alone?

Can love of country bind them not,
That thus their hearths they spurn,
And thus forsake each well-known spot,
Where they shall ne'er return?

Not so; a spirit, mightier far,
Their waking thoughts has kept—
That led of old the natal star
To where the Saviour slept;
That broke the adamant chain
Which bound the gospel word,
And gave great joy to earth again—
The Spirit of the Lord.

* From “The Church.”

Their homes—what are they, if the night

Of darkness wraps them round?

Their country what, if there no light

Of faith or hope be found?

O! better far, a stranger land

Should be their country now,

Than fettered should that pilgrim band

To image worship bow.

“Let there be light!” Jehovah said,

And all creation heard—

And light upon the earth was spread,

Obedient to his word.

“Let there be light!” the thirsty soul

Drinks in the sound with joy;

Shall then the bitter waters roll,

And mental light destroy?

Rome! 'tis through thee those exiles mourn—

Through thee their hearths are cold—

Through thee their silent steps are borne

From their loved homes of old;

They felt the precious soul within

Against thy counsels stirred,

Whose priesthood taught 'twas mortal sin

To read God's holy word.

Then came thy edicts; none should brave

Thy ever fearful power—

Thy hatred ceased not with the grave

Nor at the burial hour;

No hallowed ground entombed their dead,

No funeral hymn was sung,

But curses loud and deep were said

As earth on earth was flung.

Yet still they strove; then Romish wrath

Proclaimed the last command,

That they should seek their ancient path,

Or lose their fatherland;

They wavered not—no murmurers told

How deeply felt the rod;

They yield their cherished things of old,

But yield not up their God.

O England! be their spirits thine,

In these thy dark'ning days,

When infidels with Rome combine,

Thine ancient church to rase.

Gird on thine armour, loud proclaim

How martyrs shed their blood,

That Christian men might know thy name—

A rainbow o'er the flood.

THE JEWS*.

BY THE REV. J. JOYCE, M.A.

DISOWN'D of heaven, by man oppress'd,
Outcasts from Sion's hallow'd ground,
Wherefore should Israel's sons, once blest,
Still roam the scorning world around?

Lord! visit thy forsaken race;

Back to thy fold the wanderers bring:

Teach them to seek thy slighted grace,

To hail in Christ their promised King!

* From “The Selwood Wreath;” edited by Charles Bayly.
London: Burns. 1840.

The veil of darkness rend in twain,
Which hides their Shiloh's glorious light ;
The sever'd olive-branch again
Firm to its parent stock unite.

While Judah views his birthright gone,
With contrite shame his bosom move
The Saviour he denied, to own—
The Lord he crucified, to love.

Haste, glorious day ! expected long,
When Jew and Greek one prayer shall pour ;
With eager feet, one temple throng ;
One God, with grateful heart adore.

Miscellaneous.

LONDON FORTIFIED AGAINST CHARLES I., IN 1643.—The fortifications around London were also now completed. Great part of the labour required to construct these defences was supplied by the voluntary enthusiasm of the people. An *esprit de corps*, merged, in our days, in sentiments either narrower or more diffused, animated, in those times, the separate guilds of citizens. Those bodies rivalled each other in the alacrity with which they engaged in this novel employment. The trades marched out to the work in separate parties, bearing mattocks, shovels, and other tools, with drums beating, colours flying, and swords girded. Mixed with most of these companies were to be seen women and girls, some of them ladies of rank and education, two and two, carrying baskets filled with earth ; many of them wrought in the trenches till they fell ill, from the effect of unusual exertion. Of the works thus [un] patriotically raised, an interesting description remains ; and, though long ago every vestige of their existence has been swept away by the hand of time, or the march of improvement, they appear to have been, for that age, of respectable efficiency. The stranger, on approaching the capital by water, before he found himself enclosed between those dense ranks of merchantmen which, even then, covered both banks of the Thames, was frowned upon, from either shore, by a stern multangular fort, with its deep trench and bristling palisades surmounted by cannon, and guarded by many a steel-capped musketeer, sworn foes to cavaliers and malignants. From Limehouse, where they commenced, the lines stretched on to Whitechapel, to Shoreditch, to Hoxton ; then along, by Holborn, to St. Giles's and Marylebone, to Tyburn and Hyde Park ; whence, bending round to Tothill-fields, the river was again commanded by two forts—the one erected at that station, and the other at Nine Elms, on the opposite side ; from which point they stretched across the angle of Surrey, through Newington, to Redriff, where they again terminated upon the stream. At each of these, and of many intervening angles, a fort commanded the adjoining approaches. There were, in all, twenty-four forts, besides redoubts, counterscarps, and halfmoons along the trenches between ; the whole planted with 212 pieces of ordnance : a circuit of twelve miles, enclosing great wealth, and swarming with a various and eager population. At each chief central point, within this wide circumference, was placed a *corps-de-garde* ; in the city, in Southwark, by the houses of parliament, at Whitehall. The writer, from whose curious details we copy the present sketch, though a Scotchman, a presbyterian, and a devoted admirer of the parliament, unconsciously throws in a natural touch of loyal feeling, which finishes the grand but melancholy picture of a mighty capital in rebellion against its sovereign—"I found," says he, "the grass growing deep in the royal courts in the king's house ; which, indeed, was a lamentable sight."—*Cattermole's Historical Annual*.

CHARACTER OF THE GREENLANDERS.—Temperate, modest, and little disposed to anger, or at least skilful in concealing it, crimes are rare among the Greenlanders. When injured, they remain dumb and sullen, hiding their passion till an opportunity of revenge occurs, from which, when once exasperated no danger can deter them. When a parent has been murdered, it is an established principle that his descendants must avenge him, at however distant an interval ; though instances of their destroying each other are rare, except in regard to those unhappy persons who are accused of witchcraft. When this crime is held to have been proved, the wretched victim is called out of the house, or tent, charged with being an Illiseetok, stabbed and cut to pieces ; each of the executioners eating a part of the heart to prevent their being troubled with the ghost of the murdered person. It is usually the old and infirm, who have no children to protect or avenge them, that suffer this fate, and as often, it is thought, from mere malice as from any belief in their supernatural power. Their morality, indeed, seems very much of a selfish nature, and, like most savages, they have one rule of dealing with their own countrymen, and another with foreigners. Hence, though stealing, being much detested, is not common among themselves, they make little scruple in appropriating anything belonging to strangers, especially nails, tobacco, bread, or a piece of their favourite delicacy, a tallow candle. They are also adepts in dissimulation, and so little scrupulous about truth, that they tell lies whenever it seems for their advantage. Though far from being destitute of natural affection for their relations, they have no feelings of humanity towards the rest of mankind ; but with the utmost indifference suffer widows and orphans to perish, who have no friends to provide for them. Such insensibility is however partly occasioned by their situation, which exposes even the most active and vigorous amongst them to innumerable privations.—*Edinburgh Cabinet Library, Vol. XXVIII.*

FAROE ISLANDS.—The food of the Faroese is principally barley-meal or groats, milk, flesh, and fish ; whilst bread, beer, and salt are reckoned among articles of luxury, and brandy is only drunk on festive occasions. The breakfast consists in general of barley-bread, with milk or fat ; and in autumn, when their lambs are killed, of their blood boiled with milk. Dinner is formed of fish, and water-gruel in which bones or suet have been boiled, or of soup made of meat and turnip-leaves. On holidays a large pot is put on the fire, in which sea-fowl is boiled for supper. Among their greatest delicacies they reckon dried lamb, eaten raw with tallow ; and dried whale-flesh, which has often hung in the air for more than twelve months, and is said somewhat to resemble in taste and toughness a piece of leather. The whale is also eaten fresh, and resembles coarse beef, with but little flavour. Several kinds of sea-fowl are used, of which the puffins are thought the best, to which they also add the guillemots and young cormorants. The quantity of fat consumed by them is enormous ; and it is said that, after the Faroese have feasted on a fresh whale for a fortnight, their faces, hands, and even their hair, glance with the blubber, which seems as if oozing from every pore.—*Edinburgh Cabinet Library, No. XXVIII. Iceland, Greenland, and the Faroe Islands.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CHARITY COVERING A MULTITUDE OF SINS.

BY THE REV. T. GRANTHAM, B.D.,

*Rector of Bramber-with-Botolph, Sussex, and late
Fellow of Magdalen College, Oxford.*

No. II.

HAVING in a former essay endeavoured to ascertain the meaning of the words of St. Peter, I will now briefly consider the important duty which the passage of scripture enjoins—"Above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins." It is allowed to be no mean evidence of the divine origin of the Christian religion, that many of the graces and virtues, confessedly the most advantageous to society, are in a manner indebted to it for their existence; and that the character of its Founder, though in all respects perfect, is not one which man, unassisted by revelation, would ever have devised: but there is an evidence which is not so frequently dwelt upon—though I conceive scarcely of less weight—arising from the peculiar character of the virtues exhibited for our imitation in the person of our Saviour, and from the peculiar nature of the precepts inculcated by the gospel. Reason cannot but teach us that, in the eyes of our Almighty Creator, all his creatures must be equal, and that all must be regarded with an equal degree of favour; and yet what mere human system of ethics have we, which does not make happiness depend upon virtues totally out of the reach of a great part of the world?—or where, except in the gospel, do we find those virtues exalted to pre-eminence which, as well as being most generally beneficial, are

alike within the capacity of all? Could we suppose, for instance, happiness attainable by the practice of such virtues as the heathen moralist Aristotle recommends, and that we could put off our mortal nature, and approximate to that of the Deity, by the exercise of those energies which he exalts—what hopes could this afford to the unlearned and the poor of attaining happiness? and how, on such a system, could they ever be freed from the burden of their corruption? Nor are the views of the Stagyrte in this particular at all peculiar to himself; his system, in this respect, is in perfect accordance with the general feelings of men who are ever ready to commend intellectual at the expense of moral excellence, and to give that praise to the improvement of the head which alone belongs to that of the heart. But in the gospel revelation matters are altogether different; though our blessed Lord was as immeasurably superior to every other human being in intellectual as in moral excellence, he entirely omits to urge the cultivation of the one as a means of resembling the Deity, and strongly and frequently presses that of the other. It is after the delivery of some of the most sublime moral precepts ever given to man, that he adds—"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48); thus setting before us an object of pursuit, from which by nature all are equally removed, but to which, by the grace of God, all may equally hope to attain. And, with the very same view, we are told by St. Paul, that the grace, spoken of in the words we have been now considering, "never fail-

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eth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. xiii. 8). I would not be misunderstood as in any way depreciating from the value of intellectual acquirements; all I mean to say is—that their value rests upon grounds altogether different. The heathen or the unbeliever may suppose that, by the cultivation of his intellectual powers, he shall become as God—the Christian cannot; and the very circumstance that the bible discountenances any such idea is, I conceive, a strong evidence that it did in truth come from the all-wise Creator and Governor of the universe.

But I must proceed to consider more particularly the exhortation of the apostle—"Have fervent charity among yourselves." It has been remarked by an eloquent writer, that "God is love infinite and unseen, Christ is love incarnate and visible, and a Christian is, or ought to be, an effigy of that love, graven to the life by the finger of the Divine Spirit;" and, as the scriptures declare that man's love to God will be shewn in his love to his brethren, and may be determined by this criterion, charity or love may be considered as the touchstone as it were of the Christian character. Our blessed Saviour himself, indeed, makes this grace the distinguishing badge of his followers. "By this," says he, "shall all men know that ye are my disciples, if ye love one another;" and St. Paul tells us that "the end of the commandment (for the grand design of the gospel revelation), is charity, out of a pure heart, and a good conscience, and faith unfeigned" (1 Tim. i. 5)—that, in short, it is the sum and abridgment of all other duties; for that "he that loveth another hath fulfilled the whole law." Accordingly we find it recorded of the first converts to Christianity, to whom was vouchsafed a more abundant influence of the Holy Spirit, "that they were all of one heart and one mind;" or, to express the same idea in different words, that they were blessed in the highest degree with this most excellent gift of charity: but soon did the gold become dimmed, soon did that company—which a few years before had caused even heathens to exclaim, "See how these Christians love one another!"—forget the commands of their Master and his apostles, and give way to feelings which have been the grief of the pious and the joy of the unbeliever. Too frequently has the reader of ecclesiastical history to regret the absence of that spirit "which is not easily provoked—which suffereth long, and is kind;" too few are the examples which he meets with of that Christian disposition which "thinketh no evil, but hopeth all things, be-

lieveth all things, and covereth even a multitude of sins." That I may not, however, wander into too extensive a field, I shall confine the few observations I may have to make on this subject, to our own church and our own times. It might be supposed that in a church like our own, where opinions upon all points necessary to salvation are expressly declared in articles, and interwoven in a liturgy, as no material difference of sentiment could exist, so no uncharitable feeling could arise among real Christians; and, though those who served their God in sincerity and truth might be objects of dislike to those who held the truth in unrighteousness, yet that all its conscientious members would be of one heart and of one mind: but the actual state of things proves that such a supposition would be erroneous. The terms of reproach not unfrequently applied to those who have subscribed the same articles, and given a faithful assent to the same scriptural liturgy, too plainly shew that there are divisions among us; and that these differences exist amongst men, some of whom at least are truly zealous in the cause of their Master, can scarcely be doubted, when we see a spirit of jealousy discernible even in societies whose object is the extension of the Redeemer's kingdom either at home or abroad, and who have scarcely to urge against those whom they are pleased to consider as their opponents, the plea of the disciples—"that they follow not with us." But surely such things ought not so to be; surely all, in our respective stations, should strive to be fellow-workers with our God in the removal of this fault from among us; and, as one of the best remedies for the healing of these bitter waters, let me recommend the putting on of that disposition which the apostle here enjoins—that charity which is "the bond of perfectness." I would say to all—foster and cherish this tender plant of heavenly parentage, which, alien as it is to the natural soil of our hearts, must be made to take root and flourish there, ere we can have any assured ground for supposing that we are led by the Spirit, or scriptural evidence that we are, to any saving purpose, Christians at all. Our blessed Lord said to his disciples—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;" and shall any pretend to such a title, and find it difficult to love, to bless, to do good to, and to pray for those whom, though they may not in all points agree with themselves in opinion, their own prejudiced minds cannot deny to be of the same household of faith? And yet, did we strive to love—did we pray for one another—would religious controversies ever

be carried on with acrimony and harshness? or would the names of confessedly pious men be cast out as evil, because they estimate doctrinal truth far higher than ritual observances, and are not inclined to pay that deference to the writings of men which their church, no less than their reason, teaches them to belong exclusively to the oracles of God? It is doubtless a Christian's duty to promote, to the utmost of his power, the unity of the church, but it must be in the bond of peace; it is his duty to contend earnestly for the faith once delivered to the saints—to warn them that are unruly—to convince gainsayers—but he must not strive, but be gentle unto all men; he must not count them as enemies, but admonish them as brethren: and, if it is recorded for our instruction, that an archangel, when contending with the devil, brought not against him a railing accusation, let no man imagine that any opinion can be so contrary to scripture, or so offensive to God's honour, as to justify a departure from Christian charity. The apostles beseech men with all lowliness and meekness, with long-suffering, forbearing one another in love; and little does he know what manner of spirit he is of—little in truth does he consider the interests of the Redeemer's kingdom—who would have recourse to other methods. "The wrath of man worketh not the righteousness of God;" it may prejudice the mind of the unbeliever against the gospel, but it will not lead him to embrace it; it may multiply iniquity, but it will not promote holiness. Are we, then, sincerely zealous for the honour of our God—are we truly solicitous for the welfare of man—let us have perfect charity among ourselves. I ask not what our particular sentiments may be; but, if any believe themselves members of Christ's church, I call upon them to evidence, by this surest proof, that the light within them is not darkness—to shew, both to themselves and others, that they have passed from death unto life, by earnest love towards even their erring brethren.

THE NESTORIANS*.

[That portion of this interesting people east of the Karlish mountains, it is well known, have resisted the influence of the Romish church, to which the western branch has yielded. The following interesting information respecting the former, is condensed from the letters of the missionary of the A. B. C. F. M. Missions, dated Ooromiah, where a mission has for several years existed. It is the professed object of this mission, to instruct the Nestorians without any change in their church government. —*See Mss. Herald, Dec.*]

A NESTORIAN PRIEST IN AFFLICTION.—One of the priests, who had resided at the mission as an assistant, stated, after the decease of his wife, "that often, on waking in the night, he had found that his wife had risen, and retired for prayer; and, on asking her why she had risen, she would reply that thoughts of God

came over her with such deep solemnity that she could not sleep, and felt constrained to rise and pray; and, when he interrogated her why she had not awakened him that he might rise and pray with her, she would reply that she often enjoyed prayer most when alone." With the amount of spiritual knowledge (continues the missionary), which many of the Nestorians possess, their attachment to the bible and to the Christian religion and the serious devotional habits of some of them, I cannot help hoping that there may be here and there a praying Simeon and Anna among this interesting people, even now "waiting for the consolation of Israel." Subsequently, the same priest was visited, when his brother, a pupil of the mission seminary, was near his end. The family were weeping by the bedside, and the priest, while wiping the tears from his own eyes, said to them, "Do not weep, but give glory to God." He appeared calm, and, though melted with grief, was still resigned. "How is Elias?" I enquired. "Elias has done with this world," said the priest. Does he know that he is dying? I inquired. "Yes," answered the priest, "he has just been praying, and committing his soul to the Lord." Elias recognised me. I asked him whether he had hope in Christ, and he answered me in a broken, faltering manner, "By the strength of God I hope in Christ." The priest proceeded to state that he had conversed much with him, and that Elias had said that he had no worthiness of his own to recommend him, but trusted simply in Christ, and, confiding in him, he was not afraid to die. The priest's appearance was deeply interesting. He solemnly warned his family, and others who were present, "to be also ready," and heeded the voice of God in the scene before them. There was, in this instance, none of the noisy, frantic grief which is often witnessed at the dying bed in these countries; there was deep sorrow, but also solemnity and stillness. I never felt more grateful for the precious hopes and consolations of the gospel, than while standing by that death-bed, and witnessing their soothing, sustaining influence on the afflicted priest.

FUNERAL.—A large assembly collected in the church-yard, where the funeral service was read. It was simple, but solemn and impressive. One part in particular, where the bishop took his stand upon the grave after it was filled, and repeated, "Farewell, my brother, until the resurrection," was affecting beyond description. After the funeral, on my making some enquiries relative to the funeral service, priest Abraham proposed we should translate it into the spoken language of the people, that the people may be benefited by hearing it.

Two of the patriarch's brothers—one of them his designated successor, the same who visited us three years ago—are now with us. They have intimated a wish to enter the service of our mission. Would our means enable us to employ them, they might render us important aid, and might themselves become thus prepared to be efficient missionaries to their countrymen among the mountains.

Our Nestorian priest have just been in to condole with us (on occasion of repeated afflictions in the mission families). They deeply feel for us in our bereavement, and it is truly soothing to our feelings to witness their deep sympathy, and yet more to listen to the healing solaces of the holy scriptures, tenderly and pertinently administered to us by Nestorian Christians. I happened to be sitting with a bible in my hands when the priests came in—"From that book draw consolation," said priest Duuka, and then proceeded to quote from it several precious promises, in his own language.

Soon after the priests left my room, one of the Nestorian bishops came in to condole with us. Among other things he remarked, "True, it was your only son and child; but that, too, was God's only Son with

* "From 'the Spirit of Missions.'"

whom the Father parted, that he might come into this world and die for us."

Mar Gabriel visited us, to tender us his condolence in our bereavement. Deacon Badel, the teacher of our girl's school, accompanied him for the same purpose. Among other things, in the course of our conversation, I reminded him of the declaration of Christ, that where our treasures are, there will our hearts be also; and suggested that the Lord is, perhaps, taking our treasures (our little children) to himself, that he may draw our hearts after them. "What an interesting, precious thought," exclaimed the deacon; "I will repeat that in our church to our people, that the afflicted among them may be comforted in their bereavements, and benefitted by them."

In a conversation with two priests residing at the mission, both appeared deeply solemn. John said he often felt afraid to go to sleep at night, lest he should awake in eternity, and in the world of despair. The priest expressed the hope that he is pardoned through the merits of Christ, and washed in his blood; though he added that, in view of his remaining depravity and sins, he hoped with distrust and trembling; but that it was his unceasing prayer, that God would prepare him to live to his glory, and die in peace. The external conduct of this priest is entirely correct, his character extremely amiable, his deportment habitually serious, and his conscience apparently very tender. His solicitude and efforts for the improvement and salvation of his family and people are also very interesting. He has recently introduced family worship in his own household—probably a solitary instance of the kind among the Nestorians; and he is indefatigable, though discreet, in his efforts to instruct and reform his people.

FUNERAL SERVICES.—The religious services at the grave, on the occasion of interment, are interesting, and not tediously long. To-day the sexton and others were preparing the grave; it was not quite ready when the corpse reached the spot. Priest Dunka translated from the book containing their funeral services (Oneeda) a few pages into the vulgar language. The matter was in general excellent, and the language and figures were vivid, and often very striking. Among other figures were the following: I give but a meagre skeleton of those I mention. "Death is a cup of which all must taste. The Saviour said, 'If it be possible, let this cup pass from me; yet thy will be done.' He tasted it, and took from it the poignancy of its bitterness. We must all taste it. And let us too, say, when this bitter cup is presented to us, in the removal of dear friends—Thy will, O Lord, be done. Adam, where is he? He tasted this cup. Abel the righteous, where is he? He tasted this cup." Thus the enumeration proceeded through the catalogue of patriarchs, prophets, and worthies, in the same simple and primitive style in which Peter enumerated them on the day of pentecost, Stephen in his vindication, and Paul, in adducing instances of eminent faith, in his epistle to the Hebrews. They had tasted this cup. So had proud and mighty kings and nobles. "Where are they?" it was repeatedly interrogated; and the reply as often, "This grave furnishes the answer."

Death was also styled a bridge, over which all must pass, the figure being expanded in the same manner as the above. I was particularly interested to hear it insisted, in this connexion, that we must repent and receive Christ as our Saviour before crossing this bridge, there being no repentance that will avail us beyond it; and delay to repent being perilous in the extreme, as life is uncertain.

Finally, "The earth at the resurrection for the dead will rise, when Christ shall come in his chariot to judgment; then the earth, the common mother of all flesh—from whose womb all spring, and to whose womb all must return—will present all her offspring, the graves opening upon her ample bosom to the Re-

deemer and Judge, who will select from among them the righteous, and take them with him to his kingdom, and send the wicked to their own place in the world of perdition."

Seldom do the people hear those services, or any part of them, in any but an unknown tongue.

The following prayer was prepared by one of the priests, to be used in the mission seminary:—

"O Lord God, our Father who art in heaven, listen to our voice, and accept our prayers and our supplications, and let our petitions come up before thee. Let thy mercy be upon us, for we are sinners and guilty before thee; but do thou forgive to us our sins and pass by our iniquities: for, for us thou didst come to this world and endure crucifixion, and pain, and anguish, and railing, and mocking, and spitting in the face, and death, that thou mightest deliver us from the blindness of sin. O Christ, thou lover of the penitent, have mercy on us! O thou good Physician, heal our wounds, and wipe away the filth of our sins; for thou knowest the misery of our nature, that, if thy mercy help us not, we are lost for ever. But come thou to our help. Deliver us from the wicked deceiver, for by day and by night, at all times, every hour, he casts his nets, his snares, and his traps, that he may take us in them. But save thou us from his hands. Have compassion, have mercy on us!"

"O Lord Jesus Christ, do thou send peace into the midst of our bishops, priests, deacons, and scholars, and our young men and little children, that they may be united in love and friendship, and the harmony of peace—for we are all brethren in Christ; that there may not be wrong, deceit, quarrelling, and division in the midst of us; but that thy pleasure may be with us. O thou Creator of the heights and the depths, have thou mercy upon us. Send thou the Holy Spirit to dwell in our hearts, that he may purify and remove from within us all the stains of our iniquities, and may teach us the words of life, that we may read and learn the instructions of Christ, and find salvation to our souls unto eternal life."

"O Lord, bless this assembly, small and great, that the knowledge of thy word may increase within us; and bless the people among whom we dwell. O Lord, help those who preach thy word, that they may be blessed and abound in thy love and thy favour to the end. And, together, we would ascribe glory to the Father, to the Son, and to the Holy Ghost, for ever and ever. Amen."

Received a visit from Mar Sleevea, the bishop of Gavvar, a district in the mountains. He is a sprightly, fine-looking man; but, though a bishop, he is unable to read, save that he can chaunt his prayers in the ancient Syriac, without knowing their meaning. I expressed my regret to priest Dunka, that any of their bishops should be found in such a predicament. "We have worse bishops than Mar Sleevea among the mountains," said the priest; meaning that there are those who are still more ignorant.

Priest Dunka gave a history of his own case, to illustrate the difficulty of learning to read in the mountain districts. His father was not pleased with his attempting to learn, and told him he must become a shepherd. With such feelings, his father was always offended if he saw him have his psalter in his hands, and would take it roughly from him, and give his head a box, and tell him to go and look after his flock. In his ardent desire to learn, however, he could not abandon the undertaking; and he conceived the idea of studying by himself, as he watched the sheep among the wild Kurdish mountains; and, accordingly, he used to take his psalter secretly under his garment day by day, and, when fairly out of the view of any one, studied it while keeping the flock, until he had committed the whole of the psalms to memory, and learned to spell the words. With such a foundation, he continued to improve all his oppor-

tunities to learn, until he became educated, and was ordained as a priest.

Mar Sleeva states that there are now but few Nestorians in Gavvar, which is reckoned the finest and most fertile district among the Kurdish mountains. The Nestorians were formerly numerous in that district; but they have been so often plundered and overrun by the Kurds, who seem to be increasing in number and in power, that only a small remnant of the Christians is now left.

At the earnest solicitation of the priests, and with the approbation of three bishops, public worship was on one occasion held in a Nestorian church, in which the missionaries addressed the audience. About forty or fifty natives assembled, and listened in perfect silence, and with very encouraging attention, to an exposition of a few verses from the fifth of Matthew. The two priests of the city, and deacon Badel took part in the exercise, all adding something in confirmation of what was said. Mark Yousuf (one of the bishops) also was present, and spoke as follows: "Until now you have heard no preaching; and, not knowing your duty, you had no sin; but now you hear, and God will require it of you. Will you then say—'We have not heard'? Will you call to witness that sun and the moon, these walls, and this church, and say—'We have not heard'?"

The more I become acquainted with the Nestorian church, the more deeply I am impressed with the idea that it is spiritual death, rather than error in theological belief, which is their calamity. Many human and childish traditions, both written and oral, are indeed prevalent among them; and some of these doctrines of men they have introduced into their forms of worship. In general, however, their liturgy is composed of unexceptionable and excellent matter. The charge of heresy on the subject of Christ's character has been so violently thrown upon them, ever since the days of Nestorius, by the catholics and other sects of oriental Christians, that suspicion in relation to their orthodoxy on that momentous subject may naturally be felt also in protestant Christendom. I am satisfied, however, that the Nestorians are sound in the faith on this point. I was reminded particularly on this subject this morning, in glancing at their religious creed, which they always repeat at the close of their worship. It is what they recognize as the Nicene creed, and accords very nearly with that venerable document as it has been handed down to us. As the churches in America may be interested to know just the form and matter of this creed of the Nestorians, I send you below a literal translation of it, as it occurs in their liturgy in the ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day. I send the translation of it, with the caption prefixed, in the precise form in which it occurs in the Nestorian liturgy, viz.:—

NESTORIAN CREED.—"The creed which was composed by three hundred and eighteen holy fathers, who were assembled at Nice, a city of Bithynia, in the time of king Constantine the pious. The occasion of their assembling was on account of Arius, the infidel accused.

"We believe in one God, the Father almighty, creator of all things which are visible and invisible.

"And in our Lord Jesus Christ, the Son of God, the only begotten, the first-born of every creature, who was begotten of his Father before all worlds, and was not created; the true God of the true God; of the same substance with the Father, by whose hands the worlds were made, and all things were created; who for us men, and for our salvation, descended from heaven, and was incarnated by the Holy Ghost, and became man, and was conceived and born of the virgin Mary, and suffered and was crucified in the days of Pontius Pilate; and died, and was buried,

and rose on the third day according to the scriptures, and ascended into heaven, and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of truth, who proceeded from the Father—the Spirit that giveth life.

"And in one holy, apostolic, catholic church.

"We acknowledge one baptism for the remission of sins; and the resurrection of the body, and the life everlasting."

This creed being regarded by them as the summary of their religious belief, and being so often repeated by the Nestorians, cannot fail of course to exert a strong influence on their religious views and feelings; and its correctness is a strong indication that, as above suggested, it is the quickening Spirit, and not innovations of doctrines or of forms, that is needed in this fallen church for its renovation and salvation.

Received an urgent request from the priests and principal men of Geog-Tapa, that we should translate, or cause to be translated, the Nestorian liturgy, which is now in the ancient Syriac—a dead language—into their vernacular tongue. I recommended to the applicants to confer with their bishop on the subject. This request is particularly interesting, as it indicates a strong hankering, in both ecclesiastics and people, for religious knowledge and light. Priests Dunks and Abraham, in presenting the application, to enforce it, quoted the language of St. Paul to the Corinthians—"Yet in the church I had rather speak five words with my understanding, that by my voice I may teach others also, than ten thousand with an unknown tongue," &c.

THE MOHAWK INDIANS.

(Concluded from vol. ix., p. 393.)

BUT to proceed with my narrative. I had been for several days expecting the departure of my poor friend, when, on the morning of Wednesday the 17th of June, I was summoned to attend his death-bed, and, on reaching the house, found alas! the cold hand of death upon him.

He was unable to speak to me, and life was fleeting fast. On entering the apartment, the scene that presented itself was worthy of the pencil. On a bedstead of simple construction was laid the swarthy patriarch, apparently conscious of his situation, and the change that momentarily awaited him.

It was a scene of painful interest, but not untended with satisfaction. Death in this instance (whether from my long expectation of his approach I know not), appeared to me divested of that awful form he so generally assumes.

Beside, and at the foot of the bed, sat his two sons in silent sorrow, watching every breath and trifling motion of their beloved parent. Around the bed, and in different parts of the room, were sitting or standing eighteen or twenty Indians, engaged in singing in a sweetly subdued tone—meet for the ears of the dying—hymns suited to the solemn occasion. This practice is invariably followed by the Indians when a death is about to take place, and there is something inexpressibly beautiful in the idea that involuntarily thrusts itself on the mind, that the departing spirit may not have lost the sound of the earthly hymn, when the song of the redeemed may burst on his ear, glorifying God and the Lamb who redeemed them, for another ransomed soul, and rejoicing in the addition of another spirit to their blessed society.

When I thought his end was at hand, I called upon all present to join in commending our dear brother's soul into the hands of "his faithful Creator and most merciful Saviour."

It requires one to use, or hear used, under similar affecting circumstances, the prayer furnished by our comprehensive ritual "for a sick person at the point of departure," to appreciate its beauty and applicability. Short as that prayer is, and, although he was breathing very hard at the commencement, ere it was finished, the ordinary indications of death were visible, and without the slightest struggle he ceased to breathe. A solemn interval of silence ensued, during which each seemed buried in his own reflections. These, doubtless, borrowed their complexion from the event we had just witnessed. It is in situations like these that we can truly realize the value and object of human life. On the present occasion, I experienced the justice of the poet's remark—

"The chamber where the good man meets his end,
Is privileged beyond the common haunts of men,
Close on the verge of heaven."

The Indians then sung a hymn; and, before leaving the room, deeply affected as I was, I undertook to offer up the last collect of the burial service—so full of comfort and edification on such occasions; but, before I had finished, the touching scene before me moved me to tears. The Indian, whose stern nature has, in some measure, been softened by Christianity, however deeply he may feel, weeps but seldom: in his savage state, never—as it is deemed a weakness unworthy of a warrior; but on this occasion, no sooner was the tear of Christian sympathy seen to flow, than every one in the apartment yielded to the impulse. It was indeed an affecting sight; for, I doubt not, each thought within himself, "It is good for us to be here." May God bless it to our spiritual improvement, for his dear Son's sake!

Before leaving the house, I was informed by one of his attendants, that, some time before his speech failed, he told them "that his time was at hand, and bade them farewell; he requested them to thank all his friends for their kindness during his sickness; and, as he had not the ability to reward them, he trusted God would. He desired them not to be sorry, as it was good for him to be relieved; and, as his parting wish, he requested they would attend more diligently to the care of their souls, and that, whenever they thought of him, they should remember the advice he had given them."

In this peaceful state of mind, and with a firm and unwavering faith in the all-sufficient merits of his Saviour, did this lowly servant of his Master "fall asleep in Jesus."

On the Friday following, his remains were followed to the grave by a large assemblage of persons—the white settlers in the neighbourhood uniting with their Indian brethren in this last mark of respect to departed worth.

His remains, and those of his wife, were deposited in the Indian burial-ground near the church; and the Nation have it in contemplation, as soon as it can be procured, to erect over their graves a memorial of the esteem in which they were held.

Did I not feel assured, my friend, that I am writing to one and for those who will, in these simple details, trace the gracious operations of that "One and the self-same Spirit who worketh all in all," I should fear I had been tediously particular; but I know that, trifling as these incidents may appear in the estimation of the worldly, they will be precious to believers; and that you and they will rejoice with me, that the Lord hath chosen these lowly ones of the earth to make the monuments of his grace and goodness.

As it is not improbable, those who have favoured these pages with a perusal may be impressed with the idea that the Mohawks are in a very advanced state of moral and religious culture, I feel it right, before I conclude, to allude to the actual condition of the settlement.

Although we are cheered by the hope that God smiles upon our humble endeavours, and have sufficient cause to thank him for his past mercies to these poor people, yet there is much to humble us and to stimulate us to increased exertion.

I have hitherto enumerated only the benefits they have enjoyed: justice requires that I should now mention the disadvantages they have laboured under, and the evils they have been exposed to since their residence Upper Canada.

The unsettled state of their nation, from the breaking out of the troubles in America to their settlement here, together with the loss of their pastor, must have been very injurious to a people recently converted to Christianity, and but just emerging from savage life. Nor were the advantages they enjoyed here, till within a few years, such as to warrant any material improvement in their condition. The occasional visits of a distant clergyman, and the services of Indian catechists of limited attainments (sharing, doubtless, to a certain extent, the fate of "prophets in their own country"), were by no means adequate to the spiritual exigencies of such a community.

Besides, the class of persons who settled around them, so far from proving a benefit by setting them an example, have been instrumental in corrupting them. The simplicity and pliancy of the Indian, his ignorance of English and of trade, rendered him an easy prey to the designing white man; and ardent spirits—that bane of his unfortunate race—was unsparingly used to degrade and ruin him. As the country became settled, the timber on the Indian reservation excited the cupidity of speculators, as it had become one of the staple exports of Canada. It was purchased at a very trifling consideration, and the Indians themselves were employed to "get it out," and assist in rafting it to the market at Quebec. It is difficult to conceive a more demoralizing, and, to the labourer, more unprofitable occupation than that of lumbering. The exposure and hardships endured by the Indians who engaged in it shattered their constitutions; and the temptations to which they were exposed, by associating with the worst descriptions of persons, corrupted their morals, and entailed a host of evils upon the little community of which they were members. This had a blighting influence on their tribe, the traces of which are still painfully perceptible. It is needless to remark how inadequate were the means of grace they enjoyed to withstand or correct these evils.

That their advancement in the arts of civilized life has not equalled their opportunities, must be candidly admitted; but it must also be remembered that the physical powers of the Indian are inferior to those of the white, nor does he possess that same perseverance and industry so necessary to success. On one occasion, expostulating with an aged Indian on the want of industry among his people, he shrewdly remarked—"Why, minister, you are very unreasonable. When God made the world, he made a great many kinds of animals, but he taught them all different ways of getting a living. He taught the fox to range through the woods, and live upon what he could catch. The beaver he taught to live beside the water; he shewed him how to dam the river and build a house, and to lay by a stock of provisions for the winter. So he also did with different kinds of men. Now you cannot teach the fox to live like the beaver, nor can you make the Indian work and live like the white man. I have a farm, and could live by it; but, when the season comes for game or fish, I must have some, and I am tempted to go and look for it, even to the neglect of sowing and gathering my crops."

Now, although I am not disposed to receive this ingenious apology for his brethren, still there is a great deal of truth in the remark.

There are, I am happy to say, in this and almost every Indian settlement, many pleasing instances of success in agricultural and mechanical skill; and we are encouraged to hope that every succeeding generation will more rapidly improve.

The means, in my opinion, best calculated to effect their improvement, are schools, in which an education upon truly Christian principles can be obtained. At present, as the Mohawk settlement extends eight or nine miles along the Bay, it has been found necessary to divide the children into two schools. One of these is maintained by the New England Company, who have done much for the Indian tribes in North America, and the other by the Indians themselves. The average attendance at the former is about twenty, and at the latter thirty-five, of both sexes. These schools are of a humble order—the children being taught in them merely the common branches of English education, and grounded in the chief truths of Christianity. It would be very beneficial to the rising generation if one of these schools could be converted into a boarding-school, under the superintendence of a master and mistress well qualified for the task; at which a certain number of both sexes could be thoroughly educated. By annexing a field or two for tillage, and a few sheep and cows to give occupation to the children when not in school, the expenses of the establishment would be diminished, industrious habits formed, and a taste for agricultural and domestic employments created, which would be productive of very beneficial results. The Indians are desirous of such a school, and would do all in their power to secure it; but their own means are not sufficient, and we know not where to apply for them.

This mission, in consequence of the dearth of means and labourers, is held in connection with the neighbouring parish of Napanee. I can, therefore, only devote half my time to the Indians; but they indeed require it all. To them I give the sabbath morning. A Sunday school is conducted during the greater part of the year, for an hour or two before service: the attendance of the children is satisfactory, and their desire to improve encouraging. The service is conducted partly in English and partly in Mohawk, as many of the Indians understand English, and a number of the neighbouring white families attend. The instruction from the pulpit is conveyed through an interpreter. The singing is in Indian, generally of hymns. In this sacred service the Indians are thought by judges to excel.

The evening service is conducted in Mohawk exclusively by the catechist.

The sacraments of the church are duly administered; the number of communicants is about forty-five—Indians and a number of whites.

On the occasion of the last visitation by the bishop of Toronto, thirty-five Indians—a number of them adults, and several far advanced in years—were confirmed.

The translations in use among them are as follows:—

The four gospels, St. Paul's two epistles to the Corinthians, and a selection of important texts of scripture.

The common prayer, with the offices, and a form of family prayer.

A selection of hymns and psalms.

The book of the prophet Isaiah, and a few other portions of the holy scriptures.

They have also various portions of the Old Testament translated, but not printed.

Of late years the Indians in this province have attracted more attention than formerly; and it is gratifying to be enabled to state, that the missionary endeavours made by the various bodies of Christians have been crowned with a great measure of success.

The Wesleyan methodists have several missions, and the Moravians (I believe) two.

The following are the missions in connection with our church:—Two supported by the New England Company on the Grand River—one under the charge of Mr. Nelles, among the Mohawks, and another under Mr. Elliott, among the Tuscaroras. This company also supports a number of schools for the benefit of the North American Indians in these provinces. The Provincial Society for converting and civilizing the Indians, &c., also maintains two interesting missions—one at the Sault St. Marie, among the wild tribes of the north-west, and another (I believe in some measure aided by government) at the Manitoulin Islands, in Lake Huron, under Mr. Brough. Mr. Flood, of Caradoc, has also charge of a tribe of Indians. All these missions, at the latest accounts, were in a very encouraging state. These gentlemen, I am sure, could furnish much interesting information respecting the poor people among whom they labour; and, if they were to unite in an effort to draw the attention of the Christian public to the spiritual wants of this long neglected and much injured race, it would speedily command for them a fairer share of attention than has hitherto been their lot.

The following anecdote, recorded in American history, is not less a correct than an affecting statement of the case of the Indian population of this continent:—In the year 1789, the American general Knox gave an entertainment at New York to a number of Indian chiefs, sachems, and warriors. Before dinner, several of these walked from the apartment where they were assembled to the balcony in front of the house, from which there was a commanding view of the city and its harbour, of the East and North Rivers, and the island upon which New York now stands. On returning into the room the Indians seemed dejected, their principal chief more so than the rest. This was observed by general Knox, who kindly asked if any thing had happened to distress him. "Brother," replied the chief, "I will tell you. I have been looking at your beautiful city, the great water, and your fine country, and I see how happy you all are. But, then, I could not help thinking that this fine country, this great water were once ours. Our ancestors lived here: they enjoyed it as their own in peace; it was the gift of the Great Spirit to them and to their children. At length the white people came in a great canoe. They asked only to let them tie it to a tree, that the waters might not carry it away. They then said, that some of their people were sick, and they asked permission to land them and put them under the shade of the trees. The ice afterwards came, and they could not get away. They then begged a piece of ground to build wigwams for the winter; this we granted. They then asked for some corn to keep them from starving; we furnished it to them, and they promised to depart when the ice was gone. We told them they must now depart; but they pointed to their big guns round their wigwams, and said they would stay, and we could not make them go away. Afterwards more came. They brought with them intoxicating and destructive liquors, of which the Indians became very fond. They persuaded us to sell them some land, and finally they drove us back from time to time into the wilderness. They have destroyed the game, our people have wasted away, and now we live miserable and wretched, while the white people are enjoying our rich and beautiful country. It is this, brother, that makes me sorry."

This is a pitiable, but correct statement of the wrongs of nearly every Indian tribe on the continent of America. It is, however, satisfactory to know that the conduct of our government to the tribes within these provinces has been marked by unvaried kindness and generosity, and certainly bears a pleasing contrast with that of our American neighbours, whose

treatment of them has been scarcely human; but still it remains a question to be answered—what benefit have we, as a Christian nation, conferred, or attempted to confer on them, commensurate with the injury they have sustained by us? A supply of clothing for their perishable bodies, or other necessities, with the rights of subjects, surely cannot be pleaded as sufficient indemnification for the vast and productive territories we have deprived them of, and the destructive evils our intercourse has entailed upon them!

How much more becoming an enlightened and wealthy nation like the English—the glory of whose constitution is that it is based upon Christianity—to have made, through the instrumentality of her established church, an attempt to Christianize them, worthy of the exalted station God has long permitted her to fill in the Christian world!

I might, my dear friend, moralize at great length upon this depressing state of things, but the length of my communication warns me to forbear. While then we pray, in the language of our beautiful liturgy, for “all Jews, Turks, infidels, and heretics,” let us never forget in our supplications to the heavenly throne, the poor untutored, wandering Indians.

GOD'S CHARACTER:

A Sermon,

BY THE REV. CHARLES SMITH BIRD, M.A., F.L.S.,

Late Fellow of Trinity College, Cambridge.

EXODUS xxxiv. 6, 7.

“And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.”

I HAVE just read to you the concluding part of a very great and awful, yet at the same time very gracious and encouraging, transaction. The children of Israel, having been delivered from the “land of Egypt and the house of bondage,” were come to mount Sinai, on their way through the wilderness to the promised land. During their miserable slavery in Egypt it appears that they had almost, if not altogether, forgotten the God of their fathers. The sense of present wretchedness had probably swallowed up all their thoughts, and their cruel task-masters had robbed them of the best possession which men in any condition can have—their religion. For it seemed necessary to God, to make a particular revelation of himself to Moses, when he chose that meek but courageous man as his instrument for the deliverance of the Israelites; and, from the midst of the burning bush, to declare himself “the God of Abraham, Isaac, and Jacob;” and to renew his ancient promise, that he would conduct his chosen people to “a land that flowed with milk and honey:”—yet, as if this were not enough to bring him distinctly to their minds, Moses asks, “Behold, when I come unto the children of Israel, and shall say unto them, *The God of your fathers hath sent me*

unto you; and they shall say to me, What is his name? what shall I say unto them?” On that occasion God answered Moses—“*I AM THAT I AM*: and thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”

Here, my brethren, you will perceive that God described himself by those divine perfections, or attributes as they are called, which were most suitable to make the desired impression at the time, namely, his eternity—“*I AM*;” and his unchangeableness and truth—“*I am the God of your fathers.*” It was most indispensable at that time, to convince them of his power and his purpose to deliver them from the arm of flesh by which they were bowed down to the ground. But when that miraculous deliverance was completed—when their departure, or exodus, had taken place, under the guidance of God in a pillar of cloud by day, and of fire by night—when they had crossed the Red Sea, having the roaring waves as a wall on the right hand and on the left, and had now, after three months, arrived at the Mount Sinai—it pleased God again to reveal himself to Moses in a new manner, as suitable to their new condition as his former revelation was to their former state. The people were now a free and independent nation, no longer subject to the will of others; and therefore they needed laws of their own by which they should be governed. These laws, in other nations, have been the growth of ages, proceeding by slow degrees from very imperfect beginnings to something more perfect and matured; yet requiring, at the best, continued additions and alterations. Not so with the laws of the Israelites. They came from God himself; and, as might be expected, they came from his hands perfect at once, and exactly accommodated to the wants, the character, and the destined office of that favoured people to whom they were given. Parts of them were to last for ever—that is, whatever was comprehended in the moral law; parts of them were to last only for a time, till the Saviour of all the world should come and break down the partition-wall between Jew and Gentile—these formed what is called the ceremonial law. At the same time that this unexampled condescension of God appeared in becoming himself the law-giver of his unworthy creatures, it pleased him once more to declare his name, and to give a description of his distinguishing per-

fections, not as they respected the Jews only, but as they respect all mankind. This brings us to the transaction whereof the text is the concluding part; and I call upon you all, my brethren, as human beings equally with the Israelites ignorant of God by nature, and equally in need of knowing him with whom you have to do—to listen to the account which God gives of himself in the passage before us. It is not fit that the Almighty should disclose what could not have been known by other means, and what is essential to man as an immortal being to know, without the most profound and the most adoring attention on our part. "He that hath ears to hear, let him hear."

Moses had besought God, saying, "I beseech thee, show me thy glory." It is not necessary now to go into the motives which dictated this prayer, but it seemed good to God to grant it. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And Moses," we are told, "rose up early in the morning, and went up to Mount Sinai, as the Lord had commanded him. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord." And now, my brethren, tell me, what would you have expected? Would it not have been, that God should principally proclaim his power and might, his unbending justice, and the terrors of his awakened wrath, to awe his creatures into obedience—especially after the instances, which the bible tells us had just happened, of the Israelites murmuring against his government, and making the golden calves to be their Gods? and in accordance with the thunders and lightnings and voices that proceeded from Sinai, and the fire and the earthquake by which the giving of the law was accompanied? I say, would you not have expected a description of the Almighty, armed with all the terrors of his majesty? Then remark how different is the description in the text. "And the Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

What is it that we here find, as the principal attribute of God?—mercy. And what is it, let me ask, that man most needs at the hands of God?—mercy. Are you not then struck with the kindness and goodness which led him thus to dwell on this most lovely and most useful attribute? Do you not observe with what delight God views it? how he uses different expressions to keep it the longer

in our view, and to make it the clearer—"merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." He varies the words, but it is still the same attribute that is presented to us. I confess myself I never could read this passage without being particularly impressed with the anxiety—if I may use the expression—which God shows, that we should look on him in the light of a God of grace; and that too occurring under the Mosaic dispensation, in spite of all its ceremonial strictness and severity. Yes, brethren, even then the Father fore-saw the offering of his Son, and accepted it, and shadowed forth to the Israelites that eternal purpose of "mercy in Christ Jesus," which existed before the world was. He made "his goodness" to pass before Moses; you will remark the expression. Moses begged to see "his glory;" God's answer was, that he should "see his goodness;" for in truth the divine goodness is the divine glory. "Father, glorify thy name!" was the exclamation of Jesus, when he thought of that cup of bitterness which he drank to the dregs for our sakes—that proof which he was about to give of marvellous love, "which the angels desire to look into." "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." What an affecting consideration it is, that "The Lord, the Lord God," whose majesty it is beyond our power to describe or conceive—who might have acted towards sinners in the severest and strictest manner, without accounting for it to any of his creatures—that this great and irresistible Being should have chosen to link together our happiness and his own glory! Let me ask you, my brethren, what are your general conceptions of God? Much, very much, depends on your forming a right notion of God; before you come to him, and give yourselves up to him, you must make yourselves acquainted with him. Many persons form gloomy and terrifying pictures of God in their minds; they regard him only as a master, or rather as a tyrant, to whom their obedience is due as a matter of right, but to whom they pay it grudgingly, and without a particle of gratitude or love. But from whence do these unhappy persons get their notion of God? Not from the scriptures, I am sure. The text alone is sufficient to put that beyond a doubt. On this solemn occasion, on Mount Sinai, God deliberately lays down a rule by which he is willing that his dealings and character should be judged. He tells us plainly, that he does not proceed to extremities with an offender, till he has tried every means to reclaim him—till he has borne long

with him—till he has come year after year seeking fruit but finding none—till his mercy and goodness have been abused to the uttermost, and the cup of the sinner's obstinacy, ingratitude, and hardness of heart, is completely full. This is the gracious declaration he has given us, and I earnestly intreat you to keep it in mind, since any mistake on this subject must henceforth arise from wilful blindness.

God is not a tyrant; he is a father. "As a father pitieth his own children, even so is the Lord merciful to them that fear him." You all know with what kindness a father regards his children; how he bears with their infirmities, hoping that time and his watchful care and their own strengthened reason will improve them; how gently he chides them, and endeavours to win them to obedience and goodness by making himself beloved, by gaining their confidence, by explaining to them his principles of action; and, if he sees severity necessary, you know how unwillingly he inflicts it—how he tempers it with love—how he gives them in reality the best and greatest proof of true paternal affection, by conquering, for their sake, the feelings which would make him abstain from correcting them. So it is with God's dealings towards us. As long as there is hope that we shall at last accept the offer of his mercy in Christ Jesus, he is unwearied in his kindness and patience; he endures all our offences—our daily and hourly disobedience and disregard. The moment our hearts relent, his Spirit moves us to yield ourselves to him—to be his in body, soul, and spirit—to become holy, affectionate, obedient, and grateful, "as dear children"—to unite ourselves to our Saviour in an everlasting covenant. Look at the parable of the prodigal son. Was the father in that parable wearied out by the son's desertion? No. As soon as the unhappy wanderer "came to himself," and, like one who awoke from sleep, resolved to "arise and go to his father," he was met half-way by his anxious parent; he was seen "when he was yet a great way off;" he was welcomed as one who had been found after being lamented as lost—who had been wept over as dead, but was restored to life. Hesitate, therefore, no longer in your conceptions of God: if you find a cold and heartless feeling towards him in your hearts, depend upon it you are as yet altogether ignorant of him. You know nothing as you ought to know of God as "he is in Christ;" if you are resolved to go on in the same way, and to venture into his presence at last with such a disposition, at least do not say that the scriptures hold out any such view to you—that they encouraged any such unworthy, such fatal sentiments. Shall I tell you, my brethren, whence they come?

They come not from the Father of mercies, but from the "father of lies;"—they are whispered by that enemy who drew the affections of our first parents from God, by a false and unfavourable representation of his dealings and designs; they come also from the world—that still more dangerous, because less detected enemy—which hates religion in the spirit, though it complies with it in the forms, and continually cries out against vital piety, as a dull and melancholy thing, looking upon God with fear, considering his commandments as grievous, and regarding his character as that of a "hard master." Examine yourselves, whether these be not your views; if they be, you have cause to be alarmed. You cannot love a God whom you behold in such a light; yet, unless you love him, you can never serve him acceptably; you can never dwell with him hereafter in those abodes where the love of God is the great fountain of happy and holy thoughts to all eternity. Pray then to God, to give you a new and clearer insight into this important subject—the true character of God; pray for the Holy Spirit to enlighten your minds, and to warn your hearts—"to reveal Christ in you, the hope of glory." You are yet, to all intents and purposes, unbelievers; in spite of such strong and unanswerable passages as the text, you cannot yet believe the fact, that God loves you—that he pities you, watches for you, "waits to be gracious"—does every thing but force you to love him. "Faith works by love." If you do not love God, it is because you have not faith. It only remains, that you pray for this best gift of God—faith; there is no other cure of your disease. "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened to you."

It remains that we briefly consider the concluding part of the text. It is that to which the least space is there given, as if it was the view of God's character in which he least delighted, and yet which he would not have us keep out of sight. "Judgment is his strange work"—the work in which he takes no pleasure—which is most remote from his kind and gracious character; but it is a work to which sinners too often force him. Yes, brethren, this truth must not be forgotten—"God will by no means clear the guilty." Let us not abuse the revelation he has made of his mercy, his long-suffering, his love in Christ, to go on in sin. Let us not imagine that we have any thing to do with Christ as a Saviour, unless we have him also as a Sanctifier. Let us not hope that we can have the benefit of his cleansing blood, unless we are equally desirous of having the help of his quickening Spirit. If we come not to Christ as our Lord and Master, as well as our Re-

deemer, then we know him not; and in the great day he will say to us—"I never knew you." Then the thunders of the law will be heard by us, and there will be none to avert the lightning flash! O let us remember, that though God is indeed a father, and has proved himself such towards unworthy sinners, yet even a father's love may be extinguished—a father's patience will not last for ever! The tenderest and kindest parents, who have done most for their children, are they whose anger, when once it is awakened by incorrigible contempt, may well burn fiercest against their unnatural offspring: for, in such a case, there is no excuse—there is no palliation—there is no hope. "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries." Remember, my brethren, that you live in times when the light of the gospel has shone upon the world; and that, as your privileges are greater, and the way to heaven more clearly laid open, so you will have to render a stricter account of the talents committed to you. As we are sure, on the one hand, that, if we are truly penitent for our sins—if we really long for holiness—if we go to God for the help of his Holy Spirit—if we be found clad in the robe of Christ's righteousness through faith in him, wherof our obedience to his commandments is the produce and the proof—for true spiritual obedience can proceed from no other source—then we shall be safe in the great day of account; we may then hide ourselves securely in Christ, as Moses did on the memorable occasion we have been considering, "in the cleft of the rock," while God's glory passes by, to the destruction of his impenitent adversaries: so, on the other hand, we are equally sure that, if we have not obtained for ourselves an interest in Christ—if we have not realized a personal union with him—there will be no escape. "God will by no means clear the guilty." We shall stand condemned before him—as all indeed must if their own deservings be considered; but for us no advocate will appear—no Redeemer to ransom us—no substitute to bear our guilt—no rock to hide us from the terrible glory. We shall then find how true the apostle's words were—"It is a fearful thing to fall into the hands of the living God; for our God is a consuming fire!"

Finally, then, brethren, what shall we say to these things? What shall we conclude from the two great truths set before us in the text? If God be indeed so good, so gracious, so lovely, so infinitely desirable, and so easily accessible in Christ, shall we not turn to him—shall we not choose him as "the

chief desire of our souls?" And, if we find any hesitation to do so, shall we not go immediately to him, and spread our case before him, and cry, as the father of the diseased child did to Jesus—and surely we may feel as much for our diseased souls as the father did for his child—"Lord, we believe; help thou our unbelief." "Increase our faith;" open the eyes of our mind to see thy glory—thy goodness; warm our hearts with the sense of thy mercy, and thy purposes of love to such undeserving creatures. Shall we not cry with the wise son of David—"Draw me, and we will run after thee?" That is, we will not come alone; we will tell thy goodness to others, and bring all we can to be thy pardoned people, and partakers of thy holiness. This, my brethren, is the application of the first truth in the text. And, to apply the second to ourselves, let us bethink ourselves—If God be indeed so dreadful to "the guilty," so full of terrors to those who are "yet in their sins," and if we feel that we come under this denomination, being unreconciled to the great Adversary of sin—what shall we do?—whither shall we flee? Whither, but to Himself? Whither, but to the only rock cleft for sinners—Christ Jesus? O let us see this clearly, that there is no refuge from God's wrath, but in God's love! When he whets "his glittering sword" against us, there is no other shield that we can interpose between us and the descending blow, but his own love—his love in Christ. Here is our only hope; and it is God's peculiar kindness to us, that he should have made this known to us, in this land of religious light and knowledge. We occupy the place of Israel of old, as a peculiar and highly favoured people; we know more than the ancient Israelites, for we have a full and distinct view of that which even Moses did but dimly and distantly perceive. The sacrifice of the death of Christ, if duly pondered, is a fact which is worth more than a thousand sermons on the text. It is a most affecting commentary on it, given us by God himself. God revealed himself to Moses in the wonderful and gracious manner we have seen, on one occasion; but he reveals himself in the same character, and in a still more wonderful manner, to us in every page of the gospel. Not a word can we read in the history of Christ, but it reminds us of the description he gives in the text of his own glorious attribute of mercy. Draw near then, ye sinners, and lay hold of the hope set before you. Look not at your own unworthiness—look at God's character. If you run to him, and fall down at his feet, and begin to cry, "Father, we have sinned"—he will not look at your sins; he will look at your misery; he will look to the place of everlasting burning,

and snatch you from it. "Let us, then, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Biography.

RIGHT REVEREND THOMAS BURGESS, D.D., LORD BISHOP OF SALISBURY*.

THOMAS BURGESS, the youngest son of a most respectable tradesman of Odiham, in the county of Southampton, was born A.D. 1756. Until seven years of age he was sent to a dame's school, and afterwards to the grammar school of his native place; where, "though living in the same town with his parents, they denied themselves the pleasure of having him home except at the regular holidays, that he might not become unsettled and inattentive to his studies. As his mother doated on him, this was a great trial to her, especially when she saw him on Sundays at church, among the train of his school-fellows; but she repressed her feelings, for her child's good. His own feelings, it is scarcely needful to add, were not a little excited on these occasions."

From this school he removed to Winchester, in 1768, from which he was elected a scholar of Corpus Christi college, Oxford, A.D. 1775. While here resident as an under-graduate, his studies were carried on with great ardour; for he felt that his previous education had not, in some points, been satisfactory to his own mind. He soon gained a high reputation, even while an under-graduate, for sound learning and critical research.

In 1778, he edited a new edition of "*Burton's Pentalogia*"—a work containing five Greek tragedies, with annotations; and displayed so much critical skill, that it attracted considerable notice, and laid the foundation of his Grecian celebrity. Soon after, he published a new edition of "*Dawes' Miscellanea Critica*"—a work consisting of "critical disquisitions on, and conjectural emendations of, the text of the Attic poets, remarks on their peculiarities of construction, dissertations on various questions connected with Greek metre, and elaborate inquiries into the properties of the *Æolic Digamma*." Burgess's part in this publication, eventually procured for him the acquaintance of well-known literary men, both at home and abroad. It was Mr. Burgess's good fortune to gain the notice, and subsequently the friendship, of Mr. Tyrwhitt, formerly clerk of the house of commons, but who had resigned the situation on account of health. Educated at Eton and Oxford, he devoted himself to literary pursuits. A remarkable instance of his kindness to Mr. Burgess occurred soon after the commencement of their personal acquaintance,

which produced so profound an impression upon the heart of the latter, that, even in the latest periods of his life, he was wont to dwell upon it with the freshness of almost youthful gratitude. His pecuniary resources were narrow; and, finding his expenses at Oxford more considerable than his means warranted, he resolved, on principles of honourable independence, to tear himself from this seat of the muses, rather than contract debts which might prove embarrassing. His plan was—to take orders, and, in the retirement of a curacy, to prosecute his studies in conjunction with the performance of clerical duties. This resolution he communicated to Mr. Tyrwhitt, who replied, "No! you must on no account quit Oxford: you must be my curate there for the next two years." The assistance thus delicately afforded was most gratefully accepted; and, for about that space of time, he received from Mr. Tyrwhitt a pecuniary contribution amounting to the ordinary salary of a curate, for the express purpose of enabling him to retain his situation in the university, and of pursuing at ease his learned studies.

In 1779, having taken his degree, he entered into a university competition for one of the chancellor's prizes, the subject being "*The affinity between Poetry and Painting*:" and was beaten by lord Sidmouth, then Mr. Addington. In the next year Burgess was successful, on a subject he better understood—"An essay on the Study of Antiquities." In 1782 he was appointed tutor of his college. Mr. Roberts, author of the "*Life of Hannah More*," was one of his pupils, and thus speaks of him in this capacity:—"I attended his lectures, which were very able and instructive, for several years, and was honoured with many special marks of his kindness and regard. His great object was the cultivation of Greek literature; and, during the period in which I received his instructions, he attained the distinction of being considered the best Greek scholar in the university. I read through one of Aristotle's treatises with him in private; and, while I was so engaged, I had every day fresh reason to be grateful for his instructions, and for the very kind interest he took in my progress and improvement.... His countenance, voice, and manner, were remarkably prepossessing; from which, whatever he taught borrowed additional efficacy and impression. His own demeanour, sentiments, and habits, were always singularly pure, upright, and exemplary."

Mr. Burgess took orders in 1784. It does not appear, however, that he was at all induced to enter the church from any religious motives.

When he was in his seventy-ninth year, circumstances led the author of his biography, in the course of an interesting conversation he had with the bishop on the subject of his ordination, to inquire how far his actuating motives on that occasion corresponded with the high and holy tenor of his ordination-vows. This question came home to the feelings of one whose views of the subject and end of the Christian ministry were truly elevated; and who, in examining candidates for orders, was in the habit of probing not only their proficiency in learning, but their inspiring motives, and the depth and sincerity of their personal piety. His reply was to the following effect:—"At the time to which you refer, I was full of that ambition for

* For much of the information respecting this excellent prelate, I am indebted to his "*Life*, by John S. Harford, esq., D.C.L., F.R.S." London: Longman, 1840. pp. 58. 8vo. The volume cannot fail to be read with great interest. It is extremely well written, and its contents most valuable. I cordially recommend it in an especial manner to theological students, and to the perusal of those whose great aim it is to traduce the episcopal bench. It will be edifying to every one deeply interested in the promotion and extension of genuine *ritual religion*.

literary distinction natural to a young scholar circumstanced as I was; but, after I had taken orders, and turned my attention to sacred studies, I gradually imbibed deep and serious views of divine truth."

From this time the attention of Mr. Burgess was directed, in a serious and comprehensive manner, to theological pursuits. That he might be able to consult the Old Testament in the original, he was assiduous in the study of Hebrew—while his intimate acquaintance with the Greek language gave him every advantage that learning can impart. In 1790 he published his first sermon preached before the university, entitled "The Divinity of Christ; proved from his own declaration, attested and interpreted by his living witnesses the Jews."

In 1785 Mr. Burgess was appointed chaplain to Dr. Barrington, then bishop of Salisbury; in no small measure, it is supposed, from the recommendation of Mr. Tyrwhitt. The note from the bishop, requesting to see him at an inn in Oxford, naturally filled him with astonishment, as he was totally unacquainted with his lordship. "I was much surprised," says he, "at the bishop's note, and could not imagine why he wanted to see me. Upon the day specified, I received the promised message, and went to the Star, where I found him with Mrs. Barrington and Mrs. Kennicott. He conducted me into another room, seated himself opposite to me, and at once made me an offer, expressed in the kindest terms, of his chaplaincy. I was really so unprepared for the offer, and so surprised by it, that, to use a homely expression, it struck me all of a heap, and I could make no reply, but sat before him mute as a statue. Many persons would have concluded that I could be no better than an idiot, but he penetrated the real cause of my embarrassment, and, after a short pause, rising up, said he trusted he might construe my silence into consent; he then proposed to introduce me to the two ladies in the adjoining room, whither I followed him."

On the translation of bishop Barrington to Durham, Mr. Burgess resigned his fellowship, and accompanied his patron; from whom he obtained a prebendal stall, and subsequently the living of Winston, where he sedulously applied himself for the promotion of the best interests of his flock. His "Sacra privata," about this period, show that he was rapidly growing in grace, and advancing in the most important of all knowledge. To one or two illustrations I must confine myself.

"It is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take me from my worldly comforts; it may disconcert and break my schemes for service on earth, but O, my soul! diviner entertainments and nobler services await thee beyond the grave. For ever blessed be the name of God, and the love of Jesus, for these quieting, encouraging, joyful views. I will now lay me down in peace, and sleep free from the fears of what shall be the issue of this night—whether life or death be appointed for me. O Lord! thou God of truth and mercy, I can cheerfully refer it to thy choice, whether I shall wake in this life or another."

"All religious consolation is founded on faith in God, and that on a knowledge of the scrip-

tures (Rom. x. 17). There can be no religious consolation without repentance; the first motion towards which is the grace of God producing in the heart effectual conviction of sin. The next is a perception and acknowledgment of the mercy of God in producing this conviction; confession of sin, renunciation of self-righteousness, and full dependence on the merits of Christ's atonement, bring the mind first to the hope, and then to the assurance of pardon, for the sake of Christ. Thus the heart is 'renewed' and 'created in Christ Jesus to good works,' which, springing from faith and a deliberate principle of obedience and love, now become acceptable to God."

"They who would bear the cross only of their own choosing, would sacrifice to God only that which costs them nothing."

"Convert all injuries into occasions of spiritual profit, by seeing the hand of God in them, by making them the means of dying to thyself, and of attaining to more intimate communion with a neglected and long-suffering Saviour."

"Simple obedience is to be more highly prized than refined subtilty, and a pure conscience than learned philosophy—that is to say, a conscience purified by the blood of Christ, and freed by it from the condemning sense of sin—a mind and heart spiritualized, sanctified, and bent on a course of renewed obedience to God."

These quotations bear full testimony to the spirituality of Mr. Burgess's frame of mind. They are convincing proofs that he did not study theology as a mere science, but brought it to bear on his own spiritual state as well as that of others. He felt religion to be a most important personal concern.

In 1790 he married Miss Bright, of a highly respectable Yorkshire family, between whom and himself there existed, for nearly forty years, the utmost reciprocal affection. The good bishop of Durham said to the lady, some short time before her marriage—"Miss Bright, you are about to be united to one of the very best of men, but a perfect child in the concerns of this world; so you must manage the house, and govern, not only your maids, but the men servants also." The habits of Mr. Burgess, in fact, were little akin to those of the men of the world. His mind was always at work—and this often placed him in somewhat awkward situations. One instance must suffice to illustrate this.

"On the day of their marriage, the bishop drove into Durham from Auckland castle to unite their hands; and it was arranged that they should go to Winston parsonage immediately after the ceremony. Conjecturing that his chaplain might probably have forgotten to furnish his larder suitably to the occasion, the kind and thoughtful prelate had sent over an ample supply of delicacies to await their arrival. Just as they were about to drive off, he amused himself by probing the fact. 'You have, no doubt, taken good care to provide every thing in the best manner for Mrs. Burgess's reception at Winston?' The chaplain started at the question, and was obliged to own that really it had never occurred to him. He was at once relieved from his embarrassment, and had reason, as on many former occasions, to recognize in his diocesan his good genius."

An instance of his extreme shyness is mentioned by Dr. Harford. "Having been offered, some time previous to this, a valuable stall in the cathedral of Salisbury, he declined it—for a reason which will perhaps produce a smile in the reader, though it was strictly in unison with the shyness and modesty of his character. The reason was, as he himself told a friend, that it would have obliged him to sit in one of the most conspicuous parts of the cathedral. Another subsequently became vacant, which did not put his nerves to this trial, and he gratefully accepted it."

The person of Mr. Burgess, at this time, is described as tall, erect, and dignified, and there was a cast of pleasing, not repulsive gravity, over the calm expression of his intellectual features. His smile was peculiarly winning. Mr. Smelt, sub-tutor to George IV., used to say, "Of all the sweet things I can think of, there is nothing quite equal to Burgess's smile."

After Mr. Burgess had taken his degree of B.D., Dr. Cooper, one of his brother prebendaries, and his next-door neighbour at Durham, used frequently to urge him to proceed to take that of D.D. Most of the prebendaries at this time had done so. "Burgess," he would say, "you ought to take your doctor's degree. It is a compliment you owe your college." In the summer of 1803, business calling him to London, he stopped at Oxford in his way, and did take it. During his stay in town, the bishop of Durham told him that Mr. Addington, then premier, had, a few days before, said to him, in the course of conversation, "I wonder Burgess does not call on me; I was with him both at Winchester and Oxford." The bishop added that, after hearing this, he really ought to call. His shrinking modest nature recoiled, however, on the present, as on many former occasions, from obtruding himself into notice, or in any way courting patronage; and he returned to Durham without profiting by this friendly hint. Even Mrs. Burgess heard nothing of it till several days after his return home, when he casually mentioned what had occurred, and she very naturally exclaimed, "Then of course you called in Downing-street?" to which he replied in the negative. She tacitly acquiesced in his decision.

About a fortnight afterwards, as they were sitting together, the post came in; and, among various letters which it brought, Mrs. Burgess called his attention to one franked by Mr. Addington. "Some friend," he replied, "must have asked him to frank a letter to me;" and he put it aside for the moment, not having the slightest suspicion of its contents. Mrs. Burgess, who soon after left the room, observed on her return that he looked grave and thoughtful, and inquired the cause; when he showed her the following letter from Mr. Addington.

"Downing-street, 5th June, 1803.

"Sir—Though we have been separated almost thirty years, I have not, let me assure you, been a stranger to the excellence of your private character, nor to your exertions for the interests of learning and of religion; and I have been anxious that your services should be still further noticed and distinguished, and your sphere of being useful enlarged. These considerations alone have led me to mention you to his majesty as the successor of the late lord George Murray in the diocese of St. David's; and I am happy

to say that his majesty has entirely approved of the recommendation. It will not be expected that you should relinquish your prebend in the cathedral church of Durham. I have the honour to be, with true esteem, sir, your most obedient and faithful servant,

HENRY ADDINGTON.

"To the rev. Dr. Burgess."

Had Dr. Burgess consulted his own inclination, he would have preferred remaining at his quiet happy home at Winston*; but he felt it his duty to accept an offer made in a manner as flattering as it was unexpected: he therefore expressed his willingness to become bishop—an acceptance which has already proved of vast importance to the spiritual benefits of the Welsh church, and which will do so for generations yet unborn. He was consecrated on the same day as Dr. Fisher, appointed to the bishopric of Exeter, whom he succeeded in the see of Sarum. In the autumn of 1803 he took possession of Abergwilly palace.

A large assortment of his sermons, preached at Winston and at Durham, are in the hands of Dr. Harford, who, it is much to be wished, may deem it proper to lay a portion of them before the world. "They bear," he says, "the impress of a heart truly devout, and of a judgment which clearly apprehended the great scope and aim of the gospel of Christ. The fallen condition of man—his redemption by the atoning sacrifice of Jesus Christ—the session of the Saviour at the right hand of the majesty on high, as Mediator and Intercessor—the renewing and sanctifying influences of the Holy Spirit: these were the great truths upon which he supremely dwelt, and which he applied to the consciences of his hearers, with affectionate seriousness and energy." T.

* "A village," to use the bishop's own words, "so delightful that the editor of the 'Beauties of England and Wales' expresses his surprise that an incumbent, once in possession, should ever quit it for any situation under the sun." Arthur Young says, it is worth going a thousand miles to see; and Mr. Frederick Vane, Lord Darlington's brother, used to call it the Northern Tivoli. The landscapes which it commands are absolutely enchanting. You have Raby castle; you have richly wooded acclivities—a fine bridge over the Tees—the hills of Cleveland! Such a combination of beauty is rarely found concentrated in any one place. Nearly in these words did bishop Burgess, in his 80th year, recur, with almost youthful enthusiasm, to these scenes, in which he had spent many of the happiest hours of his life. He there found a retreat from the round of company, and the frequent calls of public duty, which had hitherto absorbed the greatest portion of his time. But the bishop of Durham added still further to his happiness, by releasing him from his more onerous duties—those incident to the station of domestic chaplain—and restricting them, in a great degree, to the office of examining candidates for orders."

(To be continued.)

The Cabinet.

A HABIT OF RELIGION.—Whatever you do, be very careful to retain in your heart a habit of religion, that may be always about you, and keep your heart and your life always as in his presence, and tending towards him. This will be continually with you, and put itself into acts, even although you are not in a solemn posture of religious worship; and will lend you multitudes of religious applications to Almighty God upon all occasions and interventions, which will not at all hinder you in your secular occasions, but

better and further you. It will make you faithful in your calling, even on account of an actual reflection of your mind upon the presence and command of the God whom you both fear and love. It will make you thankful for all successes and supplies; temperate and sober in all your natural actions; just and faithful in all your dealings; patient and contented in all your disappointments and crosses; and actually consider and intend his honour, in all that you do: and it will give a tincture of devotion to all your secular employments, and turn those actions which are materially civil and natural into the very true nature of religion, and make your whole life an uninterrupted life of religion and duty to God. For this habit of piety in your soul will not only not lie sleeping and inactive, but, almost in every hour of the day, will put forth exertings of itself in short occasional prayers, thanksgivings, dependence, and resort unto that God who is always near you, and lodgeth, in a manner, in your heart, by his fear and love, and habitual religion towards him. By this means you do effectually, and in the best and readiest manner imaginable, redeem your time. This is the great art of Christian chemistry; whereby the whole course of this life becomes a service to Almighty God—an uninterrupted state of religion—the best, and noblest, and most universal redemption of time.—*Sir Matthew Hale.*

EDUCATION FOUNDED ON THE BIBLE.—I will suggest that we should express our wish, that what is now done may be the same that has been done—that education may continue to be grafted on the doctrines of our church, and that we use our best endeavours to prevent all such schools as are connected with the church being separated from such connexion. Consider well, my brethren, before you sacrifice the best provision that was ever made for the security and welfare of a people; and suffer this nation, now so prosperous and happy, to decline as others have done, which have forgotten the Lord their God. If we allow the bible to be considered a questionable book, in which some passages may be altered and others expunged, according to the will and caprice of different sects and of different teachers in the school, do reflect, I entreat you, on what must be the effect produced on the minds of children. Must not such a proceeding gradually lead to a contempt of the bible, and ere long to infidelity? If we can remain at ease, when so dangerous a measure is in contemplation, not only will the usefulness of our order be deteriorated, but the days of our church will be numbered. "He that hath built will pull down; he that hath planted will pluck up, even this whole land."—*Chancellor Fletcher's charge to the clergy of Carlisle.*

SPIRITUAL AND CARNAL ZEAL.—Seeing I see in every religion a zeal, how shall I discern a spiritual zeal from a carnal? Our Saviour answereth this, when he saith, "False prophets will come in sheep's clothing—ye shall know them by their fruits; no man gathereth grapes of thorns, nor figs of thistles." That zeal which fighteth with the armour of God—patience, purity, and prayer—is the fire of Christ coming from the golden altar: but that which fighteth with the armour of flesh, to wit, lying, evil-speaking, cruelties, and blood-shedding, may easily be discerned to be strange fire. And are not these, I pray you, the weapons whereby the zeal of papists defend their religion? Is it not notoriously known, that where their horns are hedged in, and they cannot do what they would, there they fight with lying, equivocation, double dealing, and dissimulation? And where, again, any liberty is permitted unto them, what shall ye see, but merciless cruelty? The murder of Paris, the powder treason, witnesseth against them in their face, and their bloody teeth testifyeth that they are ravenous wolves in sheep's clothing.—*Bp. Cooper.*

Poetry.

AN EVENING WALK IN BENGAL*.

OUR task is done! on Gunga's breast
The sun is sinking down to rest;
And, moored beneath the tamarind bough,
Our bark has found its harbour now.
With furled sail and painted side
Behold the tiny frigate ride.
Upon her deck, 'mid charcoal gleams,
The Moslem's savoury supper steams;
While all apart, beneath the wood,
The Hindoo cooks his simpler food.
Come, walk with me the jungle through.
If yonder hunter told us true,
Far off, in desert dank and rude,
The tiger holds its solitude;
Nor (taught by recent harm to shun
The thunders of the English gun)
A dreadful guest but rarely seen,
Returns to scare the village green.
Come boldly on! no venom'd snake
Can shelter in so cool a brake.
Child of the sun! he loves to lie
'Midst nature's embers, parch'd and dry,
Where o'er some tower in ruin laid,
The peepul spreads its haunted shade:
Or round a tomb his scales to wreath,
Fit warder in the gate of death.
Come on! yet pause! Behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glow the geranium's scarlet bloom,
And winds our path through many a bower
Of fragrant tree and giant flower;
The ceiba's crimson pomp displayed
O'er the broad plantain's humbler shade,
And dusk anana's prickly glade;
While o'er the brake, so wild and fair,
The betel waves his crest in air.
With pendant train and rushing wings
Aloft the gorgeous peacock springs;
And he, the bird of hundred dyes,
Whose plumes the dames of Ava prize.
So rich a shade, so green a sod,
Our English fairies never trod!
Yet who in Indian bowers has stood,
But thought on England's "good green wood?"
And bless'd, beneath the palmy shade,
Her hazel and her hawthorn glade,
And breath'd a prayer (how oft in vain!)
To gaze upon her oaks again?
A truce to thought—the jackall's cry
Resounds like sylvan revelry;
And through the trees yon failing ray
Will scantily serve to guide our way,
Yet mark, as fade the upper skies,
Each thicket opes ten thousand eyes.
Before, beside us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring.
The darkness of the copse exploring:

* The poetical works of Reginald Heber, late bishop of Calcutta. John Murray. London, 1841.

While to this cooler air comest,
 The broad Dhātara bares her breast,
 Of fragrant scent and virgin white,
 A pearl around the locks of night !
 Still as we pass, in softened hum
 Along the breezy alleys come
 The village song, the horn, the drum.
 Still as we pass, from bush and briar
 The shrill Cigala strikes his lyre ;
 And, what is she whose liquid strain
 Thrills through yon copse of sugar-cane ?
 I know that soul-entrancing swell,
 It is—it must be—Philomel !
 Enough, enough—the rustling trees
 Announce a shower upon the breeze,
 The flashes of the summer sky
 Assume a deeper, ruddier dye ;
 Yon lamp that trembles on the stream,
 From forth our cabin sheds its beam ;
 And we must early sleep, to find
 Betimes the morning's healthy wind.
 But O ! with thankful hearts confess
 E'en here there may be happiness ;
 And he, the bounteous Sire, has given
 His peace on earth—his hope of heaven !

Miscellaneous.

PARTY FEELING.—Experience and observation will teach them, that no party, no individual, is free from error. If they adopt the whole train of views of any section of the church, they may expect to adopt a mixture of truth and error. If they "have men's persons in admiration," and suppose that, because they are learned and good, all their views must be therefore correct, they will be almost sure to be led astray from the truth in some points. How often do we see men of great talent and excellent character holding some views, of which the most simple and unlearned Christian can see the absurdity ? Those who are entering upon the high way of life, have a choice before them of two modes of acting. They may throw themselves into a party, and form their judgment of people, of doctrines, and of practices, by their belonging to that party or to another ; or they may own no party but the church, and judge of persons, of doctrines, and of practices, according to the intrinsic merits of each. The former is the more easy—the latter is the more hopeful. Unfettered by party, the pious churchman, while he adheres with devoted attachment to the doctrines maintained in the formularies of the church, feels at liberty to profess such opinions on points left undefined, and to adopt such modes of conduct as, in the result of all his prayers, and studies, and instructions, appear to him true and right, though he may find himself in some points harmonizing with one division of the church, and in some with another. He may love and hold friendly intercourse with all pious men, though he may not approve of all their views or all their ways.—*Dr. Cotton, provost of Worcester college.*

RUSSIAN SUPERSTITION.—A curious exhibition takes place in January at St. Petersburg. This is pronouncing a blessing on the river Neva when it is frozen over. It is a religious rite, at which the imperial family are present, with a vast crowd, and marked with extraordinary pomp. A temple of wood is erected on the ice, with an effigy of John the Baptist, and ornamented with paintings representing various acts connected with the life of our Saviour. In the centre is suspended a figure of the Holy Spirit over a

hole perforated in the ice, and around it spread ; military are formed into life along the bells of churches rung, and cannons fi the metropolitan, accompanied by several ecc enters solemnly the sanctum sanctorum. priest then dips a crucifix into the apertu ice three times, uttering a prayer. Wate sprinkled on the people around, and also o lours of the regiments. On departure of ti sion, there is a scramble, every one of ti striving to kiss the sacred aperture. Afterw carry to their homes some of the water its virtue being ascribed to it, particularly in those infected with certain diseases.—*From in Russia, Poland, &c., by W. Rae Wilson,*

HISLÄ.—The eruption of this mountain, was remarkable for its violence. Four years took place, some of the people were flatteri selves with the belief that, as there had bee break from the principal crater for upv seventy years, its energies were completely ex Others, on the contrary, thought that ther this account only more reason to expect that soon again commence. The preceding wi remarkably mild, so that the lakes and rive vicinity seldom froze, and were much diminui bably from the internal heat. On the 4th c 1766, there were some slight shocks of an ear and early next morning a black pillar c mingled with fire and red-hot stones, bur loud thundering noise from its summit. A pumice, six feet in circumference, were throw distance of ten or fifteen miles, together wi magnetic stones—one of which, eight pounds fell fourteen miles off, and sunk into the though still hardened by the frost. The s carried towards the north-west, covering the l miles round four inches deep, impeding the boats along the coast, and darkening the air, at Thingore, 140 miles distant, it was impo know whether a sheet of paper was white o At Holm, 155 miles to the north, some thought they saw the stars shining through tl cloud. About mid-day the wind, veering i the south-east, conveyed the dust into the desert, and prevented it from totally destroy pastures. On the 9th April, the lava first a spreading about five miles towards the sout and on the 23rd May, a column of water w shooting up in the midst of the sand. T violent eruption was on the 5th July, the m in the interval often ceasing to eject any matt the large stones thrown into the air were co to a swarm of bees clustering round the mount. The noise was heard like loud thunder fort distant, and the accompanying earthquake more severe at Krisuvik, eighty miles westwa at half the distance on the opposite side. Th tions are said to be in general more violent d north or west wind than when it blows from th or east, and on this occasion more matter was out in mild than in stormy weather. Wh ashes were not too thick, it was observed th increased the fertility of the grass-fields ; and them were carried even to the Orkney Islan inhabitants of which were at first terrified b they considered showers of black snow.—*Ed. Cabinet Library, No. XXVIII. Iceland, land, and the Faroe Islands.*

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OF
CLERGYMEN



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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE DEATH OF THE RIGHTEOUS.

BY A. R. SANDERSON, M.D.,

Banbury, Oxon.

THERE has ever appeared among mankind a remarkable disposition to regard with a sort of sacred importance, and to mark with extreme anxiety, the last sayings and expressions, and even the expiring throes of the dying.

If the soul, about to take its departure to the world of spirits, has been loosened and emancipated from its mortal body, accompanied with few of those affecting struggles that usually attend departing nature, how common is it for survivors to take comfort to themselves, and as it were become reconciled to the loss of a lamented friend, under the belief that, because his death was easy and tranquil, so must the future state of his soul also be happy and peaceful.

However pleasing and consoling such a belief may be to the bereaved and distressed mind of the mourner, and however soothing it may be to his tender feelings to see the spirit of his departing brother thus quietly taking its flight from the theatre of a painful existence, yet the Christian's mind ought not to rest with presuming confidence on any such uncertain hopes and expectations, merely to gratify and calm human nature. A little examination into this matter will soon satisfy the inquiring mind, that, if we judged of the future happiness or misery of departing souls from what are called "the happy deaths" they die, or their "going off like a lamb," many of God's dearest children can never have been received into joy and felicity.

VOL. XI.—NO. CCXCIV.

Some of the holiest and best of mankind have departed this life in the greatest bodily distress and agony, and their last moments have been a most painful and distressing sight for their weeping friends; while some of the most impenitent and depraved have sunk, without a struggle or pang, as if into the repose and tranquillity of sleep.

It will be found that very much must depend on the natural constitution and temperament of the individual—on the nature and seat of the disease with which they have in their last hours to struggle—and on other physical causes which have nothing to do with the present or future condition of the soul. In certain affections—as consumption, where the mind is but little disturbed, and where little bodily pain is experienced—there is often a most remarkable composure and serenity of mind, and a placid resignation to the will of God—nay, even a cheerful anticipation of the approaching change. The sweet tranquillity of body and mind such patients experience in the last act of life, seems more like that of falling into the arms of sleep than into the pains of death. They seem, as Seneca beautifully expresses it—"*Potius vitā migrare, quam mori.*"

Again, there is a sort of physical lethargy or stupor of disease belonging to many fatal maladies, which throws a narcotic mantle over human suffering, composing the last throes of dissolution; and thus allows the immortal spirit quietly to desert its tenement of clay.

Blessed be God, the Christian mourner needs not sorrow as those without hope, be-

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[London: Joseph Rogers, 24, Norfolk-street, Strand.]

cause her dear earthly companion has "died hardly" amid the distressing efforts of expiring nature; for doubtless many a sun has gone down darkly shrouded from human gaze behind an impenetrable cloud, and which to our mortal sight seemed to have set in gloom and terror, that will again arise in glorious and cloudless majesty on the joyous morning of the resurrection, bright as the splendour of heaven, and changeless as immortality.

But there is also a strong prevailing belief, which is found often to operate powerfully on the minds even of many sincere Christians, that, when the soul of the believer is about to wing its happy flight to an eternal world, and to mingle with the joys of heaven, we ought to find some visible demonstrations of a blessed hereafter, some earnest of future glory, emanating from the spirit just before it deserts its earthly tabernacle. However deeply rooted this popular feeling may be, we have no just grounds for indulging it; no promises or expectations are held out from scripture to authorize us to look for any such bright visions of eternity, casting their miraculous lustre around the dying bed. So little has this particular been regarded by the inspired writers, that they seldom if ever give us any mention of the kind, in the few accounts we possess of the last moments even of God's most honoured and exalted saints.

The experienced physician and the sober-minded divine, who have witnessed the most of these truly melancholy scenes in the closing history of man upon earth, know well how seldom their attention has been arrested by any preternatural displays of this nature; and how seldom those coruscations of mind so often spoken of, which are said to throw such a divine halo around the couch of the dying, have come under their immediate and actual notice. No such preternatural exhibitions has the writer ever beheld at a death-bed scene; no, he has often stood in solemn silence and wondrous amaze over the affecting and mysterious spectacle before him, awfully impressed with the humiliating thought, how little the Lord of life and glory has permitted man to enter into the great and profound secrets of his future and eternal destiny. Yet many an anxious thought has disturbed the minds of those who have had to mourn over the loss of their beloved connexions, from a kind of fear or apprehension that they had died as it were under a cloud, not having exhibited any visible evidence, or experienced any clear assurance of their enjoying an interest in God's favour. But the mourner's heart needs not be disturbed on such grounds; for their purity of heart, their holy lives, and their believing and unflinching confidence in their God and Saviour, even to their last

hour, together with other fruits of the Spirit, afford a well grounded hope that they have died in the Lord, and are now with him in the paradise of their God.

The many alleged instances of death-bed illuminations are generally, if not always, the result of natural, and not of supernatural causes. They are, no doubt, produced by a powerful religious appeal to the moral feelings, and to an imagination highly wrought upon, which are perhaps naturally sensitive and excitable. Under such circumstances, we can feel no surprise that when the great realities of an eternal world, invested with all the tremendous and awful scenery of the last judgment, are caused suddenly to flash and to be vividly impressed upon minds thus physically constituted, they may easily and will call forth those extravagant emotions and sensations of amaze and ecstasy which have been occasionally witnessed at the dying bed.

If the writer has not often been a spectator of those more rapturous joys of religion and foretastes of future bliss breaking in upon the departed spirit, he has seen that spirit wonderfully sustained by its animating hopes and consolations. He has seen it approaching the gates of death "fearing no evil," and entering upon the last struggles of departing existence with a patient endurance, and with a calm and placid submission to the divine will, its peaceful language being—"Father, not my will, but thine be done. Lord Jesus, receive my spirit." Nor would he (the writer) be doing justice to that religion whose cause he trusts it will ever be his aim and endeavour to advocate and reverence, did he leave the subject here, and silently pass over that gladdening influence, that joyous hope of a blessed hereafter, which many of God's people are permitted to enjoy on a bed of death. It has frequently been his high privilege to see the dying couch irradiated and comforted by a Saviour's love, and by a joy unspeakable and full of glory, but not by visible demonstrations of ecstatic rapture—not by any marvellous blazing forth in the flickering taper of life, but by a peaceful, serene, and happy resignation of all relating to time and eternity into the Saviour's hands. He has seen a triumphant calm reposing on the countenance of the dying believer, which the peace of God had given it to meet every struggle in the hour of dissolving nature. And never has he turned from such a glorious scene, without breathing the silent prayer—"Let me die the death of the righteous, and let my last end be like his."

A COUNTRY CHURCH*.

ONE of the most striking features of that most highly favoured portion of our beautiful province—the Niagara district—is the sudden rise of the land, that extends across the district, at an average distance from the lake of five miles, and commonly called “the mountain.” The country gradually sloping between it and the lake has all the appearance of having once been covered with the waters of the deep and beautiful Ontario.

Back from, or southward of, this line of demarcation the land is level, such as is to be found around most bodies of water. And if we examine “the mountain” itself, we shall find here what the imagination can easily paint as a bold projecting point—there an inlet or natural harbour—here a rocky eminence of old, often buffeted by the billows of the deep blue lake—and there a “shingle,” composed of sand and gravel, thrown up along the former margin of the waters. In some places, as above the neat substantial church of Grimsby, “the mountain” almost overhangs the lower land, and threatens, as an avalanche, to bury all below it under its massive rocks. In other parts the front of the mountain is so broken, that you can scarcely ascertain whether you are still in the former bed of the lake, or are on what was always dry land. Midway up one of these gradual rises the traveller now beholds a new stone church of the Gothic order. And as it stands midway between the former bed and the former bounds of the lake, so below it you behold the cultivated lands of the industrious farmer, and above it the noble trees of our native forests. Below, the eye rests upon neat houses and well-stored barns—above, upon the beech and the maple, the linden and the ever beautiful pine.

But not only is this church “beautiful for situation;” but it is beautiful in itself. Its whole appearance comports with what one would wish for in a new country church. It boasts not, indeed, the marks of by-gone ages on its walls; but it looks as if those marks might yet be there. The material is of the best description, and the workmanship has elicited this remark from one high in authority in these provinces—“I have not seen so good a piece of work since I left England.”

But it is moreover “beautiful” as a proof of what can be done when there are those who are willing to offer of their substance for the service of the Lord. When it was just finishing, a party of military gentlemen, surprised to see a building of that kind in such a retired and rural spot, inquired of the workmen—who caused such a building as that to be erected there? The answer was prompt and ready—“A few farmers.” And such was the case. Hard by stands a venerable building, commonly known as the “German church,” erected by the early settlers for the worship of Almighty God after the custom of their fathers. Here they long met as a Lutheran congregation; but about twenty years since they were visited, in their destitution, by a missionary of that society to which the church in these colonies owes a heavy debt of gratitude, the Society for the Propagation of the Gospel in Foreign Parts. By the blessing

of God upon the unwearied labours of this devoted missionary, who ever showed himself “willing to spend and be spent” in his master’s service, a congregation of devoted, exemplary, and zealous church-people was in time formed.

As the Lord “blessed them in their basket and their store,” they often counselled together about erecting for his worship a suitable and substantial church. And although the head of the congregation—a man, whom to know was to honour, whose memory is still venerated by the whole neighbourhood—descended to his grave, crowned with years as well as with honour, yet the Lord was not without instruments for his work. Another aged member, who, like the departed patriarch, had come to this country when yet it was a “wild howling wilderness,” and who, from the small opening which his own axe had made, had seen his farm increased, by the blessing of God upon his own exertions and those of his now aged but then young and active partner, to many wide and beautiful fields—seemed to have caught the mantle of his departed friend, and became animated with the pious feeling of David, and often declared that he “could not rest till he had seen erected a temple for his God.” And he did not rest. Though bent with weight of many years, he went about soliciting amongst his numerous friends subscriptions for the furtherance of the object he had so much at heart. And when he found that his utmost exertions, and that of others zealous in the same cause, could hardly raise a sum sufficient for building a good and substantial church, he, his son, and his zealous neighbour who had so liberally given the ground, each pledged themselves to bear an equal share of what might be deficient for finishing the building in a manner becoming a temple of the Most High. Nor was he satisfied with having done so much in so good a work; but daily during the erection of the building was he seen, leaning upon his staff and tottering under the weight of years, making his way thither. And when its beautiful tower pointed in its uprightness towards heaven, and it was fitted for divine worship, the feeling of his heart was similar to that of old Simeon—“Lord, now lettest thou thy servant depart in peace, for now mine eyes have seen thy salvation.” But whilst we award to this zealous Simeon the meed of praise which is his due, we must not forget to mention the zeal displayed by the Annas of our Israel.

When it was thought impracticable to finish a part of the building in a manner to correspond with the rest, the wife of one of these already deeply pledged said within herself—“I have lately received a legacy, that I will devote to this portion of my master’s temple.” And again, on another occasion, the females made a collection amongst themselves to meet what was deficient after their husbands had done their utmost. Nor must we forget to mention the munificent donation of the late beloved bishop of Quebec; or how the worthy missionary, already noticed, allowed this zealous congregation a portion of his own straitened income to assist them in their holy undertaking. Nor how the trimmings of the church were furnished by his excellent helpmate. But though furnished, this church was as yet not canonically consecrated to the holy purposes for which it had been erected. This

* From “The Church.”

holy office was reserved for a beautiful day in the early part of October—for that season of the year, when the well-filled barns of the rejoicing farmer gave them a substantial proof of the never-failing kindness of their bounteous Father; when the sleek cattle, as they gambolled in the pastures, appeared to partake of the general feeling; and when the yellowish leaf of the beech and the rich red of the maple, mingled with the deep green of the never-fading pine, gave to the neighbouring brow of the mountain that peculiar tint which by common consent is deemed the glory of our Canadian autumns. That day the Almighty Ruler of the universe smiled on the work in which this congregation was engaged, for a more beautiful day could not have been chosen: so very different from what is so often the case when a day is appointed for some worldly pageant, or some unholy purpose. It was a sight cheering to the hearts of angels, to behold this rejoicing congregation coming together on such an holy occasion. Some in their light new-fashioned carriages, some on horseback, some on foot, but more in those substantial, and at the same time comfortable, waggons that mark the farmer. Nor were they alone in their joy. Friends from distant parts had come together to rejoice with them on this holy day; friends who had watched their exertions and aided their undertaking. And the priests of the Most High were not few nor uninterested on such a day. Six holy men of God, robed in the vestment of the sanctuary, and headed by one a bishop indeed—one who, like the first of Israel's kings, carried every where the impress of his high dignity—entered the holy temple, and took possession of it in the name of the most high God. And when that venerable man supplicated, in his own peculiar manner, the Almighty God to accept that their service, and to bless it with such success as might tend most to his own glory and the furtherance of their happiness, both temporal and spiritual—every heart, if not every tongue, answered “amen.” Nor do we believe that there was one present who did not perceive the propriety and beauty of having a place peculiarly consecrated for divine worship, and separated from all profane and common uses—a temple blessed, if I may use the expression, by the highest officer of God's church, for the holiest and best of purposes. How appropriate were the prayers then offered up, that God would vouchsafe to bless with his richest blessings, all who in that place should be dedicated to him in baptism—all who in their riper years should there renew their baptismal vows and obligations—all who, in that same holy place, should receive the blessed sacrament of the body and blood of Christ—and all who there, in his holy sight and in his holy house, should be joined together in holy matrimony. And does it not seem passing strange that any should voluntarily shut themselves out, as it were, from the benefit of these holy prayers, by seeking the minister of God to perform in a place used for profane and common purposes, offices which peculiarly belong to the house of God; and would it not be well for all who are about to enter into the bonds of holy matrimony, or who are about to offer to God in baptism those children he has given them—would it not be well for them to consider whether or not they might look for a larger

share of those blessings which they desire, if they sought them in “that place which God has chosen to place his name there?” How appropriate, too, was that prayer—“Affect us with an awful apprehension of thy divine Majesty, and a deep sense of our own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clear thoughts and pure hearts, with bodies undefiled and minds sanctified, we may always perform a service acceptable to thee, through Jesus Christ our Lord. Amen.” The previous service ended, an appropriate psalm was sung by the choir, aided by that of a neighbouring parish, who had come to sing the praises of the Lord with them on that joyous day. Next followed an excellent sermon by the eloquent bishop, from —. After which the sacrament of the body and blood of a crucified but now risen Saviour was administered to a goodly company of devout recipients.

With this ended the services proper to the consecration. But the gratifying duties of the bishop did not end here. He had introduced to him many of the numerous congregation before they separated to their several homes, each thankful for having been privileged to be present on such a day and in such a place; and among the rest, the architect himself, to whom, in the presence of many, his lordship said—“If it rested with me, Mr. —, you should be the architect of all the churches to be erected within my diocese.” The bishop and clergy then repaired to the hospitable mansion of the aged patriarch to whom we owe in a great measure the erection of this church, where they partook of that kind and plentiful hospitality which is ever to be found amongst such farmers.

In bringing this imperfect account of the erection and consecration of “a country church” to a close, we would pray the Giver of every good and perfect gift, to grant that all who worship there may worship in spirit and in truth; that all who proclaim the glad tidings of salvation there, may be attended with a blessing from above; that all who enter those courts may enter the courts of God's house in heaven; and that all, who on that day rejoiced together, may rejoice for ever in the paradise of God. T. R.

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. BURNETT, Esq.

NO. VI.

THE REEM, OR UNICORN OF THE SCRIPTURES. WE have seen in the descriptions of leviathan and behemoth, that much error has prevailed in the early attempts of authors to define the exact animals which were intended to be conveyed by these words. No charge could, in these cases, be brought against the English translators of our bible; for, in the absence of any legitimate proof that they were the representatives of living animals, the Hebrew words have been very properly retained. It is not so, however, with the word REEM, which our translators have vainly imagined might be rendered unicorn—a term which they, in all probability, borrowed from the Greek

word *μονοκερος* (*monoceros*), which, in the earliest translation of the Old Testament, the septuagint, is the word which takes the place of reem in the Hebrew version. There seems little doubt that many profane authors who wrote both before and soon after the Christian era, have attempted to describe an animal which in some respects accorded with the description given of the reem in the scriptures. Whether this animal was really a fabrication, its shape having been invented to correspond with the reem, or whether it was altogether a mythological production which took its origin in the same superstitious way that the cynocephali*, centaurs†, and satyrs‡ did, cannot very easily be proved; but that it had no real existence in nature there can be little doubt in the present day. There is so much obscurity and want of accuracy in the accounts of the forms and habits of animals given by our earliest naturalists, that they have deservedly gained for themselves the contempt and discredit which is attached to their writings. Their lamentable want of critical examination, together with the implicit reliance which they placed on the chimerical statements of others, was not simply confined to the naturalist, but was the opprobrium also of the historian of those days.

It is for this cause that the great historian of Hali-carnassus, whose books were rehearsed at the olympic games, and obtained the names of the Nine Muses, and to whom Cicero gave the title of *historiarum parens*, is now looked upon as little better than the rest of his cotemporaries, who wrote from hearsay§ or from misrepresentation.

The writings of Pliny, on subjects of natural history, are said by Suetonius|| to be collected from no less than two thousand Latin and Greek authors. Now when it is stated that there is scarcely a popular error with regard to animals in the present day, which may not be traced up to its source in this wonderful book of learned but unfounded assertions, the cause why so much error has existed in natural history may in some measure be accounted for. But the same remarks are applicable to the writings of Ctesias¶, Elian, Strabo, Aristotle, Dioscorides, and many others. Many of the statements which are put forth by these authors have had their origin in fabulous superstition, and were read with caution even by their cotemporaries, who considered them not merely suspicious but impossible. Their error was not in inventing animals, or parts of animals, which had no real existence, but merely in attributing an actual

existence to certain figures and representations which were existing in their days.

To separate what was really true from what was merely probable or even altogether false, will be the best way to arrive at the true value of the meaning which is to be attached to the word unicorn in relation to natural history; after which we shall speak more particularly of the animal intended to be conveyed in the word reem as it is found in the Hebrew text of the Old Testament. The subject therefore divides itself into two parts, and we shall first speak of the probable origin of the term unicorn.

It has been said that some real animals, inaccurately observed or described, may have given origin to monstrous ideas, which however had their foundation in some reality; and there is little doubt of this truth: for in the descriptions of fabulous animals, some parts are in accordance with nature, while others are altogether imaginary. In this manner the ancients took parts of real animals, and united them by an unbridled imagination, and in contradiction to every known law of nature or of reason, to some mythological figure which they had conceived in their minds. Hence arose those extraordinary creatures the sphinx*, of Thebes; the pegasus†, of Thessaly; the minotaur‡, of Crete; the chimera§, of Epirus; the martichore||, the griffon¶, the cartagonon**, and many others. These creatures of imagination might be seen figured upon the ruins of Persepolis. Much error has also been disseminated through the medium of painters, who, in the early history and rude beginnings of their art, were totally unacquainted with the rules of perspective. We can therefore readily imagine how difficult it must have appeared to them to portray all the different parts of an animal; and for this cause we notice, that many of their profiles of quadrupeds exhibit only one fore and one hind leg, one horn, &c. When to this defective style of painting is added the very inaccurate methods of observation, and the exaggerating propensities of early travellers, we cannot be surprised to hear that accounts have

* The sphinx was pictured with the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, and the paws of a lion. It was supposed to have the human voice. All these discordant parts were emblematical of some supposed qualifications which the animal possessed, as Cuvier expresses it, "Emblematic representations in the oriental taste, in which were supposed to be concealed, under mystical images, certain propositions in metaphysics or in morals."

† The pegasus was a horse with wings, supposed to have sprung from the blood of Medusa.

‡ This monster was half a bull and half a man. According to Ovid,

"Semibovemque virum, semivirumque boven."

§ The chimera had three heads—that of a lion, a goat, and a dragon. The fore parts of its body were those of a lion; the middle was that of a goat; and the hinder parts were those of a dragon. It was supposed to have continually emitted flames. The origin of this fabulous animal is explained by the fact, that in Lycia there was a burning mountain called Chimera, different parts of which were inhabited by lions and goats.

|| Or man-destroyer, was of Persian origin according to Aristotle, Pliny, and others; had a human head on the body of a lion, terminated by the tail of a scorpion.

¶ According to Elian, half an eagle and half a lion.

** Or wild ass, armed with a long horn, which was placed on its forehead.

* According to tradition, they had the head of a dog and the body of a man; they were supposed to be an Indian nation.

† They were a people of Thessaly, said to be half men and half horses. The fable of their existence arose from the ancient people of Thessaly having tamed horses, and first appeared to the neighbouring nations on horseback; a sight so uncommon at that time that they fancied the two constituted one creature.

‡ The origin of these is unknown: they are represented like men, with the feet and legs of goats; short horns on the head, and the whole body covered with thick hair. They are the *fauni*, *pænes*, and *sylvani*, of the Romans.

§ Pliny, in his preface to "Vespasian," acknowledges that he wrote by hearsay.

|| *De viris illustribus*.

¶ This writer was physician to Artaxerxes, king of Persia, and from the opportunities which he had of examining Persian records, and from his great learning, he is much cited.

been left on record of hundred-headed monsters*, or figures with a hundred arms or a hundred eyes†. The Chinese, the Mexicans, and other nations, had such figures represented in their religious books‡; "but who would dare," says Cuvier, "to affirm that he had found those productions of ignorance and superstition in nature? And yet it may have happened, that travellers, influenced by a desire of making themselves famous, might pretend that they had seen those strange beings; or that, deceived by a slight resemblance, into which they were too careless to inquire, they may have taken real animals for them. In the eyes of such people, large baboons or monkeys may have appeared true cynocephali, sphinxes, or men with tails. It is thus that St. Austin may have imagined he had seen a satyr§." One of the most famous of these mythological productions was the unicorn—an animal which, according to ancient paintings, and as it has been described by Vartomannus, had the head of a deer, and the tail of a boar, with cloven feet. But more modern writers give to it the legs and body of a deer; the tail, head, and mane of a horse, with a single horn projecting from the middle of the forehead. If we required it, perhaps we could not give a better proof that this animal was the result of imagination, and not really in existence, than that which is mentioned by Sir Thomas Browne, who, in speaking of the position of the horn in the royal supporters|| of England, observes, "if the horn had this situation, and be so forwardly affixed as is described, it will not be easily conceived how it can feed from the ground; and therefore we observe that nature, in other cornigerous animals, hath placed the horns higher, and reclining as in bucks; in some, inverted upwards as in the rhinoceros, the Indian ass, and the unicorinous beetles¶."

But, like most other animals that date their origin in fiction, the different discordant parts which were said to constitute the unicorn, have not been alike described by various authors: some contending with Aristotle, that all which divide the hoof have two

* The hydra was said by Diodorus to have a hundred heads; though, in proof of the inaccurate manner in which these writers made their statements, it may be observed that Simonides gives this monster but fifty heads, while Apollodorus and others state that it had but nine.

† The story that Argus had a hundred eyes, of which two only were asleep at the same time, is familiar to the readers of mythology.

‡ The circumstances which led to the introduction of these unnatural figures into the religious books of the heathens are very uncertain; but there is much reason to suppose that confused traditions of revelation may have been conveyed to them. In this manner it has been said, that the mythological account of the wars with the gods actually originated in the visit of the angels to Lot when in Sodom, and smiting the people with blindness for their wickedness. And again, the offering up of Isaac by Abraham is supposed to have led to the practice of sacrificing human victims.

§ "Theory of the Earth," p. 73.

|| The unicorn, as one of the supporters of the sovereign ensign, we see associated with the lion; and as these animals are represented as emblems of intrepidity and conquest, they are placed here to show the unconquered and independent sovereignty of England. It will be recollected that in the book of Numbers, chapter xxiv. 8, 9, these two animals are associated together as emblems of invincible strength; they are therefore not inaptly placed in the royal arms. The unicorn did not appear as one of the royal supporters until after the conquest of Scotland.

¶ "Enquiry into Vulgar and Common Errors," Folio, p. 261.

horns; and, supposing this creature to have but one, they have described it as a solidungulous animal, or one that did not divide the hoof*. There can be little doubt that the origin of this supposed animal with one horn has arisen from the imperfect representations of early travellers, who saw, as they supposed, creatures with one horn; and indeed, up to our own time, much ignorance has been shown by writers in attempting to argue its real existence. The ancients spoke of three different animals, which had only one horn—the African oryx† (antelope gazella of Linnæus) with cloven hoofs, the Indian ass‡, and the monoceros, or one-horned rhinoceros; and it was out of the confused ideas of these three animals that the fabulous unicorn was made. Cuvier thinks the error of supposing the oryx, with one horn, to be a different species from that with two, may have arisen from some of them having been taken in the chase, which had accidentally lost one of their horns—a thing which frequently happens also to the chamois and saiga. That the ancients were acquainted with the oryx with two horns is clear; for Oppian§ gives it several, and Ælian mentions one with no less than four||. The error may also have arisen from seeing one of these animals where, either from some peculiarity or disease impeding the growth of one of the horns, it might have had this unicorinous appearance. That the supposed horn of the Indian ass was the same with that of the rhinoceros, seems probable from the fact of that particular horn having long been considered an antidote for poison, which was the property ascribed to the horn of the Indian ass¶. Ctesias gives a full description of the Indian ass, which he clearly copied from the bas-reliefs of Persepolis, as no such animal exists. The monoceros was unquestionably the one-horned rhinoceros; and this seems certain from its being described with many toes. Yet this animal was known also to have two horns; for, in Domitian's

* "This animal is not uniformly described, but differently set forth by those that undertake it. Pliny affirmeth it is a fierce and terrible creature; Vartomannus, a tame and mansuete animal. Those which Garcinus-ab-Horto described about the Cape of Good Hope, were beheld with heads like horses; those which Vartomannus beheld, he described with the head of a deer; Pliny, Ælian, Solinus, and after these, from ocular assurance, Paulus Venetus affirmeth the feet of the unicorn are undivided, and like the elephant's. But those two which Vartomannus beheld at Mecha were, as he describeth, footed like a goat. As Ælian describeth, it is in the bigness of an horse; as Vartomannus, of a colt. That which Thevet speaketh of was not so big as a heifer; but Paulus Venetus affirmeth they are but little less than elephants: which are discriminations very material, and plainly declare that under the same name authors describe not the same animal."—Browne's Enquiry, p. 166.

† This animal, though not a native either of Egypt or Syria, was no doubt early known to the inhabitants of these countries; it is not improbable that it was the leucorix of Oppian; but this is not the variety of the oryx which is figured on the monuments of Egypt and Nubia.

‡ This is the same with the one-horned horse of Ælian, and the one-horned bull of Pliny.

§ Oppian, Cyneg. lib. ii. v. 468.

|| De animal, lib. xv. cap. 14. See also Cuvier's "Theory of the Earth," p. 78.

¶ But it was not to every horn, even of the rhinoceros, that these virtues were ascribed. Pennant says—"Some were held very cheap, while others fetched a vast price."—*Synopsis*, p. 76.

time, there was a coin, which is now extant, which had a double-horned rhinoceros upon it. We are even told by Hamilton, in his voyage to the East Indies, that he saw (brought from Natal in Africa) three horns of this animal growing from one root; the largest eighteen, the next twelve, the third eight inches long. Although Aristotle makes no mention of the rhinoceros, and Agatharchides was supposed to be the first who described it, still this is no argument to prove that the horns of this animal were not known to the ancients long before they knew the animal to which they belonged. Aristotle put them down to the Indian ass, describing that animal according to his imaginations; and this writer was freely copied in his error by many of his successors.

The same circumstance which contributed to the idea that the oryx had but one horn, gave rise to the notion that the narwhale, or sea-unicorn, was also a single-horned animal*; but this difficulty was cleared up by Blumenbach—"The narwhale is found so constantly with only one tusk, that it has been called the sea-unicorn; and Linnæus has even given it a similar appellation—that of monodon. Yet there can be no doubt that it possesses originally two of these—one in either jaw-bone—and that which is wanting must have been lost by some accidental circumstance, as we can easily suppose. These tusks often equal in length that of the animal's body, which may be eighteen feet or more; yet they are always slender. The result of Sir Everard Home's examination of two specimens of the male narwhale in the Hunterian collection, and of a female sent to him by Mr. Scoresby, was, that the left tusk of this animal appears commonly long before the right one, and that the tusks in the female came much later than in the male; which facts explain the error of Linnæus, and that of the captains of the Greenland ships, who supposed that the females had no tusks †." These are a few of the circumstances which have given origin to the term unicorn.

We will now consider, in the next place, how far that term is applicable to the reem of the scriptures. We have stated that it is probable that the English translators of our bible borrowed the term unicorn from the monoceros of the Greek septuagint; but we shall presently show that it was by no means an indispensable condition, in translating the Hebrew word reem, that the animal should have only one horn. The idea of many modern travellers, amongst whom we may mention Bochart, Barrow, Bruce, &c., that the unicorn of the scriptures was represented by the rhinoceros, appears to have arisen more out of the exigency of the case, than from any very exact resemblance which this animal bore to the description given of the reem. No other animal having a single horn besides the rhinoceros, we can easily see that the choice was not very great, if naturalists were to keep to the English translation. Accordingly, we find much learning has been displayed by authors in endeavour-

ing to assimilate this animal to the reem, although there is not the smallest doubt that the comparison will not bear a critical investigation. From the several passages in which the word reem occurs*, we are assured, in the first place, that the animal had two horns. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, or of an unicorn" (marg. ref. Dent. xxxiii. 17). Again—"Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns" (Psalm xxii. 21). Secondly, it was an animal well known to the Jews, and, without doubt, found in Palestine; for the prophet Isaiah, in denouncing judgment upon Idumea, foretells that "the unicorns shall come down, or fall down with them, and the bullocks with the bulls;" whereas the rhinoceros is never found in Syria or Egypt, and certainly could not have been familiarly known to the Jews, or it would have been described before the time of Agatharchides. Thirdly, the rhinoceros is decidedly a pacific animal, although it has been described as fierce and warlike by some travellers; its horn, instead of being a weapon of defence, is simply adapted for tearing up the large succulent trees upon which it feeds. But the fierceness of the reem of the scriptures is undisputed; for (in Dent. xxxiii.) we find Moses saying—"His (Joseph's) horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth." Fourthly, the horn of the reem is represented in several places as being exalted. Now, whether this is taken in the sense of the animal's head being raised to an unusual height, or whether we regard simply the horn itself; in either case it is totally inapplicable to the rhinoceros, whose head is low, and whose horn is bent backwards. Fifthly, we are told in scripture that the reem is an animal of great agility—"He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn:" and that this is no property of the rhinoceros, we need not stop to prove. Sixthly, in the book of Job, the reem is ironically described as being unfit for purposes of husbandry, on account of his fierce and unmanageable nature; and, although the rhinoceros has not been subdued for such purposes, we cannot take this as any proof that the reem and the rhinoceros are identical, seeing there are so many other remarkable points in which they differ. There are many circumstances, independent of the fierceness of an animal, which would render it unfit to be employed for agricultural purposes.

Paxton, Bochart, and others, contended that the reem was the same animal as the oryx; and it is stated that the Arabs give the name reem to a species of gazelle. But we are compelled, from all the evidence we are permitted to judge from in the sacred account, to believe that there is no animal in existence which corresponds in all respects—in power, height, strength, fierceness, and untameableness—with the reem of the scriptures. It must be admitted then, that there are many characters in the description of the reem which do not accord with those of any known living animal. Are we, therefore, authorised to look for its representative among the remains of

* The horn of this animal, from its great length—being sometimes nearly twenty feet—has been thought by the unlearned to be the true unicorn's horn.

† Shaw's "Zoology," vol. ii. p. 473.

‡ Blumenbach's "Comparative Anatomy," by Lawrence, p. 33.

* Numbers xxiii. 22; xxiv. 8; Deut. xxxiii. 17; Job. xxxix. 9, 10; Psalms xlii. 21; xlix. 6; xlii. 10; Isaiah xxxiv. 7.

animals that have passed away? The evidences that we derive from these sources shall answer this question.

There is only one animal in a fossil state which warrants the belief that the reem has become extinct; this animal was called the Irish elk (*cervus megaceros**). The remains of this gigantic creature have been found in peat bogs and diluvial strata in Great Britain, Ireland, and the Isle of Man; also in France, Germany, and Italy. When it is stated that the head alone of this animal must have weighed, at a moderate calculation, three-quarters of a hundred weight of solid bony matter; that its wide and palmated horns measured from twelve to fourteen feet from one point to the other, following the curvatures; that the length of its spine alone was nearly eleven feet; that the highest point of the tip of the horn stood ten feet four inches above the surface of the ground; and that this animal was built for fleetness, as well as for strength—we cannot help reading here a more accurate description of the reem than any that could be gathered from living animals.

When David says—"Thou hast heard me from the horns of the reem," in contemplating the height to which this animal's horns must have been raised, some allowance being made for oriental style, we can imagine it was an animal of no common dimensions to which the psalmist alluded. And again, when the Almighty asks Job, ironically, if he "can bind the reem with a band in the furrows," we can see how impossible it would be to harness so gigantic a creature. Such horns as this animal had, might, in the like oriental style, inspire so great a dread as to warrant the expression in Deuteronomy—"He shall push the people together to the ends of the earth."

It will be remembered that it was by divine inspiration that the prophet Balaam selected the reem out of all the creation as a figure of redeemed Israel. If we consider the remarkable characters which have been given of the reem—characters which combine all that is most noble and undaunted—and place this by the side of the very depressed condition into which the people of God had been at this time brought, the true Christian will see here much to encourage him, even though surrounded by the most trying and apparently almost insurmountable difficulties—when he is ready to say, "All thy waves and thy billows are gone over me;" for we are here instructed to believe, that he whom God has chosen to himself will have bestowed upon him that liberty, strength, and courage, which is here descriptive of the reem, and which we are assured shall be supplied to him in every time of need.

* So named from *μεγας*—great, and *κερας*—a horn.

CHURCH EXTENSION:

A Sermon,

BY THE RIGHT REV. EDWARD DENISON, D.D.,
Lord Bishop of Salisbury.

HAGGAI i. 2.

"This people say, The time is not come—the time that the Lord's house should be built."

WHEN the Lord put it into the heart of Cyrus, king of Persia, to restore the Jews to their native land, the decree by which he gave effect to the divine command chiefly had reference, as the great object in view, to the rebuilding of the temple, and the setting up again the worship of Jehovah.

We read in the book of Ezra the account of the manner in which the Jews addressed themselves to this work, when permitted to do so by the king's mandate, and encouraged by their leaders, Zerubbabel, whose father, Salathiel, was the son of Jehoiachin king of Judah, and Jeshua the son of Jozadak, who was high priest by lineal descent. On their arrival in the land of promise, the land of their forefathers—now a land of desolation—the house of God occupied their first thoughts. They forthwith builded the altar, so that the daily sacrifices might be offered up; and in the second month of the second year—i. e., little more than a year from the time of their arrival at Jerusalem—they had provided the materials for their great work, and with high and sacred solemnity laid the foundations of the house of God. "And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid."

For a time the work proceeded in a manner suitable to the zeal with which it was commenced; and, though much opposition was stirred up against it by the jealousy of ill-disposed neighbours, it nevertheless advanced steadily for twelve years, during the reigns of Cyrus and Ahasuerus, or Cambyses. But when the usurper Artaxerxes, known in profane history as Smerdis the Magian, was on the throne, the Samaritans, by working on his apprehensions for the security of his dominions, procured an edict to stop the further progress of the building. The death of Artaxerxes, within a year from this time, left the Jews at liberty to resume the work. But it would seem that in the mean time their first zeal had grown cold—their thoughts had been diverted from God's temple to their own private affairs—they were building and decorating their own houses, and suffered the house of God to lie waste. The Lord, to punish their neglect and to recal them to their duty, smote the land with a continual drought and barrenness, so that both the vintage and the harvest failed. Even then

this warning appears to have been misunderstood; and probably the poverty and distress occasioned by it, were regarded as additional reasons for not attempting to carry on so great a work. The people said, "The time is not come—the time that the Lord's house should be built." They wished to defer it till their private affairs were more entirely re-established, and till days of wealth and prosperity might enable them to complete the undertaking without inconvenience to themselves. So the work, as Ezra tells us, ceased "until the second year of Darius, king of Persia."

It was under these circumstances that it pleased God to renew, in the persons of Haggai and Zechariah, the voice of prophecy, which had been silent since the return of the people from their captivity. And more particularly Haggai first set before the people in plain terms their duty, their neglect, their punishment, and its remedy, in the two short prophecies which compose this book.

It seems to me, my brethren, not unsuitable to the present occasion, when my office calls upon me to speak to you upon a subject of a similar kind to that which then called forth these inspired words, to review the address of the prophet, and to consider its effect, in the hope that by the grace of God your hearts may be opened to receive the lesson it is calculated to enforce.

"Thus speaketh the Lord of hosts," said Haggai; "this people say, The time is not come—the time that the Lord's house should be built."

The people said so, because they thought the undertaking too great, too arduous, too expensive for a nation circumstanced as they were. But a few years had elapsed since they had come back from captivity; the pressure of the yoke was still upon their necks. They were but a small remnant of the population of the land. They had not yet fully established themselves in their own habitations. They had formidable enemies around them, bent upon impeding the work. They were labouring at present under extraordinary distress, from the failure of their vintage and their crops; and therefore, though they admitted that the work was one needful to be done, they said, "not yet—not in these days." They hoped and desired it; but could not undertake it. "The time is not yet come—the time that the Lord's house should be built." How many good works, my brethren, are put by, by being put off! How much of the business we are sent into the world to do is not done, under pretence that it is too soon yet to set about it!

But what said the prophet? "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Is the time of

public humiliation a time for private ease and luxury? Should you be adorning and decorating your houses, ceiling them with cedar, and painting them with vermilion, while the Lord's house remains in its ruined state? And then he goes on to point out to them, that the very present poverty and distress which they urged as an additional reason for delay, were sent by God as a chastisement for their past negligence, and a warning as to their future course. They were altogether engrossed with their temporal affairs and their creature comforts; and therefore in these God warned and chastened them. The poverty which they thought to prevent by not building the temple, God brought upon them for not building it. He that giveth seed to the sower, and bread to the eater, denied his blessing upon the seed sown; so that when they looked for much, lo! it came to little. He that giveth the former and the latter rain, "stayed the heaven over them from dew, called for a drought upon the land and upon the mountains, upon the corn and upon the new wine, upon the oil and upon that which the ground bringeth forth, and upon men and upon cattle, and upon all the labour of the hands." And all this, says the Lord, is "because of mine house that is waste. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

Having thus opened to them the nature of God's dealings with them, he calls upon them to reflect upon them. "Consider your ways," he says; "be sensible of the hand of God gone out against you, and inquire into the reason. Think what you have done that has provoked God to break in upon your comforts; and think what you will do to testify your repentance, that God may return in mercy to you." Then he urges upon them the immediate duty of amending their ways—"Go up to the mountain, and bring wood, and build the house;" and adds also a promise of encouragement—"and I will take pleasure in it, and I will be glorified, saith the Lord."

The rebuke and exhortation of the prophet were not in vain; for we are told—"Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God: and the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Jeshua the son of Jozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." The message of the prophet was given on the first day of the sixth month, and on the four-and-twentieth day of the sixth month the people were at work. Then came the blessing and the

encouragement from the same God who had hitherto visited them with chastisements, and spoken to them in wrath. "Then spake Haggai, the Lord's messenger, saying, I am with you, saith the Lord." "Now be strong, O Zerubbabel, saith the Lord; and be strong, O Jeshua, son of Jozadak, the high priest; and be strong, all ye people of the land, and work: for I am with you, saith the Lord of hosts." "fear ye not." And then was added the further promise that, in spite of the lack of magnificence in the temple they were then building, in comparison with that of Solomon, it should exceed it in glory: "for the glory of this latter house shall be greater than that of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

Now, my brethren, I am here to-day, an ordained minister of God, to speak to you, his people, on behalf of his church, the temple wherein he dwelleth, lying waste and in ruins by your too little care. Do I seem to any one to speak too strongly, when I say that the church of Christ in this country is as it were in the state of the temple of Jerusalem in the time of Haggai—so far, at least, that all the warnings and exhortations that apply to the Jews, come home equally to ourselves? Let me then explain my words.

The foundations of our church are laid indeed, and that on the living Rock, so that they may not be moved. Time too was that the superstructure was raised ample in its fair proportions, so that all the people of the Lord might worship within its walls. Time was that every portion of the land was divided into parishes moderate in respect of the population they contained; and that in every parish stood the house of God, capacious to receive in the congregation of his people all who would frequent his ordinances, and feed on the bread of life which he has given for the salvation of their souls.

But, brethren, what is the case now? Has not the time of ruin and desolation come upon us since those days? Need I do more, in order to answer the question, than to tell of the state of that single parish—that wretched district—that land of desolation—for the sake of which I now speak, and which by my voice implores your aid.

I cannot better do this than by stating, from the report of the committee, that the single parish of St. Matthew, Bethnal Green, contains a population of more than 70,000 souls, existing in a state of poverty, destitution, and misery, which forms a striking contrast with the wealth, magnificence, and luxury of other districts of the metropolis. That this immense population—consisting in part of the descendants of those who,

on the revocation of the edict of Nantes, left their country rather than abjure their faith—in part of those who have been driven from their habitations by late improvements in the metropolis—has been left without any adequate provision of churches, schools, or clergymen. Till the year 1828 there was but a single church school for this multitude. There still are only three, affording accommodation for scarcely 5,000 persons.

Here then, at least, the church is in ruins. The object of the present appeal is to build it up. In order to this, it is proposed to form ten additional parochial districts, provided with the means of public worship, education, and pastoral superintendence. It is hoped thus not to apply any mere palliatives, but in a great measure really to carry out the parochial system of our church in this important and destitute portion of the metropolis; and it is confidently believed, that it is only thus, by efforts on a scale in some degree adequate to the extent of the want, that we can hope in any measure to enable the church to do her appointed work, in bringing home the knowledge and influence of the gospel to those who are nominally brought within her pale, and whom she may not, without awful responsibility, leave to perish by her neglect.

And, though the present call upon your sympathy relates to this single parish, it is no insulated case, but a type as it were and representative of the state of but too large a portion of the great commercial and manufacturing towns of a nation which boasts itself the wealthiest upon earth. It is stated in the second report of the Church Commissioners, that in London and its suburbs alone, 300 new churches would be required, adequately to supply the wants of the population. All the efforts which have engaged so much public attention during the last few years, have not yet provided funds for erecting above 40; and during these years the population has so gone on swelling in amount, that we are told in the fourth report of the Metropolis Churches Fund, that if all these churches were now completed, "the actual extent of destitution would be greater now than it was when the operations of this fund commenced;" and that which I have stated to be the case of London and its suburbs, is equally true of the densely peopled manufacturing districts of the dioceses of Lichfield, Chester, York, and Ripon. How then stands our case in comparison with that of the Jews in the time of Haggai? The whole congregation of the people who returned with Ezra from the land of captivity, was but 48,000. In the single parish of Bethnal Green, after making every allowance

for existing means of worship, a larger number than that is to be found, of the population of this nominally Christian land, destitute altogether of the means of religious instruction and the opportunities of public worship—a herd, we may almost say, of neglected heathen—a disgrace to us as a church and as a nation.

But if then it is hardly a figure of speech to say of the church in this country, that it is in a large part of its extent lying waste and desolate, it is worth while briefly to consider what have been the circumstances under which this has come to pass.

The temple of Jerusalem was ruined and cast down when the heathen invader spoiled the land, and led away the people into captivity. It lay desolate while the nation, though restored, was yet but a weak remnant, perplexed with much care and anxiety, harassed on all sides with many foes, poverty-stricken and forlorn.

Our church fell into its neglected state, and was left to decay, in the midst of the fullest tide of prosperity which the Almighty in his providence ever poured down upon a thankless people. It was during the last half century, when this country was raised to the pinnacle of greatness, alike by triumphs in war, and by the arts of peace—when agriculture and commerce flourished in harmonious union—when domestic skill and industry and mercantile enterprise concurred in making this country and this city the emporium of the world, the mart of nations; it was during these years that a population grew up, the offspring of worldly prosperity, and utterly neglected and uncared for in whatever does not belong to this world. “A phenomenon,” as it has been justly said, “the like of which, for its frightfulness, was never seen in any Christian church since her beginning hitherto, from the day that the Sun of Righteousness dawned upon this earth—that in the bosom of one church there sprung up millions of heathen: that, instead of souls being added to the church, the scions of the vine which God had planted were left to grow wild; the offspring of our own bowels, the children of our own church, were shut out from her who is the image of heaven, and who was the appointed instrument and ark to conduct us thither.”

When the Jews were led, on account of feebleness and poverty, to neglect their duty in the restoration of the temple, God visited and chastised them with the increase of that very distress which was the excuse for their sloth; and, though they misunderstood the lesson, he withdrew not his hand till, under the teaching of the prophet, they had learnt its meaning.

Has no similar working of Almighty wisdom developed itself in our case? When we have been led to forgetfulness of our duty to God, not by distress, but by the full-fed arrogance of worldly prosperity, has not he drawn for us lessons of chastisement out of that which has been the very cause of our sin? Manufacturing greatness and commercial prosperity were the causes of the church's enfeebled and desolate state. Has God, or has he not, chastised us in these things? I know not how it may seem to others, but my conviction is clear, that the deep danger, the plague-spot of the nation, is in these very things which constitute its grandeur and its greatness. “The whole head is sick—the whole heart is faint.”

Our great manufacturing and commercial towns are the offspring, the development, the very characteristic embodiment of the sort of prosperity which God has permitted a careless nation to work out for itself. And, if such prosperity be a blessing, may we not well question whether the Almighty have not brought upon us the last and worst denunciation of prophetic woe—whether he have not, as the prophet Malachi says, “cursed our blessings because we have departed out of his ways?” What is the state of these temples of mammon which we have reared? Do they not exhibit vice unrestrained, and misery complete in every most frightful form? Society within them is disorganized and set against itself. The extremes of wealth and poverty confront each other in hideous opposition. There is neither on the one hand kindly protection, nor grateful dependence on the other. Blind ignorance, animal indulgence, squalid misery; childhood reft of its natural cheerfulness, and chained down to the labours of the mill; manhood restless, discontented, vicious; premature old age. Religion itself, where it exists, too often distorted from the pure law of Christ, and made to assume whatever form the ignorance, passion, or caprice of men may devise; here rushing into every excess of enthusiastic madness—there fading away into the denial of every doctrine of revealed truth. And lastly, as the genuine fruit of all these things, we have organized chartism arrayed against all existing human institutions; while socialism saps the foundations of all divine obligation.

And now at length the conviction seems to be slowly forcing itself upon us, that these things are so because, in building up our social fabric, we have omitted the temple of God. These are the providential chastisements with which God corrects a nation, which has allowed a population to grow up estranged from him—untaught in his divine

law, untended by his ordained ministers, uninvited to his house of prayer. My brethren, may these his chastisements work in us the correction of our sin!

But as yet we seem to be in the state of the Jews when God first visited them with dearth and poverty for their forgetfulness of his temple. We are making the consequences of our sinful neglect reason for its continuance. The fact, that a neglected and vicious population is to a large extent estranged from the church of Christ, is used as an argument against attempting to bring them within its pale. Because an ignorant and ungodly people do not desire spiritual knowledge, nor hunger for the bread of life, it is said that the nation is absolved from its duty of providing them with instruction, and offering them access to the means of grace. "This people say, The time is not come—the time that the Lord's house should be built." But God has not left himself without witness among us, as he did not among the Jews. The voice of warning has gone forth in many quarters; may his Spirit graciously work with it, that it may find entrance into the hearts of men!

When Haggai spoke, we are told that "the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

My brethren, we need all of us to have our spirits stirred within us to do the work of God; yea, even those who may think that they are already awakened to a sense of their duties. Zerubbabel was a great and pious ruler—Joshua the son of Josedech, a high priest, eminent in the church of God. But these great and good men needed the stirring and admonishing of the Lord; and we need it more than they.

Let us pray that he may be graciously pleased to touch our hearts, and especially the hearts of those among us in like estate, so that we all, sovereign and parliament, and priests and people, may each in our respective stations labour to promote his honour and glory, and to build up and establish his church on earth.

Nor would it be right to utter such a petition as this, without a thankful acknowledgment that much has been already vouchsafed in the way of gracious intimation that he will be pleased to grant our prayer.

When the Lord stirred up the heart of his chief minister in this the metropolis of the land, to attempt to build up the waste places of our Zion, some at least were found to respond to the call; and an exertion was

made which, however inadequate in itself, appeared great and successful in comparison with the indifference and neglect of former days. That stirring up led to the more peculiar effort in behalf of that wretched district with which we are now concerned. And here again there have been those who have devoted with unsparing liberality their time, their trouble, and their means, to the service of God. Instances of individual self-denial, of unostentatious and secret munificence, are seen here and there—bright presages of a better day, which may the Lord speedily bring on! But, though this be so, the whole amount contributed is alike inadequate to the want to which it is applied, and trivial if compared with the wealth of those from whom it is derived. And, with respect to this particular instance now before us, there is an accidental and almost curious coincidence with the case of the Jews at the rebuilding of the temple, which I wish to point out. The whole congregation that returned from Babylon was 42,360 persons—exiles returning to a waste and desolate home with scanty means, and every thing to renew and restore. On the day appointed for the offering for the work of the temple, we are told in the book of Ezra that they gave, after their ability, unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. This gold and silver is estimated, in our money, at 75,500*l*. The whole sum required for the work in hand, in building up the church of God in this destitute district, is less by 500*l*. than that which was the free-will offering of 42,000 people in a single day. And yet in this great metropolis, nay, in this wealthy nation (for contributions have been sought through the length and breadth of the land), what pains and trouble during two years have been taken, and what exertions made, to raise this (in comparison with the wealth of the country) insignificant sum; and yet there remains one-fourth of the amount unprovided. And now we are congratulating ourselves, and boasting of what is done; and thinking, I fear, more of this than of humbling ourselves at the state of our church and country, and doing the "first works," and setting an example of self-denying zeal, and counting the cost, and resolutely entering upon the work of the Lord.

There remains one more point of analogy between our state and that of the Jews at the rebuilding of the temple, to which I wish to allude.

When the foundation of the second temple was laid, amid the general joy and gratulations of the people, "many of the priests and

Levites, and chief of the fathers, who were ancient men that had seen the first house, wept with a loud voice." They were afflicted at the thought of the humbled state of the church of God, which did not allow them to aspire to the splendour with which their forefathers had adorned the sanctuary. Their sins had brought the nation to decay, and the effect of this must be manifested even in that in which they most prided themselves—the house of the Lord.

So too, my brethren, the churches we now build are far different from those glorious edifices which our pious forefathers raised for God's honour and service. Our necessities oblige us, or seem to oblige us, hastily and plainly to raise structures in which the services of religion may be at least in some sort performed, without venturing to aspire to adorn God's sanctuary, as they might do who had not neglected, as we have, timely to lay its foundations and raise its walls. Too ready are we indeed to admit or imagine this necessity, and to allow the cold selfishness of our hearts to grudge that expenditure in the house of God, which is lavished in our own. Who indeed, that walked from end to end of this very street, would believe that necessity had any part in the mean and poor adornment of our churches? Is this necessity seen in the appearance of the shops, in their windows, in their contents; in the dress or the equipages of those who frequent them? No, indeed; but herein is seen the character of a selfish and luxurious age—of a people which needs that God should stir their hearts, that they may do things worthy of his great name.

This however there is of consolation—that, even if man in niggardliness builds meanly, God can give to his temple a splendour of its own.

When the Jews wept and bewailed themselves at the inferiority of the second temple to that of Solomon, Haggai was commissioned to declare to them, that God would cause it to exceed in glory the former house. "Thus saith the Lord of hosts, the desire of all nations shall come; and I will fill this house with glory. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." That glory so promised had this fulfilment and no other—that in this second temple was made manifest, He, the incarnate Son of God, "the desire of all nations, the brightness of his Father's glory, and the express image of his person;" who with his glorious and gracious presence dignified, beyond all the splendour of the wealth of Solomon, that which in outward show could not compare with it; and here proclaimed that blessed gift of peace to

all mankind which he purchased with his precious blood.

So too, my brethren, God may reserve a glory for the churches which we now build, greater than that which ever belonged to the nobler edifices of former days. He may dwell in them, if our hearts be but lifted up to him, more constantly, more favourably, with more gracious acceptance than ever of old. We humbly trust that we have been taught the faith more free from corrupt additions, that we offer up prayers more scriptural, and administer ordinances more according to divine institution than they did, whose buildings we dare not imitate. If then we be but sensible of the value of what we have, and will strive to profit by it, we may surely trust that he will ever be present in his own ordinances with peculiar grace, sanctifying prayer and praise, and sacraments, and the preaching of the word; and turning by the power of his Spirit all hearts to himself. We may trust that in our churches, as in the second temple, he will give peace—peace both to individual sinners who seek it at the foot of his cross, and peace also to the church which is his spouse and his body. We may believe that he will in this way heal what, humanly speaking, we can no otherwise expect to be healed—the distractions of this land; that he will in this way gather into the fold of the church, those who now, as aliens from her, vex and hinder and impede her work; that he, casting out all enmity and division from within the sanctuary, will join all the members of the church in the unity of the Spirit, in the bond of peace, that so we may be built up as lively stones, a spiritual house in which he, the Prince of Peace, may continually dwell.

Having then, my brethren, such hopes as these, let us take to ourselves the word of the prophet, wherein he says, "Now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedeck, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:" "fear ye not."

Be strong, my brethren—strong in the purpose to do that which your duty calls upon you to do—and strong in the self-denying devotion by which alone it can be done. Resolve that, as far as in you lies, the church of Christ in this country shall again be builded up; and doubt not that God will bless and prosper a work so taken in hand. Willingly consecrate to so high and holy an end a due portion—a far larger portion perhaps than you have yet been led to do—of that substance which God has committed to you; and trust that in so doing you are laying up for yourselves treasures in heaven.

Commence even this day in freely bringing your offerings according to your ability, as the Israelites did, that they may be dedicated to this sacred work. The ancient and solemn custom of the church is to be here this day revived (alas! that it should ever have been discontinued), by which your gifts will be laid as an oblation on the altar of the Lord, that they may be received back from him, consecrated and blessed to an holy use. Let then your offerings be according to the greatness and majesty of him to whom they are made—not according to the vileness of those from whom they proceed. Venture not to offer to him that which costs you nothing, but show an earnest of holy zeal; and prove your sincerity by willingly entailing for such an end, some sacrifice upon yourself. Remember that ye are of those who are bound to “seek first the kingdom of God and his righteousness;” and mindful of this, rejoice that ye are enabled, in the use of your worldly wealth, to co-operate with God himself in promoting the kingdom ye profess to seek. Pay gladly to him, as a tribute, that which is indeed his own. He will graciously accept and acknowledge it; and of his infinite goodness repay it here and hereafter with an hundred-fold return.

The Cabinet.

SELF-WILL.—There is nothing contrary to God in the whole world—nothing that fights against him—but self-will. This is the strong castle that we all keep garrisoned against heaven in every one of our hearts, which God continually layeth siege unto; and it must be conquered and demolished before we can conquer heaven. It was by reason of this self-will that Adam fell in paradise—that those glorious angels, those morning-stars, kept not their first station, but dropped down from heaven like falling stars, and sunk into that bitterness, anxiety, and wretchedness in which they now are. They all entangled themselves with the length of their own wings; they would needs will more and otherwise than God would will in them; and going about to make their wills wider, and to enlarge them into greater amplitude, the more they struggled, they found themselves the faster pinioned; inasmuch, that now they are not able to use any wings at all, but, inheriting the serpent's curse, can only creep with their bellies upon the earth. Now, our only way to recover God and happiness is, not to soar up with our understandings, but to destroy this self-will of ours; and then we shall find our wings to grow again, our plumes fairly spread, and ourselves raised aloft into the free air of perfect liberty, which is perfect happiness.—*Cudworth's sermon before the House of Commons.*

COURTEOUSNESS.—Religion doth not prescribe, nor is satisfied with such courtesy as goes no deeper than words and gestures, which sometimes is most contrary to that singleness which religion owns. These are the upper garments of malice; saluting him aloud in the morning, whom they are undermining all the day. Or sometimes, though more innocent, yet it may be troublesome, merely by the vain affectation and excess of it. Even this becomes not a wise man, much less a Christian. An over-study or acting of that, is

a token of emptiness, and is below a solid mind. Though Christians know such things, and could outdo the studiers of it, yet they (as it indeed deserves) do despise it. Nor is it that graver and wiser way of external plausible deportment, that answers fully this word: it is the outer-half indeed, but the thing is a radical sweetness in the temper of the mind, that spreads itself into a man's words and actions; and this not merely natural, a gentle kind disposition (which is indeed a natural advantage that some have), but this is spiritual—a new nature descending from heaven, and so, in its original and kind, far excelling the other; it supplies it where it is not in nature, and doth not only increase it where it is, but elevates it above itself, renews it, and sets a more excellent stamp upon it. Religion is in this mistaken sometimes, in that men think it imprints an unkindly roughness and austerity upon the mind and carriage. It doth indeed bar and banish all vanity and lightness, and all compliance and easy partaking with sin. Religion strains and quite breaks that point of false and injurious courtesy, to suffer thy brother's soul to run the hazard of perishing, and to share in his guiltiness, by not admonishing him after that seasonable, and prudent, and gentle manner (for that indeed should be studied), which becomes thee as a Christian, and that particular respective manner which becomes thy station. These things rightly qualifying it, it doth no wrong to good manners and the courtesy here enjoined, but is truly a part of it, by due admonitions and reproofs to seek to reclaim a sinner; for it were the worst unkindness not to do it. “Thou shalt not hate thy brother; thou shalt in any wise rebuke thy brother, and not suffer sin upon him” (Levit. xix. 17).—*Archbishop Leighton.*

HUMILITY OF OUR SAVIOUR.—St. Matthew introduces his relation of the birth of Christ with an account of his genealogy, which is adorned with whatever appears great and illustrious in the eyes of the world. We find among his ancestors the brightest instances of grandeur, dominion, riches, and science. Yet all these ceased from his family before his appearance in it. The splendour of his pedigree was useful, to prepare the attention of mankind to his person and doctrine; but he himself received no advantage from it. All his lustre was employed only for our benefit, to render him discernible and conspicuous to us; but not the least ray of it was reflected back upon himself. For though he might count nineteen kings among his progenitors, and was himself a king by descent, wanting not the power, had he had the will to assert his claim; yet he made his entrance among mankind in the most astonishing circumstances of meanness and poverty. Let ordinary men, whose fortunes are not their choice, and who are confined to the low station in which Providence has fixed them; let such, I say, extol an honest poverty—declaim against grandeur and high stations as dangerous to virtue, with the most cogent arguments; yet shall they not persuade the great and opulent, who will impute such invectives to envy, and the poor satisfaction some find in maligning what they despair to attain. But when we see the Son of God, the Lord of the universe, choosing the lowest place among men, born in the meanest circumstances of want and obscurity; and at the same time we hear of the concerts of angels, who did him homage; and that the heavens put forth a new star to inform the remotest nations of his birth, and carry the glad tidings round the world, in the daily revolutions of the globe; there can, after this, be no farther objection. It is evident that his choice is voluntary; and if we have any deference for his judgment, we must renounce all ambitious projects, all our fond desires of secular greatness. In this thought the man of low degree will be contented, will be pleased with a state that has the recommendation of his Saviour's choice; and the man of high degree will grow

oor in spirit, with a heart disengaged from all fondness for the riches and dignities he is possessed of; and, far from pride or insolence upon that account, he will rather be modestly discountenanced, and ashamed to find himself in so much better circumstances than is Saviour.—*Heylyn.*

GIFTS AND GRACES.—I apprehend it much becomes a minister carefully to distinguish, in his own experience, between the exercise of gifts, and the exercise of grace. It is possible for us to talk smoothly, *res,* with some appearance of warmth, from the pulpit, on gospel subjects, so as to be heard with acceptance, and to the edification of others, and yet for our own souls to be lean and dry at the same time; and for once a person can come to take comfort in God's using him as an instrument for the good of others, abstracted from the influence of grace in his own soul, he is upon the brink of danger. May the Lord preserve you and me from thinking ourselves somebody, because we are preachers! Have we not seen too many instances of those who were sound in their notions, and could speak well about the doctrines of truth, who have turned out sadly at last, and by their wrong behaviour have given more offence than ever they did good?—a dreadful case to which we are liable, unless the Lord keep us! To him, therefore, let us apply: if he will hold us up, we shall be safe, and not otherwise.—*Rev. I. Newton.*

Poetry.

TO HER GRAND-DAUGHTER, SOPHIA JOANNA BAILLIE*.

BEAUTIFUL baby, where art thou?
What is thy little pastime now?
Who at this moment is caressing
The fondly-loved, the first-born blessing?

Is it papa, with vig'rous dancing,
Thine eyes with timid pleasure glancing,
While added bloom adorns thy cheek,
And seems of "fearful joy to speak?"
Ah! soon with pain is pleasure bought,
And early is the lesson taught!

Or, seated on thy mother's knee,
Dost thou some new discovery see—
Some sight thou'st never seen before,
Some object glitt'ring on the floor,
Some little scrap of gaudy hue,
Some toy just placed within thy view?
Or do sweet sounds attract thine ear,
Some words of fondness whispered near,
Some pretty song of ancient story,
Some tale of pussy and her glory—
While thou display'st thy little store,
Of knowledge and of learned lore?

Or does some latent power within,
Its influence now first begin,
Excite thee with a glad surprise,
And animate thy soft blue eyes,
Urging thee to efforts strange and new,
And bring some fresh exploit to view—
Gifts from on high bestowed on thee,
Thou heir of immortality?

O ye, to whom the task is given
To guide the little feet to heaven,

Check the first step that goes astray,
And early teach them virtue's way!
Rugged sometimes may be the road
That leads to her divine abode,
And sometimes clouds may intervene,
And darken the surrounding scene,
And for a moment hope may fail,
And terrors may the soul assail:
Fear not! the haven keep in view,
And love divine will help us through;
Help us when most we see to fear,
When most we think that danger's near;
Help us when most we seem alone,
Help us with power beyond our own!

AUTUMNAL LEAVES.

STREWED by the breeze upon soft Avon's breast,
Forced from their branches, see yon golden shower,
Clothed in yellow autumn's faded vest;
Like mortals, leaves have but their destined hour.
How slow adown the current now they glide,
Chequering its stilly course—now here, now there—
As if resolved to struggle with the tide—
As if they would time's ebbing current dare.
The rising winds with eddying breezes curl
The tranquil waters where the crisp leaves lave;
As if opposing fate, anon they whirl,
As if a few short moments they would crave;
As they would take one last—one lingering view,
Ere they forsake the light of joyous day,
Like scattered orphans claiming one adieu;
The banished would their latest homage pay.
Still to the parent tree, in thought, they cling,
Still to the rustling breeze they whispering sigh,
Or with the rising winds in chorus sing,
When o'er their helpless heads the storm-racks fly.
As leaves like man, so man like leaves must fall;
Torn from the stem, and strewn upon the stream!
Than others sooner some, yet fated, all
Must pass away, must vanish like a dream!

REV. W. LIDDIARD.

THE PARTED SPIRIT*.

"Ye cannot tell whence it cometh, or whither it goeth."

MYSTERIOUS in its birth,
And viewless as the blast;
Where hath the spirit fled from earth,
For ever past?

I ask the grave below—
It keeps the secret well;
I call upon the heavens to show—
They will not tell.

Of earth's remotest strand,
Are tales and tidings known;
But from the spirit's distant land,
Returneth none.

Winds waft the breath of flowers,
To wanderers o'er the wave,
But bear no message from the bowers
Beyond the grave.

* From "The Amulet."

* From "Childhood Illustrated in a Selection from the Works, by H. M. R." Harvey and Darton. 1841.

Proud science scales the skies—
From star to star doth roam ;
But reacheth not the shore where lies
The spirit's home.

Impervious shadows hide
This mystery of heaven ;
But where all knowledge is denied,
To hope is given.

J. MALCOLM.

Miscellaneous.

GEORGE III.—An anecdote, highly honourable to his sense of public duty, is mentioned on the authority of Stevenson, the American envoy in London. Some extraordinary occurrence having called a French statesman to the palace as late as two o'clock in the morning, he found the king in his cabinet, examining the case of a man condemned to execution. The envoy afterwards ascertained that the king keeps a register, recording the name of every person capitally condemned, the decision, and its reasons. Frequently, in the still hours of the night, he performs the task of investigating those cases, and adds to the record the circumstances which influenced his decision. The envoy probably did not know that the great and good George III. had pursued nearly the same practice fifty years before; weighed the evidence with the deepest anxiety, and generally shut himself up in his cabinet at Windsor (it was presumed in prayer), during the hour appointed for the execution in London.

SUPERSTITIONS OF THE GREENLANDERS.—The belief in a deity has nearly vanished from the minds of the Greenlanders—no word with this meaning, it is said, being found in their language; and no prayers or worship of any kind is practised by the unconverted. They nevertheless maintain the spirituality and future existence of the soul, blended with many strange inconsistencies. There is also a good, though mortal spirit, *Tornarsuk*, described sometimes as of small stature, no bigger than one's finger; at others, as a giant with one arm, or as an immense white bear. Besides this spirit, there are others, less powerful—*genii* of the fire, water, and air; the last of whom instruct them, through the *angekkoks*, what is necessary for their happiness, to perform or avoid. *Tornarsuk* has also a wife or mother, the personification of the evil principle, who lives at the bottom of the ocean, guarded by fierce seals, with sea-birds swimming in her train—oil lamps, and surrounded by flocks of the finny tribes, spell-bound by her beauty, and only disenchanted when the magician, seizing her by the hair, tears off her head-dress. As an instance of her power, it is related that she towed the island of *Disco* from *Baal's River* to its present situation, some hundred miles farther north; and the hole in a rock is still pointed out, to which her line was fastened. The *angekkoks*, who are rather magicians than priests, have great influence over the natives, who consult them on every difficulty, as the heathen of old had recourse to the oracles. They have a peculiar language of their own, and are able, it is said, from long continued observation, to foretell the changes of the weather some days before they occur—an acquirement of vast importance among a people dependent on the sea and winds for their food. In sickness, the *angekkok* is the only physician, prescribing either a peculiar diet, or the use of some strange ceremonies or amulets. He also secures to them a plentiful supply of fish or game, and, consulting his familiar spirit, informs them as to the health or fortune of their absent friends. With all this outward respect, there is mingled a great

degree of scepticism, which appears in their private meetings, where they mimic and turn into ridicule the ceremonies of these conjurors, not sparing *Tornarsuk* himself; and in those parts of Greenland where missions have been longest established, few or none of these impostors are now found.—*Edinburgh Cabinet Library.*

EARLY ENGLISH CHURCH.—The Romans, where they gained dominion, established a different religion from the *Druids*; but their own pagan rights and cruel laws were scarcely less destructive of human life. At this very period, when by the mercy of God the light of truth began to enlighten the Gentiles, and the feet of apostolic men first trod the shores of Britain, a Roman of high rank was murdered by a domestic slave, to whom he had promised liberty, but had not kept his promise. According to the law of their forefathers, when a slave lifted his hand against his master, the whole of the family of slaves were to be put to death with the offender; and on this occasion, though the people rose in tumult against the law, the senate and the prince were deaf to the calls of mercy. A body of soldiers restrained the multitude, while four hundred innocent persons were led to death; and among them many aged men, women, and children, that no master of slaves might in future feel himself exposed to a like peril. Such was the state of the world, civil or barbarous, when the gospel was first preached abroad among the nations, and St. Paul wrote to commend the slave *Onesimus* to the brotherly love of his master *Philemon*. It was then, when the earth was full of violence and cruel habitations, that the Prince of Peace came to set up his throne.—*Rev. E. Churton.*

PAUPERISM IN ITALY.—The first question to be asked is—how the people gain their bread? We encounter large numbers who are seldom able to earn it by any industry of their own, and are more insufficiently maintained by charity, either public or private. Indolence, in the southern parts of Italy at least, may add to the misery of the lower classes; but other causes, not so easily discoverable, lie at the root of the mischief. Pauperism prevails grievously in the towns; because there the population cannot find any suitable employment in manufactures, and have neither opportunity nor inclination to betake themselves to agriculture. It prevails with equal severity, though we see it less, in the country, where the peasantry, with few exceptions, have no capital and no savings, and are reduced to famine by a bad harvest. In the spring of 1837, the bakers' boys in Rome were guarded by police-soldiers as they passed along the streets with their bread. Every public walk, the doors of every frequented church, are besieged by crowds of beggars, of whom, though many may be idlers or impostors, a large majority are wretched creatures really dying of hunger. There are, indeed, charitable societies which spend large sums every year; there are also hospitals, amongst which those of Milan, Genoa, Rome, and Naples, are the most famous. But all these remedies are local and inadequate; the governments do little or nothing for the poor: they do not even compel them to hide their misery; and the rags and sores and hunger of paupers, pressing themselves on our attention by hundreds in every town and village from *Susa* to *Reggio*, may help us to a part of our answer when we are next asked, why the lower Italians are discontented, and, as it is alleged, addicted to highway robberies?—*Edinburgh Cab. Library.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE NAME OF CHRISTIAN TO BE HONOURED AND RESPECTED.

BY THE REV. HENRY HAMER, B.A.,
Rector of Pointington, Somerset.

It appears from history that the being a Roman citizen was a privilege which entitled a man to great respect and great security of person, so that he was never treated unjustly or ignominiously. It was not lawful for a freeman of Rome to be bound or scourged. This was deemed to the last degree dishonourable—the most daring indignity and insult upon the Roman name. Moreover, the judicial proceedings of the Romans were conducted in a manner worthy the majesty, honour, and magnanimity of that people. The Roman law, in conformity to the first principle of nature and reason, ordained that no one should be condemned and punished without a previous public trial. These remarks will explain the circumstances referred to in the sacred history—"And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman." Then the chief captain came and enquired into the fact of St. Paul being a Roman citizen. "Then straightway they departed from him, which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him."

We cannot but admire the principle of

justice which actuated the heathen Lysias; but what I wish to draw attention to, is the respect paid to the Roman name: and from hence I would argue, if the Roman name was so carefully guarded from insult and indignity, and the shield of justice was so religiously interposed to protect it from wrong, how ought we, who are called by the name of Christ, to be afraid to disgrace that holy name which we are privileged to bear, or to molest any one who does bear it.

It appears to me that any name is more regarded than this. We cherish a respect for the name of Englishman, and feel ashamed if it be disgraced by cowardice or unworthy conduct, or be subjected to indignity and insult. We regard our family surnames, and feel our pride wounded if any relative be accused of a crime—nay, even the name of our native place has claims which we are proud to uphold; but we little consider that high—that highest, and most ennobling name—the name of Christian, "whereby the whole family in heaven and earth is named." We little consider the privileges to which, as Christians, we are entitled—the duties to which, as being Christians, we are obliged. We little value its honour, or bear in mind the responsibility that attaches to every one who is named with the name of Christ. Nay, may I not go farther, and without departing from truth say, that it is generally considered by the world a spirited, a manly, and a praiseworthy act of gallantry, to ridicule any fellow-creature who is a Christian in deed and in truth; to treat him unkindly, to put him to shame, to scoff at him,

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to persecute him with taunting and opprobrious titles, and to put uncharitable censures upon his motives and conduct? What is the reason, except that men are most shamefully depraved in heart, and hate the holy name of Jesus Christ—that they love the world, and the things of the world, and the applause and honour of men, more than the praise of God, and the holy duties to which the cross of Christ obliges them? They love the lusts of the flesh; and therefore they do not take upon them, nor glory in, the cross of Christ. The pride of life is more attractive to them; and so they have no relish for the spiritual joys of Christ's kingdom. They have no love for the Saviour in their hearts; and therefore they do not confess him before men. They do not value and prefer above the things of this world, the great salvation achieved for them by the death of the Son of God; because Christianity calls them to walk by faith, and not by sight—to deny ungodliness and worldly lusts. Therefore they deem every man a fool who endeavours to live by the faith of the Son of God—who pretends to anything beyond the form of Christianity; and, through the envy and malignity of their unconverted hearts, they try by all means to deter him from his duty, and obstruct his progress in righteousness. Satan knows and teaches them that insult and derision are powerful weapons against a man of God, if he puts not on "the whole armour of God;" for the heart of man is by nature so averse from righteousness, and so at enmity with God, that it requires more than human strength of principle to go on in the narrow path to life eternal, when devils and wicked men are ridiculing and blaming every act—trying to seduce every feeling of the heart, and placing a stumbling-block in the way of every footstep.

Let any one contemplate this evil practice calmly, and who is there that can approve of it? Let those then who have hitherto exulted in so unholy a pleasure, cease from it; for it is "putting the Redeemer to an open shame, and fighting against God." Let those who have been the most "stout-hearted" in the enjoyment of this grievous sin, and are the wittiest cavillers at the children of God, reflect that the day of the Lord will come, wherein, unless they have repented, they will be glad to hide themselves from his presence, and will tremble at his majesty; while the poor, despised, derided, persecuted Christian will be received by the Lord Jesus, and welcomed by him and his holy angels with exceeding joy into those heavenly mansions, where "the wicked cease from troubling, and the weary are at rest." The Christian will be rewarded with glory un-

speakable, and life eternal; while all his adversaries shall be covered with shame and confusion, and cast into the pit of perdition.

Whoever is wise, let him consider these facts; inasmuch as there is no greater mistake than to suppose that the Lord Jesus cares not for believers—who are "members of his body, of his flesh, and of his bones." For, when he struck to the earth Saul, who "was breathing out threatenings and slaughter against his disciples," he said unto him, "Saul, Saul, why persecutest thou me?" And he has most emphatically declared—"Woe to that man by whom the offence cometh:" "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea:" "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven:" and again—"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

With these passages of scripture before us, let us consider the self-respect which a Christian ought to cherish, as well as the respect due to the Christian name in general. For, as the emperor of Rome upheld the dignity and privileges of a Roman citizen, so the Lord Jesus, "to whom all power in heaven and earth is given," will not overlook any indignity cast upon the Christian name. There shall be "woe to that man by whom" such an "offence cometh." Therefore, as the Roman captain Lysias and the centurion were afraid at having bound St. Paul in order to scourge him, and at having condemned him without a trial, so should we fear to molest with the scourge of slander or of uncharitable censure, or to condemn without a fair hearing, any one who is anointed with the Spirit of our God and Saviour, and is "the Lord's freeman." The very name of Christian implies that we are related to God's Anointed One—Jesus, his only-begotten Son—who obtained our freedom for us, "not with such corruptible things as silver and gold, but with his own most precious blood:" and therefore we are objects of the divine care and love. God is our Father; Jesus is our Saviour and Mediator—he "careth for us;" the Holy Spirit is our sanctifier, guide, and comforter. Having these heavenly privileges bestowed upon us by an unction from the Holy One, to despise us because we are the adopted sons of God, and the redeemed of the Lord, argues

great contempt for God, and shocking depravity of heart. The privileges of Roman citizenship were never violated but by very corrupt judges and governors. And what sort of men can they be, who "trample under foot the Son of God, and count the blood of the covenant, wherewith Christians are sanctified, an unholy thing, and do despite unto the Spirit of grace?" Our Lord said to the seventy—"He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." And, though this refers to the contempt of Christ's ministers, yet we may argue that any man who despises him that is named with the name of Christ, and is anointed with his holy unction, as the Christian is by baptism, must despise him who anointed him to be a disciple. Therefore, such despise not men only, but God, who has given us of his Spirit, and called us unto holiness by the gospel of his dear Son.

Thus I would demonstrate the extreme danger men incur by despising the name and obligations of a Christian, either in themselves or in others. It is a common sin to think nothing of omitting Christian duties, or of despising Christian privileges; but what greater duties can be laid upon you, if Christ reigns as "the Lord God omnipotent?" What greater privileges can we be admitted to than he, as a Saviour and Judge, offers us? We should esteem it a great honour to be admitted to the presence of our sovereign, or to be thought worthy of any favour she has to bestow. Many, too, are proud of receiving the freedom of our towns and cities: and yet to be "fellow-citizens of the saints, and of the household of God—heirs of God, and joint-heirs with Christ;" or, to use the words of our church-catechism, "members of Christ, children of God, and inheritors of heaven"—far, very far, transcends all the honours and titles and emoluments of earth, and all the privileges which Rome or England could bestow. This blessedness belongs to every one, whether rich or poor, provided he is Christ's. The promise is made to us, and to our children, and to generations yet unborn. How is it then that the Christian name, and the being "the Lord's freeman," is so contemned? Is it nothing to be free from the slavery of Satan? Is it nothing to walk the earth with the head erect and the conscience clear, as knowing that God adopts us—has forgiven us—and that there is no condemnation hanging over us? Is it nothing to be enabled to live by the faith of the Son of God, and to be satisfied that, though men censure us, to our Master in heaven we can appeal with hope "that maketh not ashamed;" for he is all-righteous and omniscient, and will not condemn the

humblest believer without cause? Is it nothing to know that, when this earth shall disappear, then shall the Lord's freeman rejoice in perfected salvation and bliss, and be rewarded with a crown of glory which shall surpass every earthly diadem, and shall be theirs for ever? If we prize these privileges, and if we would have them shew that we glory in the name of Christian by living the life of a Christian—let us shew that we are not ashamed of Jesus or his cross, and that we love all those who love the Lord Jesus in sincerity. Never let us ridicule those who strive after "the righteousness which is of God, by faith." Never let us cease to emulate and exhort those who, having every opportunity of becoming wise unto salvation, and of believing unto righteousness, continue in sin. Let us tremble for their state, and pray that their hardened hearts may be so converted and softened that the image of Christ may be formed in them, and the adversary may have no more advantage over them.

The Christian name will never be respected as it ought, until we renounce the things of this world, and set our affections on things above. Wherefore, in impressing upon my readers the privileges of being named with the name of Christ, I am not urging them to prize an empty name, or "the shadow of good things to come," while they care not for the substantial blessings; but I would admonish them, that the name of Christian is despised because the human heart is not right towards God, and that they ought to be more in earnest as to their salvation by faith in Christ; and that, if they were, they would shew forth more plainly and decidedly, without hypocrisy or ostentation, that they were not ashamed either of the name or the gospel of Christ.

Biography.

RIGHT REVEREND THOMAS BURGESS, D.D., LORD BISHOP OF SALISBURY.

No. II.

WHEN Dr. Burgess took possession of the bishopric of St. David's, he found the aspect of spiritual affairs depressing to the utmost degree: while the income of the see, little more than 1,200*l.*, was by no means adequate to meet its necessary expences: on this account the bishop did not scruple to retain his stall at Durham. The education of the clergy in the diocese was at the lowest ebb. Few had been privileged to attend a university. It will scarcely be believed, that at his first ordination one candidate had only a short time before been a livery servant: that the general custom was, for young men to continue at the plough till the year before they attained the age of twenty-three, when, after spending a single twelve-month at the seminary of Ystrid Menig, they were deemed competent for ordination. In a letter from his successor in the see, some twenty-three years

afterwards, Dr. Jenkinson gave a lamentable account of the state of the diocese, even after all that bishop Burgess had done. "The more I reflect on the subject, and the more I become acquainted with this diocese, the more I am convinced that the college is the only measure which affords a prospect of any effectual remedy for the evils inseparable from the system which unavoidably prevails, in consequence of the necessity of generally dispensing with an academical degree; which of course throws open the profession to many who could not otherwise ever have aspired to it, and a considerable proportion of whom are utterly disqualified for it. At my ordination in November last, I refused to admit some of the candidates to examination, from their not having been at one of the licensed grammar schools for the required period of seven years—others for want of a title, and one I rejected on account of insufficiency. I have since learned that the latter candidate, within three weeks after his rejection, enlisted as a common soldier! Another, whom I refused to admit for want of a title, has, I am told, subsequently married a woman who keeps an ale-house at Llandilo. All this shows that it is impossible to be too cautious in admitting young men to holy orders in this diocese." Again the painful subject is especially referred to in the address presented to bishop Burgess, on his leaving the see, by the clergy and laity of the archdeaconry of Carmarthen—"Your lordship found the diocese of St. David's, in the year 1803, in a most dilapidated state in every view. The churches and ecclesiastical buildings were generally in a ruinous condition, many of the clergy were incompletely educated, and disgraced their profession by ebriety and other degrading vices." What a melancholy picture does this present, and how fully does it account for the strong hold which dissent has long held in a great portion of the principality! The reader will judge that the sphere of episcopal labour on which the bishop entered was indeed onerous. And let it be remembered, that such statements as those here quoted did not proceed from any prejudiced parties, but from persons who spoke from experience—who deplored the little influence which the established church retained. Surely such a state of things demanded instantaneous reform; and no man was better calculated to effect it than bishop Burgess. The Church Union Society of the diocese has also been the means of effecting great good.

To remedy in some measure these evils, bishop Burgess licensed four schools for preparation for holy orders, and instituted a society in 1804, called "A Society for promoting Christian Knowledge and Church Union in the diocese of St. David's." The general object was to form a society, or religious and literary association, for the purpose of promoting charity and union among all classes of Christians in the diocese, and of diffusing useful knowledge among the poor.

The bishop was particularly cautious as to the admission of young men into holy orders. An entirely new system was introduced by him. He required competent acquaintance with the Greek Testament, and facility of English composition, but particularly he encouraged the study of Hebrew*. "He did not

* For this purpose he published various useful works, such as—"Hebrew Elements," a "Hebrew Primer," "Motives to the Study

entrust to others," says one ordained by him, "the examination of candidates for holy orders—he too upon himself that important task; and no man was better qualified to do so: for, having once satisfied himself of the competency of the person examined, he blended his queries with such admonitions as were likely to produce the most beneficial effects. For my part, I trust the benignity of his countenance, and the kind, the solemn, the emphatic manner in which he spoke to me, once in particular during my examination, concerning my duties as a Christian minister will never, while memory holds her seat, be erased from my mind. During the ordination week he frequently exhorted us to be constant and regular in the practice of family devotion, of which he every morning gave us a beautiful example." It is extremely gratifying to know that the week previous to ordination is now spent in many dioceses in a manner likely to make a lasting impression. The candidates for ordination have frequent intercourse with the bishop, and have the advantage of his advice. When on any occasion they are called upon to consult him, there is less restraint; they feel a respectful confidence that their diocesan is really their spiritual friend.

Justly conceiving that a clergyman should be fully capable of imparting religious instruction to his flock, the bishop required that all persons presented for Welsh livings, or nominated to Welsh curacies, should give satisfactory proofs of their proficiency in Welsh to commissioners specially appointed by himself to examine; and further, that candidates for orders having Welsh titles, should furnish similar evidence of their sufficiency in this respect before they were admitted to further examination*.

The plans for the erection of a college had long been subject matter of solemn deliberation in his mind. Llandewybrefy had been deemed a suitable place for it, but this project was changed. "Happening to be on a visit at my estate at Lampeter, in Cardiganshire," says Dr. Harford, "I was informed that the bishop was inclined to erect the college at that place. The pressing wants of such an institution in South Wales, its literary and theological objects, and the probability that independently of its direct and obvious influence it would tend to civilize and improve the vicinity, naturally interested me, as the would any reflecting landholder, in its favour." A piece of land suitable for the projected building was readily offered by Dr. Harford and his brothers, and was gladly accepted. Without recounting the various impediments which at times seemed to threaten the existence of this college, and the unceasing pains used

of Hebrew." It is matter of regret that many of the clergy now had the means during their university residence of learning the language. Their ignorance is their misfortune, not their fault. The under-graduates as well as others, especially of Oxford, are placed, in respect to theological means of improvement now, in a totally different position from those who graduated some twenty years ago. Previous to the chair of divinity being filled by Dr. afterwards bp. Lloyd, and that of Hebrew by Dr. Mearns, how few advantages presented themselves by the university (mean not by the tutors of colleges) to the biblical student.

* Some time ago, as already adverted to (see life of Andrew Hall), we noticed with satisfaction that prayers in Welsh had been read by the present bishop of St. David's; we are glad to find that his lordship had been subsequently enabled to preach in the same language.

by the bishop to carry on the good work, it may be stated that the foundation stone was laid by the bishop himself on the 12th of August, 1822, the birthday of king George the fourth, who had been a most liberal benefactor to the institution.

The bishop's manners and address, his hospitality* and obvious sincerity, were eminently calculated to make powerful and lasting impression on the clergy as well as laity. "His clergy," says Dr. Harford, "found in him a faithful monitor, anxious to impress upon them the importance of a zealous and conscientious discharge of their various duties—a wise adviser in their doubts and difficulties—and a kind sympathising friend in the hour of trial and affliction. Those, who sincerely did their duty, were sure to be singled out by him for encouragement and promotion. His approving smile animated their pious exertions—his liberal hand was prompt to minister to their necessities—his hospitable mansion was always open to them—and he invariably met them with cordiality and kindness. Whatever were his studious pursuits, they were never allowed to interfere with his giving audience, whether to the incumbent of an important living, or to the poorest curate of his diocese. The interruption to his studies was occasionally not a little trying, but this was never visible in his looks or manner, though, when a very wet day occurred, he not unfrequently expressed pleasure in the anticipation of having a long morning wholly to himself. A room was expressly set apart for the reception of his clergy, and they always found it hospitably provided with substantial refreshments. He was, in fact, a sort of elder brother among them, uniting a singularly mild, winning, and gentle demeanour, with a constant endeavour to encourage and animate their exertions, and to acquire as well as to impart instruction and information. Nor, when the occasion called for it, did any one know better how to assume that dignity of manner which effectually represses undue familiarity.

"The following anecdote will attest the firm and manly support he was ready to give to his clergy when unwarrantably opposed. A week-day evening lecture had been established by one of them in his parish church, to which some of the parishioners offered so much vexatious opposition, that the clergyman was compelled to exercise his just authority in resistance of a determined interference with his ministerial jurisdiction. It soon became necessary to refer the question, by a common appeal, to the higher authority, and the decision was in favour of the clergyman. His situation before things were brought to this issue was very trying, much unjust obloquy being industriously cast upon him. The bishop, aware of this, and being well acquainted with all the circumstances that had occurred, left him not to contend uncountenanced with his opponents, but manifested his private view of the case by immediately attending the evening lecture himself, and continuing to do so for some time. His considerate countenance and support at once abashed the opposing party, and cheered the heart of a conscientious and excellent man."

In 1823, the bishop, by the king's command, framed

* The bishop himself was extremely abstemious in his fare, to which he in a great measure ascribed the strength of his mental powers in his declining years.

a plan for a Royal Society of Literature. Few men were better qualified for the task, on which he entered with his usual energy.

THE NABOB.

No. II.

"The clime of Ind is fair and bright
And bright its coral strand;
But dearer to the wanderer's sight
Is his own native land."

SCARCE had the church clock chimed the hour of twelve the following day, when Dr. Granton entered the public room of the King's-arms; the waiter was more than usually alert, and he speedily found his way thither, to tell the doctor great part of the conversation of the previous evening. He next went to inform the stranger that Dr. Granton was in the house. The traveller immediately entered the room in which the good old man was seated, and, after some commonplace remarks on the weather, said—

"If I mistake not, I have the pleasure of addressing Mr. Granton."

"My name is Dr. Granton," was the reply.

"Then we have met before," said the stranger; whose time was so limited he could not enter on a long conversation.

"Very possibly," said the doctor, "but I forget the circumstance. Where was it, and on what occasion?"

"Do you recollect a boy of the name of H., whose mother married Mr. Lloyd, the lawyer, who I hear is dead?"

"Recollect him! most assuredly; why Tom H— resided in my house some thirty years ago or more."

"I am Tom H—," said the stranger, more abruptly, perhaps, than was right.

"Impossible!" said the doctor, the newspaper falling from his hand, and starting up, as from a dream. "Impossible! Tom must have been dead years ago; I am sure I read it in the newspaper; besides, I have never heard from him."

"Well," said the stranger, "my carriage is at the door, and I am anxious to drive to — before dinner, that my friend may proceed to town; but, if you will join me at dinner, I shall be most rejoiced to bring proof positive that I am your old friend—your unspeakably obliged Tom H—. Only," added he, warmly squeezing the doctor's hand, "keep this secret. We shall meet at six. For the present I do not wish it to be known who I am; and I see there is a fidgetty restlessness about Thomas, the waiter, to find it out."

Dr. Granton, quite stupefied, [was unable to utter a word. The stranger left the room.

"Thomas," he said, as he passed to his carriage—"Dr. Granton will dine with me at six. Take him the bill of fare, and ask what he should like."

The astonished Thomas, entering the public room, saw the doctor in a state of the utmost agitation, and began to be seriously alarmed, and for once persuaded him to take some additional refreshment. When a little recovered, he left the house, saying he should be back at six, and any thing would suit him for dinner.

Now here was a grand mystery for the solemn investigation of Thomas and other inmates of the inn.

Dr. Granton was to dine with the stranger—whereas he made it a rule never to be from home after dark. He was found in a state of great agitation. He could scarcely utter a word when he left the room, and the newspaper was thrown into one corner, instead of being neatly folded and left on the table as usual. The servant had gone with his master—from him no further information could be gained. From the bar-tale to the tap-room, all was utter amazement.

"Well," said an old post-boy, who retained the title of boy though more than sixty years had gone over him, and who had weathered many a pelting storm on the neighbouring moors, "if I do not think that great gentleman is old lawyer Lloyd's step-son—him as went out abroad." The opinion was heartily laughed at, and the old boy abundantly jeered; for not a doubt remained in the mind of any one that the person referred to had been long dead.

"Well," said the postillion, "when he came down the yard in the morning, how was it he said to me—'Bob, is my carriage cleaned?' Now, how should he know my name was Bob?—He spoke just as if he knew me—I am sure it is the man; and he asked too after old Grover, the ostler, who has been dead and gone these twenty years. If I did not drive old Doctor Granton, and his son that failed and ruined him, and is now abroad, and that gentleman to—, to meet the mail to take him, when a lad mayhap about sixteen, my name is not Bob Davies. And, mark you, his name is the same—for it is put so on his luggage. I wish it had been my turn to take him out to-day; I should have soon found whether I am right or no."

We must leave the inmates of the King's-arms to remain that forenoon in their amazement, and proceed to lay before our readers some little account of this stranger. He was, in fact, the eldest and only remaining child of a clergyman, a truly pious and devoted man, who, dying in very early life, had left a widow and a child poorly provided for. His little patrimony had been spent in his education; and the paltry income of a country curacy (not so much as the wages of many upper servants in the houses of the great), did not enable him to realise any thing for their support. How many privileges in respect of providing for a widow or children do men of all classes, and especially the clergy, enjoy at the present day! I know many who, most conscientiously, invariably refuse to subscribe to any fund for the relief of sufferers from fire, on the ground that the premium for fire insurance is so small, that no man who has property is justified in not insuring it. May not the same remark apply to the case of those who, being in good health, find no difficulty, as far as acceptance is concerned, in effecting an insurance? I am free to confess that, in a pecuniary point of view, it may be a very difficult matter. Only, are not many to be blamed who live up to their income—too many far beyond it—and who might, without much difficulty, provide against a time of need? I have often endeavoured to impress the subject on the minds of my clerical brethren, as well as others, and have been really astonished at the apathy with which my remarks have been received*.

* One case has come to our knowledge in which our respected contributor's exertions upon this subject were not in vain.—ED.

The few matters for arrangement as to the widow's future maintenance, and that of her son, were left in the hands of lawyer Lloyd, who had been for years a school-fellow of her husband's. In the course of time she became Mrs. Lloyd; her son was cared for by its new father, and she looked for a home of happiness and peace—and she had every reason to expect it. Lloyd was at that time an industrious, sharp-witted lawyer, eminent in his profession; his conduct was in the highest degree exemplary; his business was fast increasing; his religious views were apparently correct, and his piety sincere; and no one more rejoiced at the marriage than good Mr. Tomkins. But these were perilous days—though perhaps in some districts not more so than the present; the spirit of a vile democracy was abroad; its contagion was rapidly spreading—to that poor Lloyd fell a too-ready victim; flattery was the bait employed, and he was not the first whose ruin in time—it may be, in eternity—may be fairly and legitimately traced to the first attendance at a meeting where licentious, infidel, democratic principles were smoothly and eloquently advocated by men of talent—emissaries of the prince of darkness.

Is it possible that this paper should fall into the hands of any one inclined to look upon the chartists and socialists of the present day with anything approaching to a feeling of complacency, let me adjure him to cast from him the unclean thing—to reject such formation of beads of profligate and depraved individuals, as he would flee from the sting of a scorpion. There are, doubtless, at this moment, men, ruined in purse, in reputation, and in soul, who once had as fair a character as Lloyd.

While writing this article, an extract from "Blackwood's Magazine" has come under my notice, which bears most admirably on this subject. "No revolutionist who begins by the display of violence ever succeeded. They are the mere solicitors for a small portion of that general justice which is due to all beings, bearing the shape of mankind. There is no menace—no display of the ruffian visage—no railing against authority—no ebullition of the hot malignity which is swelling round the villain's heart; but the bearers of the pike and hatchet are not far behind, though kept out of sight. The signal at last is made—the advocate has become the threatener—the entreaty for justice is turned into a demand for submission—the equality of privileges is now spurned, for the robbery and exile of the higher classes. Society is to be subverted, that reform may be complete—confiscation is to be henceforth the revenue, massacre the law, and the holy right of insurrection the prerogative of the sacred empire of liberty!"

Soon after listening to the harangues of the demagogues, Lloyd entered as a member of a secret association, and became their clerk. He was liberally supplied with books for his own perusal, as well as for select distribution. Well may the holiest fear—well may he that thinketh he standeth, "take heed lest he fall." Two years after his first entering the association, he followed his wife—we dare not say as a mourner—to her grave. Her heart was utterly broken. It was one of her last requests, that she might be buried near her former husband, and two children who had died of small pox; but Lloyd would not do so, on the

ground of expense, though he had promised, while she lived, that it should be done. Mr. Tomkins, as he read the service, felt that it was over the earthly remains of one who was now where "the wicked cease from troubling and the weary are at rest." The very night of her funeral Lloyd sat as clerk at the association, and was carried home dead drunk in the morning. In a few weeks a woman of extremely doubtful character went to reside with him in the capacity of house-keeper, whom he ultimately married, though there was strong suspicion that she had a husband living. What a changed house was Lloyd's! No bible was now found lying on the table. No bell rang regularly for family prayers—in vain those of the church summoned them to the house of God. The sabbath was the favourite day for the meeting of the democratic association; and the early part of it was spent by Lloyd in reading secret despatches from societies in London, and preparing necessary documents to be read at the meetings. And what must have been the situation of the step-son? Inconceivably wretched indeed! He was about thirteen years when his mother died, and Lloyd used him most shamefully. His father's and his mother's relations lived at a great distance. They were very poor, and their anxieties about the boy's welfare were fully satisfied by Lloyd's plausible letters. They should have liked to have him with them, but the step-father faithfully promised to do all he could for the boy's welfare.

"Well," said the vicar to Mr. Granton, one Sunday after service, in the vestry—for the churchwardens, of whom he was one, usually went to have some talk with the vicar about the amelioration of the parish—"I sadly fear that poor boy, Lloyd's step-son, will come to no good. His father's conduct is flagitious in the extreme. I never knew a man so fallen. Can't we do any thing for the lad?"

"I'll do my part, to the utmost of my power," said Granton. "If you approve of it, I'll take him into my house. The poor boy seems very ill—and I have several times given him strengthening medicines in the surgery. My wife, I know, won't object: she knew the poor fellow's mother well. I'll have him educated, and bring him up, if he likes it, to my own profession. He is about the age of my own son, who has an objection to the study of medicine, and shall be treated as if he were so."

"Well, Granton," said the vicar, "that is just like yourself; I heartily wish the arrangement could be made. You know I cannot well afford to advance much cash. Your professional duties would not allow you to superintend his general education. He shall come to the vicarage for some hours every morning, and read with me."

"Gentlemen," added the parish churchwarden (Mr. Granton was the vicar's), in my way I'll be glad to assist; and he shall be always welcome to a suit of clothes, or any thing he may stand in need of, from my shop" (a draper's).

"May I be so bold," said the clerk, a working tailor, "as to say, I'll make his clothes for nothing?"

The scene was more than ordinarily interesting. The sacrament of the Lord's supper had just been administered. They had but the moment before

retired from the Lord's table, whereat the offertory had been read—"Blessed be the man who provideth for the sick and needy; the Lord shall deliver him in the time of trouble." These four men, who each in his own way offered to benefit this poor boy—both sick and needy—were afterwards plunged into great trouble; but the Lord wonderfully and mercifully delivered them all. I have always felt it of vast importance for a parish, when the ministers and lay-officers of the church act in complete harmony, and seem anxious to strengthen each other's hands. I have myself witnessed its most beneficial results. At the very moment these benevolent efforts were concerting for the poor boy's welfare, Lloyd was closely closeted with two supposed friends from London, and eloquently and strongly setting forth his views for the demolition of the church and the overthrow of the monarchy. Luckily for him, in one point of view, the conversation was interrupted: one more expression, and his life would probably have been justly forfeited to his country; for the men with whom he was conversing were spies. He was a known marked character. He just saved his life: one link only in the chain of evidence against him was wanting.

Lloyd without much difficulty accepted the offer; urged to do so by the housekeeper, who was afraid the boy would tell tales. This unhappy woman had been an actress—a *star*, in some of the minor country theatres—where her character in a moral point of view was at an extremely low ebb: so that the managers feared to introduce her name in a bill, or her person on the stage. Reduced to the most abject poverty, she gladly accepted Lloyd's situation. Her principles were depraved in the highest degree, her habits dissipated, her conduct licentious.

"I am sure that boy looks half-starved," said the widow of a humble baker, who lived opposite Lloyd's, and who had been the only servant of his father and mother, while they lived at their quiet cottage in the parish. And many were the rolls she gave him, when she could ill afford it—and many were the holes she mended in his garments—and many the stories she told him of past years—and many the advices she gave him; and—for she was a good pious woman, who had religious impressions just awakened in her, through the instrumentality of his father's preaching—verily, she even on earth had her reward for her kindness to the poor boy.

The lad soon found himself an inmate at Mr. Granton's. He was by no means what might be called a pleasant boy. He was often sullen and sly—extremely stubborn—and seemed to have imbibed, as far as he could understand them, all his step-father's views and principles. To the value of truth he was a stranger.

"It can't be worth your while," said a patient to Dr. Granton, "to keep that boy of Lloyd's wife. You're not likely to get a premium with him; I would get rid of the expence."

"Sir," was the reply, "with all due deference, the expence is a matter for *my* consideration; and it is always worth while to seek to save a soul from death, and endeavour to 'pluck a brand from the burning.'"

Mr. Granton's bill was sent for that evening, and

his professional aid no longer called in to his ill-tempered gouty patient.

The lad had been for some two or three years at Mr. Granton's, when an offer was made by a distant relation of his father's to get him a situation in India. Lloyd cared nothing about it. He was offered the appointment, and instructed seriously to consider the offer; and, after due consultation with Mr. Tomkins, he was sent off by Mr. Granton, and, as old Bob had declared at the tap, was driven by him to meet the north mail. Much was the good advice which he received from his kind benefactor. Urgently was he exhorted to pray earnestly for divine guidance. As he was stepping into the chaise a parcel was put into his hands, from his friend the baker's widow. It contained, beside a nice cake, a new testament and a little hymn-book.

How wonderful the change wrought on the minds, the feelings, and the views—the whole condition, in fact, of the lawyer and the medical man! The one, a sceptic, brought to the knowledge of the truth—the other, a professing Christian, and apparently really so, plunged into all the horrors of a soul-destroying infidelity. Let no man despair—let no man presume. Prayer, watchfulness, jealousy over the state of our affections, are solemn duties. "Am I a dog, that I should act so?" might have been Lloyd's reply to any one who had warned him of his dangerous position when he became a member of the secret association. "Yea, there is mercy to be found with him; and plenteous redemption"—was doubtless Dr. Granton's testimony to the unchanging faithfulness of God.

THE SEPULCHRE OF THE MAN OF GOD:

A Sermon,

BY THE REV. J. H. BUTTERWORTH, M.A.,

Curate of Farnham, Surrey.

2 KINGS xxiii. 17.

"Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God which came from Judah."

HAVE not our steps been often arrested, brethren, as we passed through the churchyard where the dead are gathered to their fathers, by some tomb-stone inscription which keeps alive the memory of the departed? Has not the current of our light every-day thoughts been often stayed at the sight of such record, and turned into a more reflective and profitable channel? Have we not drawn thence a lesson of warning or encouragement, which has come more forcibly home to our hearts than a thousand sentences of the wise, or the surest arguments from volumes of instruction? And let us observe in passing, how much more frequently, than is now the case, might it with propriety be said of one gone to his rest, that "being dead, he yet speaketh;" were the tablet, marking the spot where his remains are laid, always to record a very simple notice of the dead, with one of the many appropriate texts from the great

treasury of our faith and hope, the holy bible, in place of either the weak unmeaning rhymes, expressive neither of thought nor feeling, that too often disfigure our country churchyards; or, on the other hand, the pompous eulogy little befitting the memorial of sinful man in his vilest estate, when he has "said to corruption. Thou art my father; to the worm, Thou art my mother and my sister." We may be sure that it was no inscription of this sort that riveted the attention of king Josiah, as he passed amid the sepulchres that were in the high place at Bethel, and stopped to make the inquiry in the text—"What title is that that I see? and the men of the city told him, It is the sepulchre of the man of God which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel." What an interesting spectacle must this monument have afforded to the pious king of Judah! It was now upwards of three centuries ago that he had been called by name to be the avenger of the majesty of the Lord of hosts, and to execute judgment on the idolatrous worship of Samaria. "O altar, altar," cried the messenger of Jehovah in the presence of the apostate assembly, "thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." No doubt this announcement, and the startling miracles that accompanied it, struck terror at the time into the hearts of Jeroboam and his servants; and it may be that some few in Israel, and one even among the children of the idolatrous king himself repented, and some good thing was yet found in them toward the Lord God of Israel. The mass of the people however were only hardened; and, as years rolled on, the dreaded prophecy was probably well nigh forgotten; or perhaps the scoffers said—"Where is the promise of his coming? we see no tokens of this child of many expectations." But the Lord is not slack concerning his word, though man may count it slackness, and think that his promise has failed; truly he is long suffering toward sinners, not willing that any should perish, but that all should come to repentance; yet his day will surely come at the time appointed, as a thief in the night, silently and suddenly; it will not tarry, nor over-pass the bound which he has decreed: if a man will not turn, he hath bent his bow, he hath made it ready, he hath ordained his arrows.

Three hundred years had passed away, and now Josiah is here. How practically must the king of Judah have felt that the times and the affairs of men are in his hands who

"callesth those things which be not as though they were," as he stood before the sepulchre of the man of God which came to Bethel! How sensibly must he have felt that kings are but the instruments and agents of God's providential government of the world! How submissively must he have resigned himself to his will, who speaks and it is done—who commands and it stands fast! Pity too for the unhappy prophet, who had executed his commission faithfully and well, yet had not by full obedience sanctified God, as they must who approach near unto him—mingled beyond question in the multitude of Josiah's thoughts. "Let him alone," saith he, "let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." Let us too, Christian brethren, stand this day as it were before the sepulchre of the man of God, and ponder the lessons which his sad story presses on us, remembering that these things "are written for our admonition, upon whom the ends of the world are come."

The circumstances which occasioned the mission of the prophet to Bethel are probably too familiar to all of us, to require any lengthened explanation of them. All will remember that, upon the fulfilment of God's threat to Solomon in consequence of his idolatry, to dismember his kingdom of its fairest provinces, and to wrest ten tribes from the sway of the house of David—Jeroboam, to whom these ten tribes were committed, did evil above all that were before him; to secure, as he supposed, his political interests, he set up two calves of gold, and said—"Behold thy gods, O Israel, which brought thee up out of the land of Egypt." He prohibited his subjects from going up, as God had enjoined, to worship in the house where he had set his name at Jerusalem. He devised, we are told, a month of his own heart, and ordained a feast unto the children of Israel; he both offered and burnt incense himself upon the altar which he had made, and also made of the lowest of the people priests of the high places; whosoever would, he admitted him by a mock consecration, and he became one of the priests of the high places. Thus was he leading his house and people to rapid destruction; yet God, who willet not the death of a sinner, allowed him his day of invitation. He sent a prophet with signs and wonders, such as must have moved any but the most obdurate, to testify his displeasure and to urge him to a speedy repentance, but Jeroboam shut his ears against the voice of God, and hardened his heart; and "after this thing," we learn at the close of the chapter which has been read this morning, he "returned not from his evil way:" "and this

thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth."

Such was the terrible end of Jeroboam; but we are principally concerned at present with the messenger who came to reprove him for his ingratitude and apostacy, and

I. Let us mark the prophet's courage and earnestness. It was no easy task, nor one without personal danger, that was imposed on him. To rebuke a powerful king, and denounce judgment against him—and that not privately, but when surrounded by his attendants and in the face of his assembled people; and a king too who had already shewn himself little scrupulous to commit any wickedness that might further his designs—might certainly be deemed a somewhat perilous commission. When Jonah was charged with a similar office, he endeavoured to flee from the burden of the Lord, and to escape the odium and hazard he might naturally expect to incur. Not so the man of God that came out of Judah. Though "the wrath of a king is as messengers of death," he shrunk not from the duty he had to fulfil; he came boldly and lifted up his voice in the audience of all the people, so that the purport of his errand could not be mistaken or concealed. He cried against the altar in the word of the Lord; and truly, though in human judgment the commission was hazardous, yet the prophet was in no danger here: the path of duty will ever be found the path of safety, even though it should lead through the valley of the shadow of death. "He that walketh uprightly walketh surely;" it is written—"He shall give his angels charge over thee, to keep thee in all thy ways." The guilty king, indeed, when he heard the saying of the man of God, "put forth his hand from the altar, saying, Lay hold on him." But the King of kings had said, "Touch not mine anointed, and do my prophet no harm;" and Jeroboam's "hand, which he put forth against him, dried up, so that he could not pull it in again to him;" while God confirmed the word of his servant, and performed the counsel of his messenger, and "the altar was rent, and the ashes poured out from the altar." Believe it, brethren, we need never fear either the violence or the scorn of wicked men, while we are engaged in the service of our God; the shield of God's almightiness is before us, and underneath are the everlasting arms. In pursuing the great work of our Christian calling, which is to confess Christ before men, there can be little doubt that we shall have some opposition to encounter; this our Saviour Christ gives all his followers very plainly to expect—"The servant is not greater than his master."

if they have persecuted me, they will also persecute you." "Because ye are not of the world—therefore the world hateth you." "In the world ye shall have tribulation"—with many similar assurances too numerous to repeat. It is clear, from the many injunctions laid on God's people in general throughout the New Testament to come out and to be separate from the world which lieth in wickedness, that every Christian man, whatever his station or circumstances, will have to bear his testimony in the sight of God and man, and to show plainly to which party he belongs—to God or to the world. We do not say that every Christian will have to preach against sin, and publicly to reprove the world's vices—this belongs to those whom God hath set in office and authority; but to discountenance sin in every form—to stand aloof from the crooked ways and vicious customs of the world—to refer all actions and words and motives to the standard of God's word—to live as in the presence of God, and as citizens of heaven—to make the Redeemer's glory the one great end of all our doings—to honour him in all companies, and on all occasions; this is that to which every one of us is called; and thus will a Christian's life and example be a silent, but a very forcible re-prover of the world, and the world will feel it as such. Nevertheless, Christian brethren, be not discouraged, nor follow the multitude to do evil; quit you like men, remembering whom you serve, and whose strength you may rely on. "Fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation."

II. But further—mark the prophet's self-denial and obedience. The king invited him to his palace, and proffered him both refreshment and reward; but he said, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." Now, to say nothing of Jeroboam's gifts, which we may suppose would form too low an inducement to tempt a prophet of the Lord from his duty—though there was a prophet, as we know, that ran greedily for reward—we may easily imagine other thoughts and reasonings that might have prompted the man of God to listen to the invitation, and turn back with the king. What an excellent opportunity, he might have thought, of doing good! Here is a monarch who, with his whole kingdom, has fallen away from the lawful worship of Je-

hovah, and has no minister of God to instruct him in the truth, or urge him to repentance. I need scarcely infringe the letter of God's command, and may be meantime the means of bringing back the king, and, through him, all Israel to a right sense of duty and religion; and at this moment, after such signal miracles, his heart must be in some degree softened, and meet for receiving counsel. Why should I not turn in with him? We say such arguments might naturally have suggested themselves—at least we often find it so in the present day. Men often say, they should attend rather to the spirit than to the letter of the divine precepts; they think it testifies of a free spirit and an enlightened mind, to take a comprehensive view, as they speak, of the commandment; and, so long as they are, as they suppose, doing good, it little matters *how* they do it. Thus, for instance, how frequently do we hear that the doctrine of charity and benevolence is the great end of Christianity; and no doubt, rightly understood, it is one of its principal ends: but then the argument proceeds, that, so long as we aim at its attainment, it is needless, and savours rather of a narrow and bigoted temper, to insist on orthodoxy of confession and unity of faith. This is but a single example; but the same principle is admitted to a great and alarming extent among us. It is the principle of Saul, when he spared the best of the sheep and the oxen of the Amalekites, to sacrifice them unto the Lord in Gilgal; it is the principle of questioning rather than of obeying—of leading rather than of being led—of walking by sight rather than by faith—of maintaining that any means may be sanctified by the end in view—of doing evil, that good may come. But we find not this spirit in the man of God that came from Judah; he understood that obedience is better than sacrifice. He had received an explicit command, and he did not attempt to explain it away, or to refine upon it, or to put a private interpretation upon it; but he obeyed it punctually and immediately—"He went another way, and returned not by the way that he came to Bethel."

III. So far then the prophet's conduct was in all points admirable and exemplary; but we now come to the melancholy termination of his history. An old prophet that dwelt at Bethel went after him—from what motive does not very plainly appear—to persuade him to transgress the commandment he had received; and "he said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him." The temptation was too successful; and

the man of God, who had resisted a king's solicitations, and seemed to have accomplished his mission, and to be already beyond the reach of danger, was deceived by the specious pretext which came to him under the mask of a revelation from heaven, and lured back to his destruction; and now the important lesson we should gain from his sad experience is, that we may endeavour to obtain strength and wisdom in opposing temptation, and be, like St. Paul, not ignorant of Satan's devices. That malicious spirit continues, as he has been from the beginning of the world, more subtle than any other creature which the Lord God hath made; and his whole employment and delight is to lay wait for souls, and to mar, so far as in him lies, his victory who hath already bruised his head, and shall shortly consign him to that prison-house, stored with eternal torments, which is prepared for him and for his angels. "He knoweth that he hath but a short time," and his enmity to God and man suffers him not to slumber; but he goeth to and fro in the earth, seeking what unguarded soul he may devour. All the engines that the most finished craft and cruelty can devise are set by him in continual motion. He is the father of lies; and new forms of error, perplexing sophistries, splendid promises, ready agents, are never wanting to him for beguiling the unwary. Sometimes he paints sins in unreal colours, and gives them names which belong to virtue or religion itself: covetousness he calls prudence, and indolence contentment; sensuality, Christian liberty; lukewarmness and indifference, Christian charity; censoriousness he would have to pass for reproof of sin; and the wrath of man for zeal in the cause of God. Sometimes he suggests fair pretences and laudable motives, which shall favour the course that men's evil passions would adopt; he bids Korah maintain the just right and independence of the congregation, and Judas to be careful for the claims of the poor. Sometimes he gilds the indulgence of sin with pleasure—sometimes with honour—sometimes with profit—sometimes with liberty and freedom from controul. He represents that the alteration of times and the difference of circumstances must annul or modify the strict precepts of God's word; or he urges that the necessity and peculiarity of the case will excuse that strict adherence to them which, in ordinary situations, would no doubt be called for; or he palliates the besetting sin as a little sin, not nearly so heinous as the sins of our neighbours; or he prefaces the temptation with the reflection that it is but a single sin—we will but allow ourselves in it this once, and it shall not be repeated; or he reminds us that other men have done the

like or worse, who have notwithstanding ever been accounted eminent saints of God, as David, or Peter, or Saul of Tarsus; or he stands upon repentance and delay, and insists that it will be easy to make amends by consistency of behaviour and demonstration of sorrow at some future period; or he whispers that the man's salvation is secured by God's decree, and therefore he may be careless; or he tells him that, by a decree of reprobation, he cannot be saved, and therefore obedience and self-denial are useless; or he may quote scripture, and say that Christ died for sinners, and thence argue that men may remain in the love and practice of sin, and yet throw themselves securely on God's mercy, and expect acceptance through the blood of his Son; or he may persuade the sinner that a good deed will make atonement for a bad one, and that prayers, or penances, or almsgivings, will cancel his offences, and present him without spot before his judge. Such are among the more common devices of that old serpent the devil, and in many other ways is he transformed into an angel of light; and he finds ready acceptance and credit with the corrupt heart of man, which is ever ready to cheat itself into the belief of that which it desires. Much reason, therefore, have we to be incessantly on our guard against so crafty an enemy without, backed by the treachery of our own natural propensities within; much reason have we to beware of false prophets, which come to us in sheep's clothing, but inwardly are ravenous wolves; much reason to continue instant in watchfulness and prayer; much reason to live a life of faith in the Son of God, evermore lifting up our eyes unto him for counsel and wisdom—for direction and strength and support; much reason to ponder well, and to follow out fully the apostle's charge—"Take unto you the whole armour of God, that ye may be able to withstand in the evil day; and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Surely, the man of God from Judah had taken to him neither the shield of faith nor the girdle of single-mindedness and truth; nor was he found watching and praying, when the old prophet met with him sitting under the oak. He had so far run well; but now he was weary, ere he had

finished his course: he sought, it is to be feared, his own ease, and the weakness of the flesh made the spirit also willing to err. But remember, it is not sufficient to begin as followers of the Lamb; the new birth must be followed by a new life, or it is impossible that any one can ever reach the stature of the perfect man in Christ Jesus, renewed after the image of him that created him. "If ye continue in my word," saith our Saviour Christ, "then are ye my disciples indeed."

IV. But now mark the consequence of the prophet's disobedience. "When he was gone, a lion met him by the way, and slew him;" and, according to the word of the Lord, his carcase came not unto the sepulchre of his fathers. Terrible and most sure is the just judgment of God against transgression—"The wages of sin is death." Men make light of sin; very many esteem it of no moment whatever; and there is not one of us that looks upon it as God does. Perchance we might have thought that the prophet's error was but a small matter—that he was rather unfortunate than guilty—that his offence arose from mistake and a false impression, and amounted at most to an imprudent easiness of belief; nevertheless, he died. And so Moses, though on the testimony of his heavenly Master he was faithful in all his house, yet for one sin died on the wilderness side of Jordan. But why need we dwell on these more common instances of the deep displeasure with which the Most Holy regards sin, when we know that the redemption of sinners was effected by nothing less than the death of the Lord of glory? The church of God was purchased by his own blood; at what rate then must that be estimated in God's account, which demanded so costly a sacrifice? What must God think of sin, since—that he might be able, consistently with his unchangeable justice, to save the sinner—he spared not his only begotten Son? O let us not treat sin lightly; let us not approach it without terror; let us see in it the author of all the trouble and misery that has vexed this weary world—the harbinger and the earnest of death, and of the vengeance of the Almighty; let us eagerly flee for refuge to him who died to save us from it; let us pray daily and fervently that the blood of sprinkling may be upon us, and preserve us not from its penalty alone, but also from its contagion—that sin may be unto us as a strange thing, and have no hold upon our hearts or lives—that we may be sanctified wholly in body and soul and spirit, and day by day confirmed in mind and will to the spotless purity of Christ.

We cannot close the subject without one word respecting the old prophet who brought

back the man of God. In many points his character seems not dissimilar to that of the prophet Balaam. They both show the awful signs of gifts without graces; they both enticed the servants of God into sin; they both desired to die the death of the righteous—that they might have an end like his. "When I am dead, then bury me in the sepulchre wherein the man of God is buried—lay my bones beside his bones." It is not for us to unveil the unsearchable judgments of the Most High. We know not why the deceived prophet was slain, and the deceiver was permitted to go down to the grave in peace: nor do we know whether, after this warning, it was given him to repent, and to obtain forgiveness. This much we know, that his sin was of the blackest dye; and bitter must have been his feelings when he stood by the grave whence his brother's blood cried against him, and he mourned over him, saying—"Alas, my brother!" Surely, the thought of having drawn others aside from the path of holiness and happiness, by the snares we have laid for them—by the ridicule we poured on them—by the ill advice we have given them—by the pernicious example we have set them—shall exceed all other thoughts in agony and remorse; it embitters the pangs of hell itself. "I pray thee, father Abraham, send Lazarus to my father's house—for I have five brethren—lest they also come to this place of torment." Who can describe the anguish of that father, or mother, or companion, or friend, who shall be compelled to feel—"My child or my friend has perished everlastingly? But the work was mine; it was through my wickedness or my neglect; and surely his blood shall be required at my hand." O, if there be any such among ourselves, brethren, let them hasten without a moment's delay to him whose mercy reacheth even unto sinners like these; let them fervently seek for pardon through that blood which cleanseth from all sin. And if there be yet time—if those who have suffered by their means still live—let them at least strive night and day to win back the souls they have led astray, lest that fearful distinction, fastened on Jeroboam, for ever cleave unto them—"which made Israel to sin."

And now, brethren, we must close our survey of this chapter of warnings. It has pictured to us Jeroboam, the hardened sinner, elated by prosperity, and setting God at open defiance; refusing to listen to his messages, and unmoved by the pouring out of his judgments. It has set before us the old prophet of Bethel—endued with knowledge, but not with charity—taking upon him the character of a bearer of God's message (howbeit the Lord

had not sent him)—first misleading and afterwards accusing his brother. Especially it has pressed upon our consideration the conduct of the man of God that came from Judah—in the first instance, earnest and zealous, self-denying and obedient; but unstable and unwatchful, and entrapped by the devices of the enemy.

May these things sink deep into our hearts! May they not be passed by with a casual glance, or an inattentive perusal, as though they concerned us not; but may God vouchsafe us large and abiding measures of his preserving grace, that we may be wise as serpents and harmless as doves; that we may resist the devil, and he be compelled to flee from us; and that, by our obedient and consistent conversation in the world, we may glorify our Father which is in heaven, and commend to all around us the knowledge and the love of the truth as it is in Jesus!

INTELLECTUAL CULTURE*.

IMPORTANT as the cultivation of the intellectual faculties of our nature thus appears to be at all times, and under all circumstances, we may remark once more, that it is peculiarly necessary in the present state of society, and the prospect of that advancement which it seems to be rapidly effecting towards the higher regions of knowledge and information. There was a time when knowledge was deemed the last thing necessary towards securing power, honour, and respect—when, whatever might be the occasional inconvenience of ignorance, it was not accompanied with the slightest danger of the loss of caste. Before the invention of the art of printing, science—philosophy—literature—were necessarily confined to a few; wrapped up in a few rolls of parchment, and carefully laid up in the archives of the learned, like some grand secrets of state, into which vulgar eyes were not allowed to look. From that period, however, the veil has been gradually removing—the mystery has been unfolding. By the evolutions of that mighty engine, an impetus has been given to millions of minds, which would otherwise have lain dormant in the unconscious lethargy of their powers, without ever being disturbed with the slightest suspicion that it was their duty or their privilege to think. The bliss of this ignorance however is gone by—the season of torpor is past. The chain of society has become electrified, and from one extremity to the other the shock has been felt. The world appears now to be awaking from a sleep which had locked up the faculties of a large proportion of its inhabitants for a period of five thousand years. At the united call of religion and science it is beginning to shake off its slumbers. The human mind, nurtured in the philosophy of Bacon and Boyle, of Newton and Locke—in the poetry of Milton and Young, of Thomson and Akenside and Cowper—and in the pure theology of the early reformers, has learnt the secret of its strength, the legitimacy of its rights, and the certainty of its triumph. It has opened its eyes to the light of truth, and its ears to the melody of its voice. It has laid aside the tone and attitude of an overgrown infant—it has risen to the dignity of its character, and

the level of its powers—it has refused to have its locks shorn by the fondling hand of sensual pleasure—it hath put forth its giant energies, and hath carried off the two posts of the gate, by which tyranny and superstition had so long held it in thrall.

The theory and practice of government are consequently adapting themselves to this new order of mental activities, in some instances amidst the exploding elements of anarchy and convulsion; in others, by the milder and safer process of gradual conformation. Education, in all its varied gradations, from the loftiest heights of science to the lowest rudiments of language, spreads wider and still wider among the nations of the earth; and begins to be embodied among the legislative enactments of every fresh organization of states. From the metropolis of the British empire to the African kraal and the American wigwam, information runs with a celerity, the assertion of which, in ages past, would have been deemed extravagance, and the accomplishment a miracle. Religion too—the master principle of the human mind, when it has been reduced under due influence and controul—is well pleased to accompany knowledge and science in this rapidity of their march. She has laid aside the mask of superstition beneath which her lovely features were so long concealed—she has ceased to be arrayed in the habiliments of darkness, to wield the leaden sceptre of ignorance, and to hold her right of empire upon the tenure of mental bondage. She has, on the contrary, shown herself to be the friend of light, by casting off the works and the insignia of darkness. She evinces her confidence in her character by challenging and inviting scrutiny. She imposes no restraints upon the understanding—no fetters upon the conscience—no barriers against the full flow of the affections, except those which the eternal laws of truth and holiness have established. She courts the faculties of the mind to their most free and unfettered development, in order to convince them of the soundness of her principles—to satisfy them of the justness and reasonableness of her claims—and to delight them with the splendour of her prospects.

In this view of things, which is true rather of the general aspect of society than of its actual and universal state at this moment, it appears to me that, without some share of attainment and intellectual cultivation, it will soon be difficult for any man suitably to perform his duties as a citizen, and reputably to maintain his rank in life. In the time of lord Bacon, it would seem that an idea prevailed that, by becoming deeply imbued with literary and scientific habits, men would be rendered unfit for the practical business of life; and hence he labours to convince the jealous monarch whom he addressed, that the very reverse would be the case. The progress of nearly two hundred years has given its attestation to the truth of that opinion; for, in proportion as the philosophy of that extraordinary man has been spreading and unfolding in the boundless diversity of its ramifications, men have assuredly made a corresponding progress in all the practical pursuits and useful occupations of life. There is now so much of knowledge and science thrown into the whole machinery of society, that no man is fit to work that machinery in any of its more complicated departments, whose mind is a total stranger to thought and cultivation. In the learned professions, talent and skill bear away the palm, in spite of all the disadvantages with which they may have to contend, and of all the superior interest and connection which they may have to encounter; and, even in the great council of the nation, hereditary dignity, if unaccompanied with more substantial qualifications of mind, is forced, however reluctantly, to give way to the resistless energy of superior and more cultivated powers. The tide of intellect, indeed, has set in with such impetuosity over the whole range of public and professional occupation, that, without a prompt and

* From "The Handmaid, or the Pursuits of Literature and Philosophy, considered as subservient to the Interests of Morality and Religion." Five dissertations, by the rev. J. Davies, B.D., rector of Gatehead, &c., Durham. London: Parker, 1841. 12mo. pp. 187. A volume containing many useful remarks, especially adapted to the present time.—ED.

vigorous ascent towards the higher walks of talent, no man can expect long to maintain his footing.

Such appear to me to be the leading and more prominent points of view in which intellectual discipline assumes a character of importance, and prefers a claim upon our attention. It is important, because it was doubtless designed, under due regulation, by the beneficent Author of our nature, and the Bestower of all our powers—and also because it has a tendency, the most natural and just, to raise those by whom it is successfully and modestly pursued in the scale of being—because, under the guidance of sound principle, it is eminently conducive to virtue and happiness—and, lastly, because in the present state, and more especially in the view of the future prospects of society, it becomes an indispensable requisite for the efficient and reputable discharge of the civil, professional, and relative duties of life. Before I conclude, however, there is one remark of a cautionary nature, which I deem it essential to add to what has been just stated; for it relates to a point upon which I feel very strongly, in connection with the subject upon which I have been now dilating. This point is, that, in our highest estimate of talent and intellectual attainment, we should never allow ourselves for a moment to imagine that mental endowment, in any one of its forms, whether of genius or acquired accomplishment, is of any value whatever as a substitute for moral worth, much less for religious principle. I have represented the pursuits of knowledge as naturally conducive to virtue: but knowledge is not virtue itself, nor necessarily productive of it. Talent, in itself, is mere power; and it is morally good or evil precisely according to the use to which it is applied, and to the object to which it is directed. And I know no order of men who deserve worse of their species than those petty despots of the intellectual world, whether they be poets or philosophers, who imagine that an amount of talent or acquirement, sufficient to give them an ascendancy over a multitude, is an adequate atonement for all that may be corrupt or debased in their character. In estimating the conduct of such persons—in applying to their moral delinquencies the fashionable phraseology of the errors of a great mind—the infirmities of a great genius—the spots which the telescope discovers in the face of the sun—there is certainly a danger lest we should lose our abhorrence of their vices in our admiration of their talents. That mind alone is properly cultivated in which the virtues flourish in union with the graces—in which the tree of knowledge bears the fruit of piety, and the flowers of imagination serve only to guard and to embellish the prolific germs of probity, and benevolence, and purity, which are embosomed within them. That is the only true philosophy which is willing to be a handmaid to religion, the queen of the human faculties. That genius alone is entitled to our unmingled admiration and respect, whose brilliancy of parts is but the radiation of solid principle, and whose lofty aspirations, spurning the base alliance of corrupt and earthly associations, claim kindred with the regions which gave it birth.

The Cabinet.

JUSTIFICATION BY FAITH*.—The article of justification seems to lie very deeply at the root of much modern controversy; whilst it is obvious to remark,

* From "Archdeacon Hoare's Charge to the Clergy of the Archdeaconry of Winchester." 1841. London: Hatchards, Rivingtons, Seeleys.—Probably the best of the archdeacon's charges; all of which, if we mistake not, have been published by request, as in the present instance. The peculiar position of the church in matters temporal as well as spiritual, has been very judiciously adverted to; and we would recommend the candid perusal of the charge, not merely to our clerical brethren, but that of the laity, especially churchwardens, whose duties are clearly pointed out.—ED.

that, on so fundamental a principle as that which embraces the very terms of salvation by Christ, any compromise to meet the wishes, or to invite the junction of Romanists, is, of all other events in the church, the most to be deplored and deprecated. It is once more putting to hazard the battle on fundamentals, which was fought and won by the great masters of the reformation. The Romanist will accept with triumph every inch of ground you concede to him of protestant principle, upon the doctrine of justification by faith only. He will help you to mystify it by every art of reasoning and sophistry; and will pay you largely back, if not in stern morality and unbending truth, yet in tenderness, and warmth, and much passionate feeling, and imaginative devotion; or, to use Hooker's enumeration, in "prayers, fastings, alms, faith, charity, sacrifice, sacraments, priests," only used (as the Romanist might tell you) "as means appointed by Christ to apply the benefit of his holy blood unto you." But what, in his own nervous appeal, does Hooker himself remark upon this? "If any man think that I seek to varnish their opinions, let him know that, since I began thoroughly to understand their meaning, I have found their halting greater than perhaps seemeth to them that know not the deepness of Satan. Although they do not deny the foundation of faith, their doctrine is not agreeable to the foundation of Christian faith." May I venture to recommend the sedate and deliberate views of this father in Israel on the point before us; so justly bringing into suspicion, as he does, all that is newly advanced upon it, by having himself previously, and with the utmost liberality, examined and exhausted the whole subject, in his conclusive discourse on justification.

INCONSISTENCIES OF PROFESSING CHRISTIANS*.—It is distressing to the last degree to see the strange inconsistencies of many, who seem to consider withdrawal from certain fashionable assemblies the one thing needful, the *differentia essentialis* of the Christian life. Amongst these are persons who have no idea of putting a bridle upon the tongue, but give full, unfettered swing to that unruly member, in both its offices—that of talking, and that of tasting; who never think of such a thing as self-denial, self-government, self-knowledge, or self-possession; who set no bounds to false accusations and censorious judgments; who are utterly reckless of domestic duties, of the well-ordering of their families, and of all the nameless charities of home. Such I do, from positive knowledge and real sorrow, declare are not unfrequently amongst the number of that interior circle whom the pastor, by raising a fallacious standard and drawing an erroneous line of separation, gathers round him as his own immediate adherents, and as the sounder portion of his flock; and this he does, while their eccentricities and essential levities actually frighten many a mother who belongs to the other class, from

* From "The Expediency of Preaching against the Amusements of the World considered in a letter to a clerical friend. By the rev. Henry Woodward, A.M., rector of Fethard, in the diocese of Cashel." London: Duncan and Malcolm. 1841.—This small work is written in the author's clear and polished style, and its sentiments are an index of his religious state of feeling. It abounds in many most excellent remarks; still we must confess, we cannot coincide with Mr. Woodward in all his views of the subject on which he treats. We cannot but think that there is nothing improper, rather that it is even desirable that specific amusements, as they are termed, should be clearly pointed out, as having a tendency to corrupt the heart. This may be done faithfully, and yet judiciously; distinctly, and yet not violently; plainness of speech need not be coupled with vulgarity of expression. The preacher is not to seek to offend—still the fear of offending is not to deter him from a faithful discharge of his duty. Any work from the pen of Mr. Woodward—to whom we, and doubtless most of our readers, feel indebted for many most valuable papers which have appeared in our pages—is likely to be read with interest; it is therefore the more painful, though not the less needful, that we should make these remarks. The inconsistency of too many professing Christians, referred to in the above extract, cannot be denied, and must be deeply regretted.—ED.

suffering her daughters to make a strict profession, lest they should be infected with the wildness, and extravagances, and improprieties of these religious mountebanks. Yes, I am persuaded that amongst those who, however mistakingly, think it a duty to their position in society, not wholly to withdraw from public amusements (and who, I will add, are confirmed in that opinion by the revolting exhibitions just now alluded to) are some who are not far from the kingdom of God—nay (may we not dare to hope), who are sons and daughters of the Lord Almighty.

THE CHRISTIAN'S FAITH.—The faith of a Christian doth apprehend the words of the law, the promises of God, not only as true, but also as good; and therefore even then, when the evidence which he hath of this truth is so small, that it grieveth him to feel his weakness in assenting thereto, yet is there in him such a sure adherence unto that which he doth but faintly and fearfully believe, that his spirit having once truly tasted the heavenly sweetness thereof, all the world is not able quite to remove him from it: but he striveth with himself to hope against all rising of unbelief, being settled with Job upon this immovable resolution, "Though he slay me, yet will I trust him;" for why? This lesson remaineth for ever imprinted in him, "It is good for me to draw near unto God."—*Hooker*.

Poetry.

DEATH.

WHAT is death? 'Tis to be free!
No more to love, or hope, or fear—
To join the great equality:
All alike are humbled there!
The mighty grave
Wraps lord and slave;
Nor pride nor poverty dares come
Within that refuge-house, the tomb!

Spirit with the drooping wing,
And the ever-weeping eye,
Thou, of all earth's kings, art king!
Empires at thy footstool be.
Beneath thee strewed
Their multitude
Sink, like waves upon the shore;
Storms shall never rouse them more!

What's the grandeur of the earth
To the grandeur round thy throne?
Riches, glory, beauty, birth,
To thy kingdom all have gone.
Before thee stand
The wondrous band;
Bards, heroes, sages, side by side,
Who darken'd nations when they died!

Earth has hosts: but thou canst shew
Many a million for her one;
Through thy gates the mortal flow
Has for countless years roll'd on;
Back from the tomb
No step has come;
There fix'd, till the last thunder's sound
Shall bid thy prisoners be unbound!

CROLY.—GEMS FROM THE ANTIQUE.

THE CHRISTIAN'S SECURITY.

"Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."—*PROV. i. 33.*

SAFE as the eaglet, 'neath her parent's wing,
Within her mountain eyrie nestles down,
And fearless eyes the gath'ring tempest's frown,
Or hears the storm its rattling thunders fling:
The Christian dwells, his God and Saviour near,
Secure from real ill and slavish fear.

Let strife, with furious mien, and reeking brand,
Press to his foaming lip the trump of war,
And call the nations round his brazen car,
While hostile navies darken ocean's strand:
Peace waves her olive sceptre o'er his breast,
Who on his Saviour's promise leans for rest.

Her deadly poison round let error spread—
Her fallen shrines let superstition raise;
Let persecution bid her altars blaze,
And hosts of martyrs to her flames be led:
He is secure who only bows to truth,
In manhood's prime, in age, or tend'ring youth.

Broad as the arch'd heav'ns that grasp the poles,
Extends o'er all his saints Jehovah's shield;
Midst black'ning plague, or in the embattled field,
He shelters from the death his ransom'd souls:
Or if beneath the stroke of death they bend,
Translates them to the skies, and bids the conflict end.

REV. JOHN EAST.

THOUGHTS IN AUTUMN.

(For the Church of England Magazine.)

PAST is the brightness of the summer day;
The shadows lengthen o'er the hill and plain,
The sere and yellow leaves bestrew the way,
And the sweet redbreast sings in pensive strain.

Autumn! thou emblem of declining life!
The Christian hails thy time of solemn thought;
Gladly forsakes each scene of noise and strife,
To learn in quiet more than sages taught.

Calmly to look beyond earth's narrow bounds,
With sacred foresight lift the soul on high;
To pierce the gloom this mortal state surrounds,
And soar, on wings of faith, above the sky;

With joy to think of that eternal home,
Won by a bleeding Saviour on the cross;
To love and trust him till again he come,
And count all else but vanity and dross.

As age advances with its sober eve,
To feel more warmly glow the flame divine;
And, ere the spirit its frail partner leave,
Celestial light in purer radiance shine;

Sweetly to sink to everlasting rest,
A "crown of glory" on his sainted head;
No fear of death to vex his peaceful breast,
A guard of angels round his dying bed.

And when this world shall own its darkest hour,
These heavens melt with fervent heat away,
The Judge descend in all his pomp and power,
By clouds encompass'd—on that awful day

Th' archangel's trump shall rouse his slumb'ring dust;
 He shall awake—and hark! the cheering word,
 “Come, and enjoy thy portion with the just,
 And live through countless ages with thy Lord.”

Miscellaneous.

MINISTERIAL PRIVATE DEVOTION*.—It is worthy of remark, that Mr. Crosse invariably before meeting his people, either in the church or in his own kitchen, retired for half an hour or an hour to his own chamber, to pray in secret. Whatever company was with him, he left it before any service, so that he constantly came from his own private devotions to public duties. There are many well-disposed persons that do not reflect, as they ought to do, on the vast importance of a minister having his mind as it were in tune for his work. They call at his house, or crowd into his vestry before the service, with the best intentions indeed, and by conversation distract his attention. It is readily granted that they have no unkind thought towards him in this intrusion; but cannot they see him some other time, when his mind is more relaxed? Possibly, necessity may require them to visit him; in that case every such communication with him will be thankfully acknowledged. But unnecessary calls of this kind should be avoided.

JAPANESE MIKADO†.—This nominally supreme sovereign does, indeed, claim to reign by right divine, both as being descended in a direct line from the gods, and as being in a manner still identified with them, the spirit of the sun-goddess, the deity who rules the universe, gods and men included, Ama-terasu-ookami, being embodied in every reigning mikado. Such a claim to despotic power was indisputable and undisputed, as it still is; but, some centuries ago, a military chief, rendering his own situation hereditary, possessed himself of the actual authority, under the title of zioگون, as viceroy or deputy of the mikado, to whom he left the nominal supreme sovereignty, and all his state, pomp, and dignity, a nominal ministry included. In fact, it appears that the autocrat's dignity is now made the plea for depriving him of his power. Worldly affairs are represented to be so wholly undeserving the attention of the successor of the gods, that his bestowing a thought upon them would degrade him, even if it were not actual profanation. Accordingly, no business is submitted to him—no act of sovereignty is performed by him, that has not a religious character. He deifies or canonizes great men after death—the zioگون taking the trouble of pointing out the dead who are worthy of apotheosis. He confers the offices of his court—a real spiritual hierarchy—and, from their nominal dignity and sanctity, objects of ambition to the princes of the empire, to the zioگون's ministers, and to the zioگون himself. He determines the days on which certain moveable religious festivals are to be celebrated, the colours appropriate to evil spirits, and the like. And one other governing act—if act it may be called—he daily performs, which should prove him to be, in

virtue of his partial identification with the sun goddess, quite as much the patron divinity as the sovereign of Japan. He every day passes a certain number of hours upon his throne, immovable, lest by turning his head he should bring down ruin upon that part of the empire to or from which he should look; by this immobility maintaining the whole realm's stability and tranquillity. When he has sat the requisite number of hours, he resigns his place to his crown, which continues upon the throne as his substitute during the remainder of the day and night. The honours paid to the mikado are as extraordinary as his situation and pretensions, and all are indicative of, or relative to, his half-divine nature; if half-divine be an expression strong enough to express a degree of divinity so exalted, that all the kamis or gods are held annually to wait upon the mikado, and spend a month at his court. During that month, the name of which implies “without gods,” no one frequents the temples, believing them deserted. To dignify and to guard from violation the high sanctity of the mikado's person, is the grand object of all the honours in question. That his sacred foot may not touch the ground, he never moves but borne upon men's shoulders. That unhallowed eyes may not pollute him with a glance, he never quits the precincts of his palace. This absolute seclusion in his palace appears however to be a modern improvement upon the old system. According to most reports, neither his hair, beard, or nails, are ever cut, that his sacred person may not be mutilated; although the erudite orientalist Klaproth avers that such mutilation as may be deemed essentially to his comfort, for instance, cutting his nails and trimming his beard, are performed during his sleep, and called “stealing his nails and hair.” It has been asserted that the sun was deemed unworthy to shine upon him; but this is denied by later writers, and seems indeed very inconsistent with the intimate union existing between the sun goddess and himself. Such is the sovereign of Japan. Nor is the zioگون who governs him, a less remarkable personage. The zioگون scarcely ever stirs beyond the precincts of his spacious palace enclosure; even his religious pilgrimages, and his journeys to Miyako to do homage, or, in Japanese phrase, make his compliment to the mikado, being now performed by deputy. The business of government is represented as wholly unworthy of engaging his thoughts; and his time is said to be so skilfully occupied, as scarcely to leave him leisure, had he the wish, to attend to the affairs of the empire. The mere official duties of ceremony imposed upon the zioگون—the observances of etiquette, the receiving the homage or compliment, and the presents of those permitted and bound to offer both, upon frequently recurring festival days and the like—are represented as sufficient fully to occupy three individuals. These important ceremonies are regulated and conducted by a host of courtiers, holding what we should call household offices, and always about the person of the zioگون. But lest any notion of degradation in this actual nullity—any perception of being, like the mikado, but the shadow of a sovereign, should germinate in the imperial breast, or be planted there by some ambitious favourite, both the zioگون and his court are constantly surrounded and watched by the innumerable spies of the council of state, which now constitutes the real executive power.

* From the “Parish Priest portrayed in the life, character, and ministry of the rev. John Crosse, A.M., late vicar of Bradford, Yorkshire. By the rev. W. Morgan, B.D., incumbent of Christ Church, Bradford.” London: Rivingtons; Hatchards. 1841.—A very interesting sketch of the ministerial life of a humble and devoted man; likely to prove very useful, and from the pages of which we shall make other extracts. To the above remarks we give our most cordial assent, having often experienced most serious inconvenience, even from the entrance of kind friends into the vestry before service. It has put us quite out of tune. The laudable custom of Mr. Crosse needs not our commendation.—Ed.

† From “Manners and Customs of the Japanese in the nineteenth century. From recent Dutch visitors of Japan and the German of Dr. Ph. Fr. Van Siebold.” John Murray. London. 1841.

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WELLS CATHEDRAL.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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WELLS CATHEDRAL.

It appears that there was, in very early times, probably about the year 704, a collegiate church at Wells, said to have been founded by king Ina, and subsequently a cathedral erected by Wulfhelm, second bishop of the diocese—but of these we know nothing; the earliest account to which any certainty attaches, being of those buildings which were attributed to bishop Giso, one of the chaplains to king Edward the confessor. "He thought good," says bishop Godwin "to augment the number of his canons; and, for their better entertainment, built them a cloister, a hall, and a dormer, or place for their lodging." The successor of Giso was John de Villula, who, having practised medicine at Bath with success before his elevation to the episcopate, transferred the seat of the bishopric to the city which had been the source of his prosperous fortune. Wells cathedral was thus suffered to go to ruin, and would have been finally demolished, had not bishop Robert, in the reign of Stephen, rebuilt the decaying fabric.

The origin of the present church, as it is generally agreed, is due to bishop Joceline Trotchan, or Jocelina de Welles, in the early part of the reign of king Henry the third. He began his work about the year 1214, when he took down the greatest part of the church from the presbytery westward, and commenced rebuilding it on a more spacious and beautiful plan, calculated to produce a noble and admirable effect; he re-dedicated it Oct. 23, 1230. Bishop Joceline rebuilt the splendid west front of the cathedral as it now

stands, than which England does not afford a more beautiful instance of enriched architecture. This bishop died in 1242; but the cathedral did not suffer under his successors: since they not only introduced many important improvements, but followed closely the model which Joceline had adopted. For want of this uniformity some of our cathedrals, which were begun in good taste, and promised to be very fine specimens of architecture, are far less beautiful than they would otherwise have been. The thirtieth bishop of Wells, Ralph Shrewsbury, who came to the see in 1320, carried out the original plan, and the edifice was entirely finished by bishop Stillington, in 1465.

The western front of Wells cathedral is the great striking point of attraction. Its gorgeous display of sculpture, canopied niches, and varied ornaments, impress every beholder.

It seems to have been the intention of the architect to surpass all preceding works of the kind—to have rendered this an architectural title-page full of sculptural and allegorical information—to have produced a sort of miracle in art, and thus to excite wonder and awful devotion. From its present mutilated and unfinished state, some idea may be formed of its original splendour; and it may be fairly concluded that the upper portions of the lateral towers were to have been finished in a corresponding style of decoration to the other parts of this façade. In elevation it may be described as consisting of three nearly equal portions, namely two lateral towers and a central division; each of these includes

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two boldly projecting buttresses, with intermediate walls. Horizontally the elevation is divided into four distinct tiers or ranges, namely, the base, dado, and surbase—all of plain ashler work, with bold string course mouldings; a central double doorway, and small lateral doorways opening respectively to the nave and aisles, are seen here, and must appear to every person who views the print, as well as to those who examine the building, to be very diminutive—they have been compared to rabbit-holes in the side of a mountain. Above the surbase string course is a continued series of duplicated niches, with pedestals and pedimental labels over double-pointed arches. Nearly the whole of these niches are deprived of their respective effigies, or statues. Between every two pediments is a quatrefoil deeply sunk panel, occupied by a sculptured figure, or group of figures. Two windows of double lights to each, corresponding with the panels, are opened to the towers, and to the north and south aisles. The next, or third tier from the base, presents a more enriched style of design in its niches, canopies, and sculpture, than the lower part. The height of this division was probably regulated by the three central windows, which were designed to enlighten this end of the nave; these windows are separated by two piers, nearly of equal width to the openings; and their faces, as well as the sides, are covered with sculpture, &c.

The face of each buttress, and also the returns or flanks of each, are profusely embellished with sculptured effigies, standing or sitting on rich pedestals, and surmounted by canopies.

A continued series of lancet-shaped arches, but all blank, occupies the face between the buttresses; and the upper portions of nearly all of these arches are charged with sculptured scrolls, foliage, &c.

Above these arches is a series of niches continued along the whole of the front, and extending round each side of the towers. These are occupied by sculptured groups of human figures, represented in various positions of emerging from the tomb and grave. Whatever may have been the object and motive of the architect in this part of his design, he appears to have erred most completely in principle, by introducing a multiplicity of small and displeasing parts at such a distance from the eye of the spectator, that their express meaning and execution cannot be described. It is evident, however, that they represent numerous naked human figures, rising in varied attitudes from the sepulchre; and we may thence conclude that the subject of the whole is the general resurrection. A

bold string course separates the third from the fourth or upper division of this elevation. The latter portion consists of three distinct parts—the centre gable, and two lateral towers. In the first we perceive the same style of decoration in sculpture and niches, as in the lower portion of this front; and we may therefore conclude that it is part of the original design. The handsome columnar pinnacles, with small columns attached, crown the lateral buttresses; and another, with niches, crockets, and finial, the centre. Beneath the latter is an elliptical niche, containing a broken statue, which was probably meant to personate the Deity; in another division below is a series of twelve statues, all nearly perfect, and in a fine, broad, simple style of execution, most likely intended to represent the twelve apostles. The emblematic cross of St. Andrew sufficiently indicates that saint; but the others are not so clearly defined. A row of nine figures with wings, and in various positions, occupy as many niches beneath, and were probably intended as symbolical of the heavenly hierarchy. The towers are so much alike that we should conclude they were erected at the same time, and from the same design, if the history of them, as already detailed, was not so specific; the only variation being in the niches and statues attached to the northern tower. An attempt to designate or describe all the statues and sculptured figures of this front would require a long dissertation, and would necessarily be occupied by much conjectural reasoning. It must therefore suffice to remark, that the statues of the size of life and larger, amount to one hundred and fifty-three in number, whilst the smaller figures may be calculated at double that amount. The statues, "siding the great west door," Mr. Gough remarks, "are chiefly kings and bishops who were benefactors to, or filled this see." The sovereigns of Wessex, from Ina to Ethelbert, were eight in number; and we find seven kings and one queen (Sexburga), near the western entrance. "The two other figures of queens may be," he continues, "the two consorts of Ina, Ethelburga and Desburga." Twenty-one mitred figures on the west face, he conjectures were meant to represent the successive prelates of this see, from Adelm to Joceline; and six others on the northern return, he thinks were successors of Joceline: but, as he includes Harewell's statue among the above, we cannot place much reliance on the conjecture. The former series represents kings, queens, knights in armour, and ecclesiastics; whilst the latter are mostly historical, typifying some event or personage of holy writ.

The porch on the northern side of the

church is an elegant specimen of the early period of pointed architecture. The arch of entrance is enriched by an abundance of beautifully recessed mouldings; while the shafts of the pillars on the sides have boldly sculptured capitals, very curiously ornamented, amongst the foliage of which are represented the remarkable events in the life and martyrdom of St. Edmund the king*, who was shot with arrows, and afterwards beheaded in the year of our Lord 870.

Round the walls of the church is an uniform parapet, with corbal table and cornice. Attached to an angle of the western buttress of the north transept, is a curious ancient clock, said to have been made by Peter Lightfoot, a monk of Glastonbury, about the year 1325. The dial represents the hours of the day and night, the phases of the moon, and other astronomical signs; and at the summit is a piece of machinery with figures of knights on horseback, which revolve round a centre at the time of striking the hours. At one angle of the transept is a statue of a seated man, which is connected with the clock by rods, and strikes the hours and quarters with his foot against a bell. "This figure," says Mr. Britton, "without any intention of punning, is popularly called Peter Lightfoot." The nave is admirably proportioned, and in complete preservation, being separated from its aisles by ten pointed arches on either side. In the great western window, over the entrance, are remains of numerous figures in painted glass, amongst which were representations of our Saviour, Moses and Aaron, king Ina, bishop Shrewsbury, and bishop Crichton, the last of whom repaired the window in the reign of Charles II. In different parts of the nave are found tombs of eminent persons related to the history of the cathedral. In the middle is an ancient marble slab, said to cover the remains of Ina above-named, king of the West Saxons, and the reputed founder of the original church of Wells. Near the altar for matins, bishop Haselshaw is buried; and in the south aisle is a large monument to bishop Hooper, who died in 1727. Here are to be seen also the tombs of Ralph Erghum, formerly bishop of Salisbury, and of John Phreas, who was nominated to the see of Wells, but died before his consecration. On the northern side of the nave is the beautifully enriched monumental chapel of bishop Bubwith, a prelate who was a great benefactor to the see, and who also founded an almshouse near St. Cuthbert's church in the city of Wells,

* There is a church in Lombard-street dedicated to this saint, called the church of "St. Edmund the king and martyr." The rev. T. Hartwell Horne is the present rector.

besides erecting a chapel in the abbey of Bath. Opposite bishop Bubwith's chantry, is another chapel of the same character, but more highly enriched. Against the great pillar on the western side of the above chapel is a curious stone pulpit, erected by bishop Knight, who died in 1547. In front are the arms of the bishop, and the following inscription:—

PREACHE . THOV . THE . WORDE . BE . FER-
VENT . IN . SEASON . AND . OVT . OF .
SEASON . REPROVE . REBVKE . EXHORT .
IN . ALL . LONG . SVFFERING . & . DOC-
TRYNE . 2 TIMO.

Near the entrance into the choir, under the great central tower, lies interred bishop Bunnall; and, near the last, Thomas Lovel, subdean of Wells, who died in 1524.

The Lady chapel exhibits a peculiarly rich and picturesque combination of architecture; there is not one, perhaps, in England to compare with it. Groups of clustered columns—tombs with episcopal effigies—a sumptuous shrine—and large windows filled with traces of mouldings, and deeply-toned stained glass, are the varied objects that unite to compose this exquisite view. The choir-screen is of stone; and on each side of the choir are six arches, the three westernmost, with the pillars whence they spring, being similar in their architectural character to those of the nave. The ceiling is richly grained; the stalls and bishop's throne are in excellent taste; while the altar-screen, being extremely low, affords an unusually good view, eastward, of the choir. At the end of this view, above the altar, is a window, divided into many lights by mullions and tracery, containing stained glass. Beneath one of the arches of the choir is a monumental chapel of Beckington, containing an alabaster figure of that prelate, upon a large slab. From the north aisle of the choir, a vaulted vestibule leads into the octangular room beneath the chapter-house. Formerly, there hung from one of the arches a singular and ancient wooden lantern, since removed to the bishop's palace; and near the door is a large curious piscina, having the sculptured figure of a dog with a bone lying in the basin.

Above this sacristy (or crypt, as it is sometimes, but improperly, called, because that word strictly signifies an under-ground place) is the approach to the chapter-room, which is made by a noble flight of forty-eight steps, which, after a turn eastward toward the chapter-room, lead to a passage or gallery still higher up. Probably no building of the kind in the whole kingdom is more worthy of attention than the chapter-house of Wells. Its beautiful appearance, well-adjusted proportions, and skilful construction, cannot fail of impressing the be-

holder. In the centre of this chamber is a pillar which is formed by the clustering of a number of shafts, which from it take their spring, and branch out into the numerous ribs of the groined ceiling. Around the seat and under the windows are fifty-one stalls; the same number as (including the bishop's throne) are found in the choir. These stalls belong to the dean and prebendaries of the cathedral, who constitute the chapter of the bishop.

Near the cathedral, though detached from it, are the palace, deanery, and vicar's close or college; the latter being a connected range of buildings in unison with the cathedral.

The following are the dimensions of Wells cathedral:—

	FEET
Total internal length from east to west	380
Nave, from western extremity to organ screen	191
Breadth of nave, including side aisles	67
Height of nave	67
Length of choir	108
Length of transept	135
Height of central tower	160

The see of Wells has reckoned among those who have, from the commencement, occupied the episcopal chair, not a few distinguished characters. The names of Richard Fox, cardinal Wolsey, Berkeley, Godwin, Lake, Laud, Kenn, Kidder, and Hooper, will recal to the mind of the reader who is conversant with the church history of our country, characters who figured in eventful times. The present highly-respected diocesan, who has attained his eightieth year, exhibits full mental vigour, and is still active in the personal discharge of his episcopal functions. L.

THE WATCHMAN'S ALARM:

A Sermon,

BY THE REV. JOHN HILL, M.A.,

Curate of Broughton, Flintshire.

EZEK. xxxiii. 4-5.

"Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul."

VARIOUS are the ways in which God reveals his purposes to mankind; and many means are employed in the records of divine truth, whereby the sinner may be awakened to the danger of living in ungodliness, and to the misery inseparable from the loss of a Father's love. At one time, reproof is administered by setting forth the unhappy fate of our forefathers, who followed the evil devices and unhallowed desires of their corrupt hearts. At another time, the all-wise God

admonishes and corrects by types and figures, "to the intent we should not lust after evil things." At another, he instructs and cautions by parables; and at another, by expressly and unequivocally declaring, in words that cannot be misunderstood even by the most ignorant, his determination to punish guilt under every form, and "to cut off the remembrance of the wicked from the earth" (Ps. xxxiv. 16).

Within the same inspired volume, however, we trace the unchangeable mercy, not less than the unerring justice of Jehovah, and his gracious design of adopting into his family all who leave the paths of iniquity with the single desire to walk henceforth in the steps of true religion and righteousness.

Nor, my brethren, is this all. God hath sent forth his ministering servants as "the stewards of his mysteries," with the commission of his will to the generation of men; to tell them of their sins—to expose their danger—and to warn them to flee for refuge from impending wrath. It is in this latter way by which the solemn expressions of the text are introduced to our notice.

The word of the Lord came to Ezekiel, declaring to him his duty as a prophet, in warning the house of Israel of their sins. It compares him to "a watchman," whose office it was to stand upon the towers of the city, and, when he saw the approach of an enemy, to sound an alarm by means of a trumpet. In allusion to this we find it thus written—"Son of man, speak to the children of thy people, and say unto them—When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul."

This, brethren, is a very serious and a very important passage of holy writ, which it behoves every one attentively to consider and to apply to himself. The respective duties of a minister and his parishioners are here, by analogy, set before us: as a spiritual watchman, the former is directed in the discharge of his office—and as a spiritual people, the latter are admonished to listen to his voice and to regard his counsel; that so, through the merits of a Redeemer, they may escape approaching danger, and "dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 18).

Let us then trace this comparison derivable from the text; and in so doing we will consider—

I. The duty of every minister of the gospel towards those committed to his charge, as declared by the word of the Lord to the prophet Ezekiel.

II. The obligation which the people are under, as they regard the salvation of their souls, to listen to the counsel and to take warning at the mouth of their minister. And may he, whose we are, and whom we are bound to serve, vouchsafe to impress upon our hearts such a deep sense of his mercies and judgments, that we may be led, under his blessing, to obtain the one and to avoid the other!

I. Let us see what is pronounced by the divine word to be the duty of every Christian minister. The prophet's attention is directed to the requirement of him who is set to observe an army's approach, when marching to invade the land. He is charged, if he perceiveth "the sword," that is, the enemy, "come," to "blow the trumpet," and thus to "warn the people," in order that, being put upon their guard, they may be prepared against any attack to "deliver their souls." If however there be any so inconsiderate and indifferent to danger as not to regard the trumpet's sound, should the enemy "come and take him away," his fate is the offspring of his own perverseness—no blame is imputable to the watchman. "If," on the contrary, "the watchman see the sword come, and blow not the trumpet, and the people be not warned;" "if" on that account the sword come, and take any person from among them, he is taken away in his iniquity; but, says the Lord, "his blood will I require at the watchman's hand."

In language similar and equally strong doth God speak concerning the ministers of his church. In the 7th verse of this chapter it is written—"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Thus you will perceive that the ambassador of God is charged with an agency of fearful responsibility. He comes forth with a divine commission to a people of various tempers, habits, and dispositions. He is chosen from among a numerous crowd,

and is "set as a watchman," to make known impending danger—to give warning when he discovers that great adversary, Satan, lurking privily to destroy and to devour the souls of men—to guard the land against his wiles—to sound, as it were, the trumpet of alarm—to lift up his voice, and boldly to tell every sinner that the Lord hath sent him to declare—"O wicked man, thou shalt surely die;" at the same time to cheer him with a knowledge of the means of escape, and to furnish him, from the armory of God, with the spiritual "weapons of warfare." In this capacity, and in a faithful discharge of this office, how much has the messenger of the Lord to perform! How watchful must he be, lest the enemy "creep in unawares" and lay desolate the heart! How earnest in his instructions to the careless and wicked; yea, "instant in season, out of season!" how anxious for their salvation—how fearful lest they "die in their iniquity!"

Wide indeed is the field of ministerial exercise, and great and laborious is the work opened for a right fulfilment of that sacred function. O, brethren, it is—I repeat it with trembling—a most responsible, a most awful position, in which the servant of God is placed. And were he not assisted, strengthened, and supported in his arduous, though eminent work, by him who hath said—"My grace is sufficient for thee, for my strength is made perfect in weakness"—it would be greater than a conscientious and zealous minister could endure. He would imagine that his efforts fell far short of his heavenly Master's expectation, and that the "blood" of his people was "required at his hand." He would despondingly fear that he had not uttered sufficient warning—that "the trumpet," though blown, had given "an uncertain sound" (1 Cor. xiv. 8)—that the language of his lips had not been the language of the gospel of Jesus Christ—that vice had not been boldly rebuked, sin resolutely unmasked, Satan manfully resisted; and consequently that many had been taken away, and died in their iniquity through his neglect. But, erring and faltering as is even the prayerful "workman," God will not suffer those who are faithful "to be wearied, or to faint in their minds." He, who hath called them to labour in his vineyard, has likewise promised to revive and to quicken them with the influences of his Holy Spirit, and to cheer them with the light of his countenance through "the heat and burden of the day." To all such "the times of refreshing shall come from the presence of the Lord" (Acts iii. 19).

Not only therefore has the minister of the sanctuary reason to rest satisfied with, but also

to rejoice in, the work which is given him to do. For, though often "pressed out of measure above strength," he has an all-powerful God for his support under every trial, and a consolation from above in every emergency. He may, indeed, cry out with the apostle—who in himself bitterly experienced the imperfection of his own qualifications—"Who is sufficient for these things?" When he feels that he is entrusted with the cure of immortal souls, he may well tremble and shrink from so exalted an office; if however he be a faithful delegate of divine authority, or "fellow-helper to the truth" (John iii. 8), and "fellow-worker unto the kingdom of God" (Col. iv. 2) the Almighty will honour the instrument, however feeble—supply every deficiency, and encourage conscious helplessness with that animating promise—"Lo, I am with you alway, even unto the end of the world."

"Stand" forth then, ye servants of the Lord, "upon your watch, and set you upon the tower" (Hab. ii. 1); and, whether the people will hear, or whether they will forbear, "declare what ye see" (Isa. xxi. 6). O, may every one who has been, and who may hereafter be divinely commissioned to the apostolic office, press forward in his work, in full dependence upon a higher power; and, influenced not by morbid enthusiasm, but by well-tempered zeal, "speak, exhort, and rebuke"—"speak the things which become sound doctrine"—"exhort with all long suffering," and "rebuke with all authority." Let his bible and his conscience be the ground of decision and the mainspring of action. "Watch thou in all things, endure afflictions, do the work of an evangelist, fulfil (marg.) thy ministry;" then, verily, thou hast delivered thy soul.

Thus have I endeavoured faithfully and unhesitatingly to describe the duty of a minister of the gospel towards the people committed to his charge. Proceed we now to consider—

II. The obligation imposed upon all who regard their eternal salvation, to listen to the instruction, and to take warning at the mouth of their duly ordained minister. Upon this point the text speaks to us in most awakening language—"Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him."

Brethren, no one can misapprehend these words. You cannot, even if disposed, wrest from them their true meaning, or force upon them a different construction than that which they so significantly bear—a construction self-

apparent to every unprejudiced mind. I look around me, and behold within these hallowed walls a large assemblage of my people—but assembled for what? that ye "may see, and know, and consider, and understand together" (Isaiah xli. 20): see your condition, know your danger, "consider your ways," and "understand the fear of the Lord." Or have ye come together to bend the knee with pharisaical formality, and to listen to the gospel sound with cold indifference and indolent unconcern? Is there an individual present, who, when his minister avers, upon the authority of the bible, that divers temptations and secret snares encompass him round about; that the great enemy of his soul is plotting his destruction; that sin, in her imposing garb and with attractive smile, is luring him to the gates of death—the companion of her steps, and the brother of hell; regards not his admonitory voice, but with uncircumcised ear and hardened heart exclaims, "Depart from me, for I desire not the knowledge of thy ways?" Alas! and shall the gospel trumpet sound—shall the alarm be given, and no warning be taken? O, if but one of you leave this sanctuary thus minded, I tremble to think what will become of that soul so cut off in the day of judgment! When the last trumpet shall echo through the vaulted roof of heaven, and he be roused from sepulchral slumber to stand before the tribunal of an Omnipotent Judge; then indeed shall daring insult be recompensed with kindled wrath, and criminal delinquency plead in vain before judicial arraignment. Then shall the listless professor answer for having heard so repeatedly within these very walls the solemn truths of God's word, which fell upon his ear but as the empty sound of a tinkling cymbal. Let him also answer if he can, why, when his minister called upon, yea, entreated him in the most earnest yet affectionate terms to "awake out of sleep," and to offer the sacrifice of prayer to the Father of mercies, he refused to hearken, and set at nought his counsel. When his past sins of fearful omission and aggravated commission testify against him, let him then extenuate if he dare, and justify if he can, his indefensible guilt. He heard the trumpet sound—he was apprised of danger—his watchman cried aloud, and said (like Lot to his sons-in-law), "Up, get you out of this place; for the Lord will destroy this city." Alas! "he seemed as one that mocked" (Gen. xix. 14); heedless of consequences, he took not warning, nor "escaped for his life." O, vain will it be to urge excuse; too late to attempt to flee, when "the sword has come upon the land"—when the final day of judgment has arrived,

and the uplifted hand of justice is on the point to strike with everlasting destruction the abandoned soul. Upon whom will rest the blame? whom, but himself? "His blood shall be upon his own head." He heard the sound of the trumpet, and took not warning; his blood," repeats the prophet with peculiar emphasis, "shall be upon him." And most deservedly so. For shall a presumptuous rebel arrogantly dare to insult and mock the majesty of Omnipotence with impunity? Shall the benevolent demands of a gracious God be answered with scorn; and positive inferiority say, "I will ascend into heaven, I will exalt my throne above the stars of God; and not be brought down to hell" (Isa. xiv. 13, 15)? "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it" (Isaiah x. 15)? In a word, shall pride and wickedness go unpunished? Hear, my brethren, the answer of the Supreme Arbiter from the lips of Solomon—"The Lord will destroy the house of the proud." "Though hand join in hand, the wicked shall not go unpunished" (Prov. xv. 25; xi. 21). "The lofty looks of man," utters the prophet Isaiah (ii. 11), "shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day."

O, may these important considerations, drawn from the everlasting truths of the oracles of God, be grafted upon every mind, and strike deep root into every heart! Who that would escape "the pains of hell"—who that would find "a city of refuge," "a covert from the tempest"—will hesitate to accept the proffered instruction, and to act upon the warning of God's herald? To you, brethren, individually, as to Israel of old, is reiterated the announcement, "Behold, I send an angel" ("a messenger of the Lord of hosts," Mal. ii. 7) "before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice . . . for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries" (Exod. xxiii. 20, 22). In other words, "he that taketh warning shall deliver his soul." Cheering declaration! Behold here the love and the goodness of God. Unwilling that any should be cut off, or perish in their sins, he proclaims his "covenant of peace," offered upon terms the most disinterested in the Father—the most advantageous to man. But "God so loved the world." Rather than Satan should have the mastery over sinful flesh—rather than the soul, originally formed in the

image of Deity, should be eternally excluded from the paradise of heaven, he surrendered his Son, dearly as he loved him, to go forth as the Captain of our common salvation, that under his banner, and "in the power of his might," we might be enabled "to stand against the wiles of the devil," and to "wrestle" successfully "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephes. vi. 12). Under him, "the chiefest among ten thousand," we, your ministers, are enrolled a spiritual legion—a chosen band, to "blow the trumpet and sound an alarm," that ye may "walk circumspectly," prepared against every incursion; and, clad in the panoply of the High Avenger, may stand forth with "the sword of the Spirit," "more than conquerors through him that loved us."

Come near then, O people, and "hearken to the pleadings of my lips" (Job xiii. 6). "Hearken to me, ye stout-hearted, that are far from righteousness" (Isaiah xli. 12). "Hearken to me, ye that follow after righteousness" (Isaiah li. 1). "Men, brethren, and fathers, hearken" (Acts vii. 2). "Hearken to the sound of the trumpet" (Jerem. vi. 17)—to the voice of your watchman, warning, exhorting, entreating you, yea, even at this very time, from this very watch-tower. In the words of the son of Gera to the king of Moab, I declare "I have a message from God unto thee" (Judges iii. 20), unto thee, O sinner; as also a message unto thee, O righteous man!

And first to thee, O sinner, the Lord hath commanded me to declare—"Thou shalt surely die" (Ezek. iii. 18). Mine embassy is, however, charged with clemency. Heaven bids me previously to "warn thee from thy wicked way, to save thy life." Though "necessity is" thus laid upon me, "yea, woe is unto me," if I warn thee not; yet in love, in pity, in trembling anxiety for thy safety, would I lift up the voice of alarm. Turn, turn, from "the ways of darkness." "Come out from among" thy base companions, "and be ye separate, and touch not the unclean thing." "Walk not thou in the way with them; refrain thy foot from their path, for their feet run to evil"—"they sleep not, except they have done mischief" (Prov. i. 15; iv. 16). Beware, lest Satan triumph over thee, and thou be swallowed up in the pit which he hath privily dug for thy destruction. If thus cut off in thine iniquity, thy guilty blood will rest upon thine own head. It is yet in thy power, through the forbearance of God and the grace of our Lord Jesus Christ, to be saved. God willeth not the death of the wicked. On the contrary, his

delight is to fold the returning sinner in his arms of mercy, and to place him, with a parent's fondness, amongst the number of his adopted sons. Though justice decrees that "the wages of sin is death" (Rom. vi. 23); grace affirms—"he that walketh righteously . . . shall dwell on high" (Isaiah xxxiii. 16). "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and your end everlasting life" (Rom. vi. 22). Thus "doth God devise means, that his banished be not expelled from him" (2 Sam. xiv. 14).

To you, secondly, I address myself, who profess, and call yourselves, and act up to the name of Christians. With humble though stedfast faith in your blessed Redeemer, approach the consecrated temple of the Lord. "Enter into his gates with thanksgiving, and into his courts with praise;" but "take heed how ye hear." The gospel trumpet is being blown—"Blessed is the people that know the joyful sound" (Ps. lxxxix. 15); but "woe to the inhabitants of the earth" that at any time close their ears against it. O think, one and all, how "those, in whose nostrils was the breath of life," perished in the waters, when "all the fountains of the great deep were broken up, and the flood-gates (marg.) of heaven were opened," after having disregarded the warning voice of Noah. Reflect upon the wretched fate of Pharaoh, and his proud Egyptian host, when the trumpet voice of Moses had been set at nought. Consider how the Lord's anger was kindled against Israel, and consumed them "from twenty years old and upwards," for having refused compliance with his admonitory injunctions. Call to mind the many thousands that have been "taken away in their iniquity," after having turned a deaf ear to ministerial counsel, and pastoral advice.

My dear friends, God forbid that one soul amongst you should perish from a like cause! O, then, remember your ministers have spoken unto you "the words of truth and soberness." We have cautioned you against the dangers of the world; we have warned you to arouse yourselves, and to seek safety in God through Christ: if you "cast our words behind you"—if you neglect this caution—if you will not take warning, and your soul be summoned this night into the eternal world, "your blood shall be upon your own head." "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1); "but he that taketh warning shall deliver his soul."

The Cabinet.

THE CHRISTIAN IN TRIAL.—How widely different is the case of a good and humble follower of the despoiled Saviour under the ills and pressures of want, the pains and trials of a sick bed, and the neglect and contempt of an ignorant ungodly world; how widely different, I say, is this man's state of mind to that of the person of fine feelings and impoverished circumstances, whose soul and views are rivetted to this earth—whose heaven he would fain have in this lower world, but who lives to see this idolized earth year after year withhold its smiles, its favours, and its wealth from him. Wretchedness is inseparable from such a state. Every such character is like the unhappy Micah of old, who, when spoiled of his forbidden idols, exclaimed, in the bitterness of his soul—"Ye have taken away my gods, and what have I more?" But with the real Christian, things are not so. The world may overlook him; ignorant men may despise his understanding—and unjust men may rob him of his earthly comforts; but neither the world at large, nor ignorant men, nor unjust men in particular, can bereave him of his hope, or spoil him of his treasure; because his hope and treasure are lodged secure beyond the grasp of men, and far beyond the devastation even of time itself.—*The Ocean, by Aliquis.*

BAPTISM.—When I consider, on the other side, the eternal word of God that abideth for ever, and the undefiled law of the Lord which turneth the soul from all wickedness, and giveth wisdom unto the innocent babes—I mean that milk that is without all guile, as Peter doth call it—that good word of God—that word of truth which must be graven within the heart, and then is able to save men's souls—that wholesome seed, not mortal, but immortal, of the eternal and everlasting God, whereby the man is born anew, and made the child of God; and likewise, when I consider that all that man doth profess in his regeneration, when he is received into the holy catholic church of Christ, and is now to be accounted for one of the living members of Christ's own body—all that is grounded upon God's holy word, and standeth in the profession of that faith and obedience of those commandments which are all contained and comprised in God's holy word: when, I say, I consider all these things, and confer to the same again and again all those ways, wherein standeth the substance of the Romish religion, whereof I spake before, it may be evident and easy to perceive that these two ways, these two religions—the one of Christ, and the other of the Romish see, in these latter days—be as far distant the one from the other as light and darkness, good and evil, righteousness and unrighteousness, Christ and Belial.—*Bp. Ridley.*

THE LORD'S SUPPER.—If they talk with you of Christ's sacrament instituted by him, whether it be Christ's body or no; answer them—that, as to the eyes of your reason, to your taste and corporal senses, it is bread and wine, and therefore the scripture calleth it after the consecration so; even so, to the eyes, taste, and senses of your faith, which ascendeth to the right hand of God in heaven, where Christ sitteth, it is in very deed Christ's body and blood which spiritually your soul feedeth on to everlasting life in faith and by faith, even as your body presently feedeth on the sacramental bread and sacramental wine. —*Bradford.*

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THE CHURCH.

No. I.

THE GENERAL CHARACTER OF THE CHURCH OF ENGLAND.

BY THE REV. ROBERT MOREHEAD, D.D.,
Late Rector of Easington, Yorkshire.

THE clergy of every church ought to acquire correct ideas of its general character, and conform themselves to that, no less than to its doctrines or its ritual. Now, the peculiar characteristic of the church of England is, if I am not much mistaken, to be found in its temper and moderation. At its reformation, it did not in a spirit of intemperate animosity throw off its connection with Rome, nor give up any of the views or practices in which it had been trained, which could contribute to its sanctity and decorum. It did not, with other reformed churches, set about new-modelling the orders of its clergy, nor permit itself to think lightly of the origin of an institution, unquestionably of the highest and most venerable antiquity, and which it seemed to itself to have good reasons for tracing to a divine appointment. It took its stand simply on the ground of the gross corruptions of the Romish church, as the cause of its separation from it; and, having repudiated these, and the habits of thinking which naturally led to them, or the rites which seemed especially connected with them, it retained firmly its hold on primitive faith and purity, and on the line which appeared to bind it to apostolic order. All this it did unostentatiously, and without parade. It neither, on the one hand, opposed itself to Rome, as in

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all respects abhorring her doctrine, or casting off communication with her—for, in the declaration of its own tenets, it avoids all offensive language against that corrupt church, and does little more than affirm that "as the church of Jerusalem, Alexandria, and Antioch have erred, so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith:" nor, on the other hand, though it plainly indicated, yet more by its practice than by its profession, that according to its apprehension, several of the other reformed churches—with which, to be sure, in the main, its heart and affections went along—had gone too far in their departure from that ancient order which was sacred in its eyes, it yet never on that account considered them as in a state of unhallowed desecration, or felt, for a moment that they were not engaged in the same great contest with itself, with their faith and feelings in accordance on by far the most important points of Christian unity.

Much, then, as our church prized its own ecclesiastical constitution, and prepared as it was to defend it strenuously whenever it was attacked, it evidently avoided giving battle upon this point; and did not even impose upon its own clergy any precise church views as an indispensable article of agreement among them, but seems to have left the foundation of ministerial authority as loose as it has done that of God's decrees—on which it so wisely refrains from expressing any decided opinion. All that it requires is, that whoever is a clergyman of the church of England, must admit of the consecration and ordering of arch-

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bishops, bishops, priests, and deacons, according to the form which it has established; and must farther profess that in that ritual there is nothing "that of itself is superstitious and ungodly." In the preface to the office of ordination, after affirming—which I apprehend is the strongest assertion it has made upon this subject—that "it is evident unto all men, diligently reading holy scripture and ancient authors, that from the apostles' time there hath been these orders of ministers in Christ's church, bishops, priests, and deacons; which offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, examined, and known to have such qualities as were requisite for the same, and also by public prayer, with imposition of hand, approved and admitted thereunto:"—The church then proceeds to express its anxiety that these ministers of different ranks should be respectively qualified by age, learning, and "virtuous conversation," to perform their several offices, without pressing any farther the divine origin of their institution.

Thus was our church prepared, while she has afforded to the pious and thoughtful minister of her communion a strong ground for "magnifying his office,"—not in the spirit of insolent assumption, but as one of the most powerful motives for ministerial faithfulness, at the same time, to embrace with Christian amity, and as engaged in the same holy enterprize for which she had girded herself, the other churches of the reformation, deviating, as she might conceive them to do, in points of primitive order, which, in her view, were not heedless to be abandoned. Nor, as we have seen, did she confine even her own clergy to one restricted mode of thought upon this subject; but, while meditative men were encouraged to follow up the unbroken line of apostolic connection, with all the depth of feeling which the contemplation was qualified to inspire, the minds of those of a more practical course of thought were permitted rather to expatiate on the utility and duties of the ministerial office; while nothing was said that could properly introduce any idle contention among themselves, or lead them to regard, with any uncandid construction, the aberrations of other churches or other sects.

We accordingly find that a friendly intercourse was kept up by our first reformers with Calvin and Knox, though the patrons of a form of polity so different from their own; and, when at last the church of England was forced out of this peaceable position by the unwarrantable attempts which were made by the puritanical party to confound prelacy

with popery, and to urge her into a wider field of innovation than her wisdom approved of, she still stood entirely on the defensive. Her great champion, Hooker, maintained on this ground, with inimitable equanimity and dignity, the temperate character of his church; and, while no victory could be more triumphant than his, it was gained in a spirit of the truest liberality of thought and of sentiment, as that of one who had no wish to be aggressive, except only against the strongholds of sin.

In all other corresponding points, the church of England has clearly indicated to her ministers the calm course in which she expects them to walk. She shows, for instance, her respect for the ancient fathers of the Christian church, by referring in her articles to the authority of St. Jerome and of St. Augustine, and therefore points out that the works of these venerable writers are not to be neglected, especially by the more learned of her sons, and such as have most leisure for the study; but, in her exhortation to those whom she ordains priests, all the injunction she lays upon them is, that they should be "studious in reading and in learning the scriptures, and in framing the manners both of themselves and of them that specially pertain unto them, according to the rule of the same scriptures; and for this self-same cause, that they ought to forsake and set aside, as much as they may all worldly cares and studies."

In like manner, in regard to the mere ritual and apparatus of religion, such as the forms of worship and the dress of the clergy, some very simple regulations have been made, which were firmly maintained when they had once been introduced, but upon which there is certainly no encouragement given for innovation by the introduction of anything more operose or imposing. It is impossible, indeed, that any church could have declared more distinctly to her clergy, that their chief and almost undivided attention ought to be given to the thorough and efficient preaching of the gospel, in the most prudent and practical mode—a design which, if it appeared in nothing else, is made apparent from the whole construction of her admirable liturgy; in which, after the doctrines of the gospel are exhibited in all their spiritual purity, and in the manner to awaken the deepest interest by being connected with the striking incidents of our Saviour's history, the remaining Sundays—those after Trinity—are almost exclusively dedicated to enforcing the grand duties of the Christian life.

Such are the reflections of one who has now nearly retired from the scene of his professional labours, and has little else to do than to contemplate the passing aspect of things

around him. If, by expanding the views upon which he has now ventured, or by others of a collateral description, he can contribute a few drops of oil to allay in some measure the waves which he regrets to see too constantly raging, he will hope that the hours of his retreat will not entirely have been passed in vain.

SCRIPTURAL DISQUISITIONS.

No. III.

BY THE REV. W. BLACKLEY, B.A.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*MATT. v. 3-10.*

It was about one year (perhaps somewhat more) after our Lord had entered on his public ministry, that he delivered what is termed his "Sermon on the Mount," of which the words given above form an important and interesting part. Between the time of his baptism, and of his delivering this sermon, he had made various progresses in the land of Palestine; he had been in Jerusalem, Judea, and through the whole of Galilee; had wrought various miracles, by which his fame had spread, not only through Palestine, but throughout all Syria (*Matt. iv. 24*). He had driven out of the temple, with a scourge of small cords, them that sold oxen and sheep, and poured out the changers' money, and overthrown their tables; and said to them that sold doves, "Take these things hence, and make not my Father's house an house of merchandise" (*John ii. 14-16*). In Judea he had made and baptized more disciples than John (*John iv. 1*). At Sychar, in Samaria (at Jacob's well), he had declared to a woman of Samaria (*John iv. 5*), that he was the Messiah (*John iv. 26*); and his own word, independent of the testimony of the woman concerning him to the Samaritans, caused many of the Samaritans to believe on him, and say to the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (*John iv. 42*). In Galilee he had preached the good news of the Messiah's reign, and taught in their synagogues, confirming his word by healing all manner of sickness and disease among the people (*Matt. iv. 23*). Thus his own progresses, and teaching and miracles, through Judea and Galilee, and at Jerusalem, in connection with his coming to his own people, having been made known by the public testimony of John for the previous twelve months or more, together with John's having baptized the people in the belief that Christ was immediately to follow his proclamation concerning him, as well as the Baptist's having pointed out Jesus on several occasions as the Lamb of God that was to take away the sin of the world, led the people—at least multitudes of them, in expectation as they

were of the Messiah's coming (*Luke iii. 15*), and immediately restoring the kingdom to Israel—to look to Jesus, and follow him as the Messiah, as the "Son of man," in whom was to be established the kingdom that was never to be destroyed (*Deut. vii. 13*), which was not to be left to other people, but was to break in pieces and consume other kingdoms, and to stand for ever" (*Deut. ii. 44*). And the people were right; he was the august personage pointed out by Moses and the prophets. He was to establish the kingdom of which they had prophesied; and he was come amongst the sons of Israel, the descendants of Abraham through the line of Isaac, for this very purpose. The season had arrived in which the hopes of those who had waited for the consolation of Israel were to be realized. Messiah the Prince (*Dan. ix. 25*), Jesus the deliverer, indeed stood among them. But the majority of them that followed him, in the belief or hope that he was "indeed the Christ," mistook the nature of the kingdom he was to establish—lost sight of, or mystified, the object for which he was to be set up—narrowed the extent of its operation—substituted their own selfish desire as the object of his coming, in the place of God's glory; and showed, by their whole conduct, that they were ignorant of those scriptures which God had given them for their learning and instruction in righteousness, and which so abundantly testified of Christ, and of the nature, object, extent, and achievements of the kingdom which he was to set up, when the fulness of time was come (*Rev. xv. 14*; *2 Pet. iii. 10*). And our Lord, perceiving their false views of the dispensation that was to be established now that the "time of reformation" (*Heb. ix. 10*) was come, and availing himself of the opportunity that was now afforded him by the vast concourse of people that flocked unto him, to give them full instruction upon the point, laid open to them, as well their own incorrect views upon the subject, as those views which should tend to lead them to estimate aright the nature of his kingdom, and of the redemption which he was about to work out, before he sat down on the right hand of the throne of the Majesty on high.

Though the sermon which he delivered on that memorable occasion, occupying as it does the fifth, sixth, and seventh chapters of St. Matthew, was long when compared with any other that is recorded as having been delivered by him, yet we are not, I think, to imagine that he delivered it in the exact words recorded; but rather to suppose that it was the outline or substance of what he spake. And, taking it for granted that this was the case (and I believe it to have been so), we may suppose that the first part of it, contained in the verses which head this paper as the portion now to be considered, was delivered in some such manner as the following:—

"I have now been, for twelve months, going about Judea and Galilee. You, who are now present before me, have heard the words which, from time to time, I have spoken to the people. You have seen also many instances in which I have exercised the power of healing which I possess. You have heard the announcement which I have made, that the kingdom of Messiah, spoken of by Daniel and the prophets, is about to be set up by the God of heaven. Many of you—before John was cast into prison—heard the proclamation which he made, that that kingdom was at hand—that Messiah stood amongst you, and that I was he (*John i. 15*). Now this, which he declared concerning me, is true. 'I that speak unto you am he—the Messiah' (*John iv. 26*, and *ix. 37*). As I have already declared at Nazareth, before I took up my ordinary abode in Capernaum, the 'Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the accept-

the Lord.' But, though I am thus the promised in Moses and in the prophets, you, really speaking, are taking wrong views of Messiah's reign. It is true I am the lineal heir to David's throne—that heir which was to be raised up to sit on David's throne—that is, to have the rightful claim to the crown of Israel, which is proved in the circumstances of my birth; since I am the Son referred to in the book of the prophet Isaiah—'Behold, a virgin shall conceive, and bear a son.' But, though thus of royal descent, having the right of claim to the crown of Judah, the kingdom which I am about to establish is not that to which I have the right by birth. The kingdom which is mine—that which I am about to set up, and which, when once erected, is never to be destroyed (Dan. ii. 24), is not of this world—is not in continuation of the sovereignty which your former monarchs have exercised over you, but which, since the nation went into the Babylonish captivity, no one of the royal line has swayed. You well know—at least those of you who are conversant with the oracles of God—that, after the prophecy became fulfilled, that a virgin of the family of David should conceive and bear a son, the result would be, that the family of David would become extinct, and the kingdom of Israel pass away. This, as you know, was to be the direct consequence of the prophecy; inasmuch as the prophecy was given to Ahaz as a sign, that the kingdom of Judah and family of David were not to cease until the unparalleled circumstance which the prophecy pointed out, was realized; but that when he came, whose right it was to wield the sceptre over Judah, and to be the Law-giver of his people, the city and sanctuary of Israel were to be destroyed, and the end thereof to be with a flood (Dan. ix. 26, 27); the sacrifice and oblation were to cease—an end was to be made of sin-offerings—the sceptre was to depart—the kingdom to cease. Rightful heir, therefore, as I am to the sceptre of Judah, I am not about to consolidate the Jewish monarchy, as you are imagining, since the sure word of prophecy distinctly points out that you are about to cease as a nation, declaring that the day is coming that shall burn as an oven; and when all the proud, yea, and all that do wickedly, shall be stubble; and that the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch (Mal. iv. 1): that before, however, that great and terrible day of the Lord come, when the church and the state shall be dissolved—signified, in the prophet Joel, by the sun being turned into darkness and the moon into blood—the Lord will shew wonders in the heavens and in the earth (ii. 31), that is, give prognostications of the approaching downfall and subversion of the nation, both to the ecclesiastical and civil governing powers in Jerusalem, and to the people through the land of Judah, by the carnage, devastation, and appearance of further coming troubles, pointed out by Joel, under the figures of blood and fire, and pillars of smoke (ii. 30). And not only are these truths registered in the sure word of prophecy, which you have, and whereunto ye ought to take heed as unto a light that shineth in a dark place; but they have been lately brought before you by my special messenger and forerunner, John, who has been through these lands during the last twelve months or more, as an herald to proclaim my advent and approach, and to prepare the way before me (Luke vii. 27, and i. 76); to give knowledge of salvation unto the people in the remission of their sins, through the tender mercy of God (Mal. iii. 1). He has declared that the kingdom of Messiah was at hand (Luke i. 78), and called upon you to repent, in order to your becoming the subjects of it; and has baptized you, as well in evidence of your having bound yourselves unto repentance, and to bring forth fruits of righteousness, as into the belief that Messiah was at hand. He has declared to you that God is now

about to consummate his promises with respect to the new heavens and the new earth about to be established (Is. lxxv. 17); that the partial Jewish dispensation is to cease; that the mountain of the Lord's house is to be established in the top of the mountains, and exalted above the hills, and all nations are to flow unto it (Is. ii. 2); that the time is come, when the Lord will destroy the face of the covering cast over all people, and of the veil that is spread over all nations (Is. xxv. 7); that he is about to 'make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined (Is. xxv. 6); that, in the completion of this state of things, your nation, which hitherto has been like a goodly forest, is to be hewn down and destroyed; and your church, on which you have prided yourselves, and thought yourselves the especial favourites of God because you belonged to it, is to be cleansed; the pure and real part of it separated from that which is only nominal and ungodly—the former taken especial care of, but the other severely punished, and in a similar way to that which the husbandman pursues when he winnows his corn, carefully gathering up the grain, and burning the chaff with an all-consuming fire. And John has not only informed you that this state of things is to take place, but that the process is commenced; that God has already taken steps to effect—to accomplish—this, his determination. Yes; his axe is laid to the root of the trees, and his fan is in his hand, for the uprooting your nationality, and for discerning between the righteous and the wicked—between him that serveth God, and him that serveth him not (Mal. iii. 18); to grant deliverance and salvation to the one, and to pour out his wrath upon the other.

"In your looking forward then, as most of you are now doing, to my assuming the temporal sovereignty of the Jewish people, you are utterly mistaking the object of the Messiah—the nature of the kingdom I am about to set up. You are imagining that I am about to lead you forth to martial exploits, to conquest and triumphs. You view yourselves not only nationally, but personally worthy of the divine favour. You are looking upon yourselves as holy and righteous, because of your descent from Abraham. You are looking forward to the avenging yourselves for the insult you suppose you have received in your present national degradation (Mal. iii. 9). You long for the time to come when you shall fall upon the prey, and enrich yourselves with the spoils of your enemies, and are without care, or thought, or concern, for the misery and wretchedness they may experience at your hands; yea, rather think it honourable to you to hate them, and do them evil, than to sympathise with them in any sorrows they may experience. Many, too, among you—or at least among your nation—are looking forward to the battle, and the bow, and the sword, in the assured belief that Messiah shall lead you forth to complete success in the recovery of your independence; and that, when vengeance is taken on your enemies, you shall have an opportunity for giving full scope to the carnal gratifications of your licentious hearts. As a nation too, I may say, that you are not only not careful to avoid contention with your enemies, but rather desirous to provoke such a spirit as may embroil you with them, and raise your nation to a war that shall issue in the recovery of its independence and freedom. And marvellous as it may be, you are considering yourselves as a happy people for cherishing these feelings, and are viewing yourselves as, in consequence, fitted to join the ranks of Messiah, and to go forth with him from conquering unto conquer—are concluding that, unless these views and feelings are cherished by you, you must be unworthy both of yourselves and him. Assembled together then as so many of you now are, I wish to correct these views of which you are the subjects;

and deeply would I press it upon you, not only to bear, but understand.

"If, then, any of you really desire to be the subjects of the kingdom of which I, as Messiah, am about to set up, you must, as John and myself have already preached to you, 'Repent.' Those views which you possess, and to which I have already alluded, must be thoroughly changed. And the first step that is required to be taken, in order to any one's becoming a subject of Messiah's kingdom, is the possessing a feeling of humility—poverty in spirit—the discovering his nothingness, his unworthiness in the sight of God; that in him dwelleth no good thing—that what he esteemed before as his righteousnesses, are as filthy rags; and that, if God were strict to mark his iniquity, and severe to punish his sins, he might instantly, and without any impeachment of his justice, banish him from his presence. This is the first feeling required to be possessed by any one, and every one, who would be the subject of Messiah's kingdom. The second is a mourning—a grieving with the heart for this entire spiritual destitution, on its discovery; a sincere lamenting by the individual that he has, by his iniquity, separated himself from God, the fountain and source of bliss. These feelings of humility of soul on account of his unworthiness of the least of all the mercies of God, and of contrition of heart for having come short of God's glory, produce, in him who is the subject of them (through the operation of the Spirit of holiness), a meekness and quietness of spirit, that leads to a feeling as contrary to resentment under injuries and provocation as light is from darkness. In him too, who becomes the subject of the Prince of Peace, is an earnest desire after being brought into a state of justification before God; so that he may serve him acceptably, with reverence and with godly fear, and be enabled to rejoice in the prospect of future glory. Those who become subjects of Messiah's kingdom must also possess a compassionate spirit: they must feel for others as well as for themselves; they must love their enemies, as well as their friends; give meat to the hungry—drink to the thirsty; take in the stranger—clothe the naked—visit the sick, and them that are in prison; pity the misery of all; sympathize with the infirmities, necessities, and sorrows of their fellow-creatures; and, as they have opportunity, do good unto all men. Nor must they seek to have only a shew of godliness, while their inward parts are full of all uncleanness; but they must look up to God for his grace, and entreat his sanctifying power to descend upon them, that the very spring of all their desires and thoughts, and motives, and actions, may be hallowed from the courts above. With David they must earnestly desire and pray, that a clean heart may be created within them, and a right spirit renewed within them. They must, too, as being subjects of Messiah's kingdom, be peacemakers; endeavour to promote peace in others, and study to be quiet themselves; and, as much as in them lieth, live peaceably with all men. So far from sowing the seeds of discord between any, they must studiously avoid contention themselves, and labour to extinguish it wherever it prevails; laying themselves out to heal the differences of brethren and neighbours—to reconcile contending parties, and to restore peace wherever it is broken, as well as preserve it where it is.

"Now, these are the persons who are really happy. The dispositions, or traits of character, which I have pointed out, may be—as indeed they are—opposed to the whole current of fallen human nature. Such dispositions, when brought into contact with their opposites, may be, and will be, despised by those who possess them not—by those who are pursuing objects and ends which these dispositions condemn. A lowly estimate of one's self—a mourning before God for sin—a being gentle unto all men—an earnest desire after piety, and an entire consecration to God—a compas-

sionate spirit for the misery of others, and for those who oppose themselves (2 Tim. ii. 25)—the sacrificing every thing that can lead to outward or inward sin—the promoting the harmony of brethren, and the bringing together those who are divided, and at bitter variance with each other—will bring on those who are the subjects of these dispositions, the hatred of persons whose objects these dispositions will not promote—whose lives, purposes, and motives, the reflection of these heavenly dispositions condemn. Those, who are not the subjects of these traits of character, will pursue those who are with bitterness, both because they will not enter into and aid them in what they desire; and because they hate the principle which leads to such humility, and quietness, and peace, and spirituality of life. Nevertheless, such persons as possess these traits of character which I have described, although they may be, as it were, hunted down by those who are their exact opposites, as deceived, hypocritical, useless, mean-spirited persons—are happy persons; since those, who from a sight of their sinfulness mourn in heart on account of it, become gentle unto all men, from a deep sense of their own unworthiness of God's mercy, desire earnestly to have the light of God's reconciled countenance lifted up upon them, exercise a sympathetic and compassionate spirit towards the infirmities, and miseries, and failings of others, covet ardently the best gifts, even the being sanctified throughout body, soul, and spirit, and, from a desire to live in amity with all, strive to promote the same feeling among all as far as their influence extends, are the very persons who are fitted for, and shall become real subjects of, Messiah's kingdom. Such shall be comforted with the pardon of their sins, although they may have been as scarlet, and red like crimson; and shall be filled with the life and power of godliness—shall enjoy an intimate communion and fellowship with the Father of their spirits, and be his adopted children: not only too shall they be the children of God, but be his heirs—heirs to an inheritance incorruptible, undefiled, and that shall never fade away. And, till he brings them thus to glory, his watchful and sustaining providence shall be over them. And, in the coming judgment of God upon your nation and church, you shall have a convincing proof that this is the case. John has already pointed out in his preaching that, in the great and terrible day of the Lord (when your nationality shall be destroyed, as a tree is hewn down by the axe), he will discern between the righteous and the ungodly, and separate the one from the other, as the husbandman separates the corn from the chaff. Although you—or those of your nation—may despise the traits of character I have pointed out to you, and persecute those who are the subjects of them because they cannot, and will not, enter into the object which you look forward to, in and on the establishment of Messiah's reign, yet I solemnly declare to you—while those, who reject my counsel, and will not 'follow me in the regeneration' of Israel, shall be swept from your land as with the besom of destruction (Matt. xix. 28)—those who become the subjects of a knowledge of their heart's depravity and deceitfulness, and penitently mourn for sin, and seek to become spiritually minded (refraining from every thing that is resentful and unholy, and contentious, because it is the will of God that they should do so), shall, by the miraculous providence of God, be delivered from the fire of that wrath which shall come upon those who are not the subjects of these dispositions, and shall dwell in the land from which those who have despised them, and persecuted them, shall be driven* (Mal. iv. 1).

* "The meek shall inherit the land" (Matt. v. 5). Ecclesiastical historians relate, that on the destruction of Jerusalem, the Christians, remembering our Lord's injunction—"When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, then let them that be in

"Let those, then, who may be persecuted because they follow the principle of holiness that I have enjoined, take comfort. If you are hated, and have evil, and all manner of evil, said of you falsely, because you will adhere to my counsel, and will follow my commands, instead of pursuing a course that is entirely opposite to that which I enjoin, rejoice on account of it; for God's blessing is upon you. And, whenever he sees it to be for his glory and your good, he will protect you by his omnipotent and all-watchful power and providence. His favour is better than life; and, if you possess that, although he may in his wisdom see fit to permit trials and afflictions of a sharp and even of a mortal nature to come upon you, yet you have ground to rejoice and to be exceeding glad. For, even if you lose your life for my sake and the gospel's, yet you shall find it. Your 'light affliction, which is but for a moment, shall work out for you a far more exceeding and eternal weight of glory.' And remember, if you are persecuted, it is no new thing. The servants of unrighteousness have ever been opposed to the mind, and will, and commands of God. If your brethren persecute you, it is no more than they have done to those holy prophets which have been before you, and who prophesied of the grace that was to be revealed in these last times (1 Pet. i. 12).

"You must expect, if you become the humble, the penitent, the harmless, the pious, the compassionate, the holy, the peaceable beings whom I describe, that the proud, the impenitent, the wilful, the unrighteous, the hard-hearted, the unholy, the contentious of this world will be opposed to you. They cannot but see you. They will observe how different you are from them; that difference will be an eye-sore to them: they will either try to make you like themselves, or say all manner of evil of you, and hate you; as well as be opposed to me, for requiring such strictness of life, and enjoining such spiritual commands.

"But, though you may be hated of all men for my sake, yet you are not only precious in the sight of God, but of incalculable value in the world—even to those persons themselves who hate and persecute you. As salt is applied to many things which are perishable in their nature, to preserve them from putrescence and corruption, so are you like salt in the earth, preserving its inhabitants from entire corruption and destruction—even as ten righteous persons would have preserved the cities of Sodom and Gomorrah from destruction, had they been found in them. But, as salt, when by any means it has lost its saltiness, is afterwards of no value—only fit to be cast away and trodden under foot of men, as the common dirt in the streets, since its essential preserving quality can never again be restored—so you, who are so precious in the sight of God, and of such use in the world while you continue to be the subjects of the vital power of godliness, when once the name of Christ has lost its preciousness to your soul—when, having set your face toward the kingdom of glory, you look back, and set your affections upon the things of this world rather than upon things which are above, your value ceases to the world, and your preciousness in the sight of God: you thenceforward are only fit to be cast out from the favour and mercy of God as unprofitable servants. See, therefore, that ye hold fast the blessed hope which ye have of eternal life. Let no tribulation or persecution separate you from the love of God. Endure 'as seeing him, who is invisible' (Heb. xi. 27). For ye are not only intended to be like salt, preserving an ungodly world from complete corruption, but to shine among them as lights, holding forth the word

Judea flee to the mountains," &c. &c. (Mark xiii. 14)—removed to Pella, and other places beyond the river Jordan; so that they all marvellously escaped the general shipwreck of their country, and not so much as one of them perished in the destruction of Jerusalem. Of such signal service was this caution of our Saviour to the believers.

of life (Phil. ii. 15), that they, by the light which you reflect upon them, and around them—by the profession of the qualities which I have described in the former part of my sermon, may be led to an enquiry after a knowledge of God, and so be brought with you to experience his forgiveness and salvation, and prepared and made meet to become partakers of the inheritance of the saints in light. As a city that is situated on a hill is a prominent mark for observation—a conspicuous object which cannot but be seen—so you who are humble, penitent, meek, pious, compassionate, holy, and peaceable in your life and conversation, must be—cannot but be—seen by those who are the subjects of opposite dispositions and desires. Ye are intended to be like a light in the world—are to chase away the moral darkness which surrounds you, and to lead those sitting in darkness and the shadow of death to the Father of lights, that they—no longer walking in darkness—may have the light of life. As men, therefore, when they light a candle, do not put it under a bushel but on a candlestick, and it giveth light to all that are in the house, so let your light shine, that the ungodly and those who know not God, may be induced (under the enlightening and sanctifying influence of heaven), by seeing your humility, penitence, meekness, piety, compassion, holiness, and peace, to seek unto the same source (from whence you have derived those good and perfect gifts which you have received) for the same blessings; and be enabled with you to praise and magnify God, both for graciously giving such a religion to the world as that which you possess (so productive of all that sweetens life on earth, and secures everlasting life in the world to come), and for the vitality of the grace which they themselves have found to be the power of God unto their salvation."

Such I conceive to be something like the manner after which our Lord addressed the assembled multitudes around him, from the mount on which he was seated; and it is only in this way, as I conceive, that the words which I have selected as the foundation of this article can be satisfactorily expounded. Many important and interesting deductions might be drawn from this subject. This, however, is not now my object. The end I have at present in view, is only to show the scope of our Lord's teaching in this passage, and the beautiful harmony that runs through the whole.

RECOLLECTIONS OF A TOWN PASTOR.

No. VIII.

THE ANTINOMIAN.

THE laborious country pastor—various as may be the characters with whom he has to come in contact—has little or no notion of those with whom he has to hold intercourse who labour in the metropolis. The grassy lane, with its sweet-scented wild flowers in every hedge-row, which leads to some tidy cottage which he is called upon to visit, presents a vastly striking contrast to the close and narrow and airless alley, whither the town pastor must wend his way, in almost every dwelling of which fever may be raging in a sultry July day; and even the muddy, miry lane of November is far preferable to the intensity of the fog of an afternoon of that dreary month in the metropolis. Country pastors! take the advice of one who can judge from experience—who has heard more than one young clergyman say, with not a little vanity—"I am lost in the country; I must get to town—there my talents will be appreciated." London streets are not paved with gold; as many a rustic has found to his cost, who had always conceived that they were so, and left the plough to seek to better himself in the metropolis, which may have proved his ruin. London incumbencies, curacies, and chapelries,

present duties to be performed, of a nature and character of which the inexperienced are very little aware, and which, on sensitive minds, must produce a deeply depressing effect. I have no doubt that the officiating clergy of such parishes as St. Giles, Spitalfields, or Bethnal Green, and many others, could reveal tales at which the frame would shudder. But I must hasten to the more immediate subject of this paper.

In all my pastoral visits, I do not think I ever met with one case which more deeply depressed and distressed me than that to which I now advert. Devoid of interest as it may appear, it was that of the case of one who was a thorough *antinonian*; or, in other words, one who had practically, and I have no doubt theoretically, embraced the soul-destroying dogma, that the believer is released from all obligation of obedience to the moral law, and that God cannot see sin in his believing people. It is quite astonishing the extent to which this fearful heresy has spread and is spreading—a heresy which is so congenial to the lusts and desires of the natural heart, that it is easily planted in the soil, and there bears fruit an hundred fold—a heresy, it is to be feared, from which not a few in our church are not delivered, although a profession of it is not outwardly made.

The individual referred to was a man of about sixty-five years of age, who had means of improving his condition, but whose youth had been spent in debauchery of the vilest sort. Finding that he was fast ruining his constitution, by the warning of his medical attendant, he entered on a more sober course of life. It did not appear, however, that he had any deep conviction of sin—any humility on account of it; he was, however, of an extremely hot and irascible temperament. He wanted continual excitement. He took up religion warmly, as he would have taken up anything else. For a time he attended a Wesleyan chapel; but the Arminian doctrine there preached was far too legal for him—it required too much self-denial, self-examination, and humility. To attend the ministry of the established church was impossible; for, in his estimation, no clergyman in or near London possessed clear light, or preached the truth. He could not bear the *regular* dissenters; and the reason he gave was not a bad one—he did not see how independents and baptists could join as a body with avowed Socinians. His view on this point was clear and correct. It has long been a matter of astonishment how this strange coalition—now broken—should have been suffered to exist; that, in a charitable institution, the pulpit of the chapel should have been indiscriminately occupied by orthodox and by Socinian preachers.

He then joined a body of dissenters of the very lowest grade, where a shoemaker, or rather cobbler, officiated. Now do not let it be supposed that, in using this expression, I would wish to utter one word against the conscientious and respectable bodies who may not conform to our church, and whose nonconformity arises from conscientious scruples. These scruples I regret; but they do not lessen my esteem. I have known many admirable men among them, and felt how far I came short of their ministers in zeal and efficiency; and that I could co-operate with them in many good works, without the slightest compromise of principle on either side. I cannot readily forget the energy with which a man of talent, weight, excellence, and influence in the city of London—a strict independent upon principle—said to me—“We dissenters are ground down, by being confounded and mixed up with the congregations of low meeting-houses, where the most soul-destroying doctrines are preached. We dissenters, as a body, feel it extremely; but we cannot help it.” No reasonable man would ever confound the ministrations of a well-educated and talented preacher with those of an

illiterate artisan, whose weekly trade—perhaps of the lowest grade—is exchanged on Sunday for conducting the devotional services of a congregation. And yet it is inconceivable how many small chapels may be found in the metropolis and its vicinity, where avowed antinomian doctrines are preached—doctrines which must have a tendency to lead to a false security. Perhaps the case of Huntington, the coal-heaver, who became an eminent preacher of this class, followed by thousands, and erected a commodious chapel in Grays Inn Lane (now episcopal) is one of the most extraordinary.

The evils of a ministry elected by a congregation is well set forth in a work which has reached me, while correcting the proof of the above—“The existence of the church is dated, if once its benefices become elective; every clergyman is tempted to abandon the character of a Christian minister for that of a popularity-hunting demagogue; the pulpit, instead of reproving guilt, will pander to pride, passion, and prejudice; the members of the congregation, looking upon themselves as patrons, as having conferred, or being able to confer, obligation, will expect a fawning and subservieney which completely destroy the efficiency of a teacher. It would be a sad change in our public schools and universities, if the students were to elect their professors, but it would not be a worse system than giving to parishioners the election of their pastors.”

The individual referred to in this paper lived in my parish. I never saw him indeed at church. This, however, did not surprise me, as I was told he was a dissenter, and that he held a situation in a chapel some distance off. His wife kept a mangle and sold milk; he was disabled by a stiff joint from doing much for his own living, but the mangling and the supply of milk which I needed was provided by the wife; and I used to employ the poor man, who was always abundantly civil, to carry parcels for me; for the luxury of “The Parcel Conveyance Company” was then unknown—a luxury which I am told, however, has ruined hundreds of families in London.

The woman was a constant attendant at church, where her deportment was devout. She was extremely regular in her work; and it was the circumstance that on one occasion the clothes were not brought home in time, that induced me to call to ascertain the reason; which was, that her husband had met with a serious accident, which the surgeons thought might prove fatal. On my proposing to see him, she appeared very thankful, and conducted me upstairs to the bed-room in which her husband lay. He was not suffering the pain that might have been expected, and his mind was perfectly calm. After a little conversation as to the best mode of aiding him in his distress, I naturally turned to the subject of religion—from which, however, he evidently appeared to shrink; and on my proposing to pray, he declined, saying he was glad to think that he stood not in need of prayer, for he was complete in Jesus; and as I would probably read out of a book, he could not bear the thoughts of it.

“Do you never pray with your wife and family?”

I asked

“No, sir.”

“Do you never read the bible to them?”

“No, sir.”

“Do you never speak to them on divine things?”

“No, sir. What use would it be? Poor dark creatures! I often pity them—quite ignorant—not a spark of light—mere form; the bible must be to them a sealed book. O sir, it was a sweet, soul-cheering discourse we had last Lord’s-day evening from dear Mr. —, so full of sweet promises to the little flock; and when he showed so powerfully the evil of being yoked with unbelievers, I thought of my own sad state—joined to a dark, unbelieving creature.

But God's people must be tried, sir. It is a sad disappointment to me to have met with this accident; for next Thursday is to be our yearly day, when we have three exhortations from different ministers—sweet, enlightened men; and we all take tea together, and talk of the glorious promises—mentioning the names of those expected to officiate. I do not know any thing more degrading, or more likely to hurt the feelings of a sensitive mind, than these anniversaries, to add to the income of a minister. It shows in its true colours the *odiousness* of the voluntary system. I once, in a village in which I was resident, witnessed its baneful effects to a distressing degree. An interfering man of property, with not an atom of common sense, and a captious old lady, were the promoters of the poor chapel—O what a fuss they made about the anniversary.

I could not recollect having heard of them before; but with his leave I put a bill in my pocket, announcing the services, with the several ministers expected to officiate; and, on after inquiry, found they were all uneducated men, who kept small shops—that the chapel was noted as being the very hot-bed of the rankest antinomianism—and that the congregation was composed of persons who regarded themselves as above all ordinances—who looked upon the vast body of Christian worshippers as dark formalists, under the bondage of the law. It was in vain for me to remain longer. The poor man I evidently perceived, was utterly averse to my doing so. The reply was to every offer—"I am beyond that, His name be praised." There was lying beside him a little tract, which he said spoke great comfort to his soul.

I descended the stair-case to speak to the afflicted wife, and offered up with her a prayer for her poor husband, for which she cordially thanked me. The state of her husband's mind she said was a great trouble to her.

"O sir, we never have a comfortable Sunday together; he is kind enough to me on the whole, but he treats me as if I had no soul. O that weary chapel at——! I wish he had never gone to it: he would not, I think, have called you and other clergymen, dumb, blind, dark dogs. And there is always such a piece of work when the churchwarden calls for the rates; though I am sure all the rates we pay are not a twentieth part so much as goes to the chapel, which has nearly ruined us. Even the sixpence I give for the poor at the sacrament he grudges, and calls it useless; and the shilling I put into the plate when Dr. —— preached for the missionaries, he said, was thrown away; for God did not want missionaries to do his work."

This was to my mind a most distressing case; and more so when I discovered what I had not before—that a son of theirs had been transported, and, in court at his trial for theft of an aggravated character, had testified the utmost recklessness and ignorance. His father would not send him to school, for he thought human learning was of no value; and Sunday-schools he maintained only made children legal—his favourite word. The boy had grown up in idleness—for his father never paid him any attention—and got connected with a band of pickpockets in the borough, which led to his removal from the country. A daughter had also grievously departed from the paths of virtue, and nearly broke her mother's heart; but the father's remark always was—"If she be one of God's children, he will save her." The poor cast-away died in an hospital—as far as human eye could discover, impenitent and reckless. The mother was not, I confess, free from blame; but no order can exist, and no good discipline be kept up, in a family the heads of which are not of one heart and one mind, especially on religious matters. On this, however, I may probably enter more fully in another paper.

Was there ever such gross perversion of the glorious

gospel of the grace of God than that which existed in the heart of this poor man? Perhaps the case—though an extreme one—is not of such rare occurrence as may be supposed. Through the skill of his surgeons, he was, by God's blessing, mercifully restored to health; but I never heard that any change had been wrought in his views. If alive, he probably still finds his way to his favourite chapel. His wife has been dead for years; and he left his old abode for a wretched lodging in the alley in which the chapel stands.

[We have just read an excellent work, bearing much on the subjects adverted to in the above paper—the laborious lives of those clergy resident in populous towns—of the causes, or some of them at least, which have led to the multiplication of so many places of worship, of the character of which the "Town Pastor" speaks, from which we intend to give extracts, and to which we can safely direct the attention of our readers. It is entitled—"Your Life," by the author of "My Life;" by an Ex-Dissenter." London: James Fraser, Regent-street. 8vo, 1841.—Ed. C. E. M.]

GOD'S QUESTION TO ELIJAH.

A Sermon,

BY THE REV. H. J. C. SMITH, M.A.,

Curate of Baltonsborough, Somerset.

1 KINGS, xix. 9.

"What doest thou here?"

THESE words were addressed by the Lord to Elijah: the prophet was then hiding from the power of queen Jezebel, who had threatened his life, because "he had slain all the prophets with the sword;" he thought more of the royal menaces than of the divine promises—more of the soldiers of Israel's queen, than of the angel-guards which the King of heaven sends to watch over his servants. Forty days he had gone in the strength of the meal which the Lord had provided; he had reached Horeb, the mount of God, and then he came unto a cave, and lodged there. He lodges near that holy spot where the Lord had just appeared unto Moses, and where that law had been given which on Mount Carmel he had so lately enforced with the most awful sanctions from Jehovah. In this place, whither he had fled—fled from that country which God had given him to till, as his portion in the vineyard—fled from those duties in which the Lord had hitherto enabled him to acquit himself with so much success—in this place the word of the Lord came to him, and he said unto him—"What doest thou here?" Had he been asked this question while he was standing before Ahab, and predicting scarceness of rain for three years; or while he was dwelling with the widow at Zarephath; or while he was standing on Mount Carmel, the altar of the Lord beside him, the prophets and worshippers of Baal around him—then he could have answered, "Not mine own will, but the will of the Father which sent me." But now—Elijah, who had been as it were the sword of the Lord against the false prophets of Baal—

Elijah, by whose agency the Lord had been pleased to bow the hearts of the people of Samaria, so that with faces prone, and trembling hearts, they said "the Lord, he is the God; Jehovah, he is the God"—Elijah, God's witness, heaven's ambassador, the one faithful prophet left—Elijah, what could he answer? "What doest thou here?" Let us endeavour to apply these words to ourselves; considering them as a question addressed by the word of God and the Head of the church to us, his professed servants and followers. And may many of us be met with the enquiry, "What doest thou here?" and be guided of God to answer it truly and sincerely.

I. Of the unconverted I would ask, in the name of the Lord—"What doest thou here?"

This is the house of God; his presence is in the midst of us, filling every place; his voice is heard, his face is seen, by his believing and converted people. But thou—all in thy sins, and with unconverted heart—"What doest thou here?" This is the house of God—"What doest thou here?" If God is our heavenly Father in Christ, and we his adopted children in Christ, where his presence is, there is our home; but if by true conversion we have not been brought to Christ, God is not our heavenly Father—we are not his adopted children—and we cannot feel at home here, in his house and presence. Say then, unconverted sinner, what do you account this place to be? To you it cannot be a Father's house yet; you are not children, to look upon it as your own. This is not your home; it speaks not to your heart as it speaketh to the heart of the begotten of God, of the weakness and dependency of childhood, and of a parent's abounding love and stretched-out arm; it speaks not to your memory, of manhood upheld, guided, blessed; rich in the counsels, confident of the succour, comforted by the consolations, of one who is faithfulness and truth. Unconverted sinner—"What doest thou here?" God is in the midst of his people—God is in them, God is with them; but he is neither in thee, nor with thee: he is not with thee, because thy way is perverse before him; and how "can two walk together, unless they be agreed?" he is not in thee—thy spirit is carnal—"thou savourest not the things that be of God, but those that be of men." God's believing and obedient children see his face; to them it is as "a light in a dark place—as water to one in a dry and thirsty land;"—and as day-break to the sick who cannot rest, and to the watchman who may not rest till the light cometh. O brethren, he is most blessed who can feel that the all-seeing eye is beaming love and favour upon him—that God

needeth not now to hide his face from him, lest he should behold it and die! But thou, unconverted sinner, who hast come here to inquire of the Lord, with idols in thy heart and the stumbling-block of thy iniquity before thy face, the Lord has set his face against you; one glance of the divine indignation would be death, as by a thunderbolt; he has therefore turned his face from you, and will not be inquired of by you, so long as you remain in your sins—so long as you reject the converting grace which he offers you freely through his ordinances. The believing and obedient people of God hear his voice. Does an unbelieving world, or a trembling heart, or a scrupulous conscience, question them, saying—"Hast thou heard the secret of God?" their answer is, "We have heard with our ears." But in this house of God, "what doest thou," unconverted sinner? Thou dost not hear his voice; to thee the divine word here read is silent—those oracles of heavenly wisdom are not lively to thee; the preacher in this place cannot reach the heart, or awaken the dull and slumbering conscience—God does not beseech you by him; griefs which overshadow the heart like clouds, joys which brighten and cheer it, are speechless to you; to you the ways of God do not testify of him. Then, "What doest thou here?"—thou to whom this place is not thy Father's house and thy home—thou with whom, and in whom, God is not—thou against whom he hath set his face—thou who knowest not the voice of thy God—thou wretched and lost one, thou unconverted sinner! Is every heart silent? Is there no voice? Is there no one that answereth this inquiry which God is making? O! if there be in this assembly one unconverted sinner, who can say, "It is good for me to be here;" I desire reconciliation with God, through the Mediator, that this may be my Father's house, and my home; I desire that God should be in me, and with me, of a truth; the ark of his presence casting down and destroying every idol, the sceptre of his power putting a period to the dominion of sin:—if there be any who can say, "It is good for me to be here"—I am praying, I am watching, waiting, entreating that God would lift up the light of his countenance upon me, and make the bones which he has broken to rejoice, the strong heart which he has bowed like the heart of a weaned child, to lift itself up when it hears the pardoning voice of its God—if there be any such yet unconverted, but brought under the influence of the word by the Divine Spirit, O let them take heed to what they are doing here! A good work is begun in them; they have shewn themselves willing in the day of God's power; rays of heavenly light seem to be struggling athwart

the darkness which yet rests upon their souls ; by the aid of that uncertain yet brightening light, they seem to be feeling, with feet feeble and tottering like a young child's, for the way which leadeth through the valley of humiliation, and by the cross, to the land of glory and to the crown. O ! let them yield themselves unresistingly to God's guidance ; let them be careful to do nothing by which the impressions which they have received can be effaced ; let them be most watchful lest the cares or the pleasures of the world—lest the fear or the love of man—lest besetting sin, rallying all its strength for another attack, or Satan wearing for a time the shape of an angel of light, beguile them into forgetting what they have learned, or persuade them to believe a lie. Let them betake themselves to God, both to keep them in the way of reconciliation, and to enable them to pursue it ; let them most seriously examine themselves whenever they feel the least indifferent or the least weary ; and let them carry out at once into practice any resolutions they may have formed, for fear that they should become a snare to their souls, and a sin upon their consciences, rather than a support and a relief. Especially let them be sincere and upright ; not flinching from the truth, but making religion a personal thing, and salvation a matter between God and their own souls—a matter of God's doing in and by them. Let them utter only the " words of truth and soberness ;" let them employ no exaggerated expressions, but rather measure their profession by the state of their hearts, and by their willingness and ability to fulfil their promises. If sincere, as soon as they are convinced, they will believe and obey ; every increase of knowledge and illumination will be followed by a corresponding growth in grace and holiness ; every sinful habit, every unsanctified affection, every unchastened temper, will feel in a degree the power of the truth. The work will be done thoroughly, albeit gradually ; it will not be a colouring with the paint of profession—a glozing with the varnish of formalism ; it will be heart work—the making the root sound, the tree good, that the fruit may be good. For this purpose if any have come to this place, when the question is put to them, " What doest thou here ?" let them reply, " We are labourers together with God."

II. But these words are also to be considered as a question asked of the converted sinner—" What doest thou here ?" whose service are you upon ? whose interests are you promoting ?

You are a man : " What doest thou here ?" In your heart there lurks yet some of the bitter blood of our fallen nature ; you are yet,

when provoked, quick to anger, somewhat hasty in your language, and inclined to wish that revenge were lawful. Are you learning patience and forbearance ? Education, habit, early impressions, have fostered many prejudices which degrade the mind, wither the affections, and confine our sympathies to the narrowest possible channel. Are you learning " to honour all men," for the remains of the divine image which all display, however mutilated ; and for the immortality of which all are heirs ? The result of the daily, hourly influence of things present and sensible is, that we learn to value only those things which are of immediate interest ; while, by resolving all that we know into the fruits of experience, we learn to believe only that of which our senses assure us. Thus the very principle of faith is destroyed, a sceptical turn of mind encouraged, and the heart rendered worldly and cold. Are you learning the power of " things unseen," and the best method of living in time for eternity—in this world for that which shall be ? You are a member of a family ; in this capacity, " What doest thou here ?" Are you gathering here fuel with which to replenish the fire that is kindled on your family altar ? Public and private worship ought to sustain and invigorate each other. If in our churches, as members of a Christian family which has its representatives and offshoots in every part of the world, we remember the necessities of all our brethren in Christ, in our families we must intercede, with all devotedness and faith, for those whose path of life runs side by side with ours. Will you, then, go home and pray for a blessing upon the head of your dutiful child, or your affectionate parent—your devoted wife, or your generous husband—your faithful servant, or considerate mistress ? Will you pray for the pardon and the conversion of the drunkard and the blasphemer—of the covetous man and the persecutor—of the careless parent, the disobedient child ? Your light should shine brightly in your homes, so that all those who go in may see it. " What doest thou here ?" The blessed life of our Lord and Saviour Jesus Christ is to us a pattern of whatsoever things are lovely. High and low, rich and poor, wise and ignorant, young and old, men, women, and children, should set him before them, and follow his steps. Are you endeavouring to correct that which is amiss in you, to supply that which is defective, and to improve that which is capable of it, by the perfection which in him shines forth so gloriously ? As a son, as a friend, as a neighbour, do you study his temper, his feelings, his behaviour in those sacred relations, and endeavour to imitate him in that state of life to which God has

called you? Do you take from him the measure of your gratitude for mercies received, and of obedience to commands imposed—of submission to the divine will, and of faith in promises revealed to faith? Thus will the light which your well regulated life and affections shed upon the path of others, shine steadily and clearly, and be to them a safe guide, because they reflect much of the light of heaven. Remembering also the events which we this day commemorate—our national sins and their heavy punishment—the violent and most unrighteous death of our sovereign lord king Charles I., and the period of misrule and disorder, both in church and state, to which we were given over by God in just judgment for our sins; remembering this, and having too many incontestable proofs that loyalty and respect for the laws are at this time spoken against and outraged amongst us, I am bound in the name of God, by whom “kings reign,” to ask you as subjects—“What doest thou here?” Whether you approve or disapprove of the measures introduced by those who are the servants of the sovereign, your respect for her office, your affection for her person ought to be unimpaired—your obedience cheerful and habitual—your language respectful and considerate. An impatient spirit, a heart which plotteth violence, a hand quick to shed blood—are always signs of an unsanctified state. Christians know that it is their duty and their wisdom to “rest in the Lord, and wait patiently for him” in every case. But when there is a question of resisting the powers that be, they remember “there is no power but of God;” and that the Most High has reserved to himself this distinction—“He removeth kings and setteth up kings.” Upon them also the example of David is not lost, who never attempted to subvert the authority or to injure the person even of Saul when at his mercy, and who avenged the death of that misguided monarch upon the head of the Amalekite, who had not feared to stretch forth his hand “to destroy the Lord’s anointed.”

But to the converted sinner, in that character which belongs to him, and to him only—in that of a member of Christ, a child of God, and an heir of heaven, the text says—“What doest thou here?” As a member of Christ, have you felt the ties which unite you to him more constraining and more agreeable to your own inclinations? Have you received new and clearer evidences of the reality of your union to him, and of the substantial advantages which accrue to you from that union? Faith—accepting implicitly the mediation of Christ, and trusting without fear to his intercession with the Father, as

effectual to obtain free pardon and manifold gifts of grace. Reverence—honouring Christ as very God of very god; in all ages present with the church, to rule, guide, and preserve it; and, in the fulness of time, abasing himself even to live among sinners and to die upon the cross. Love—filling the heart: quiet and somewhat reserved, because still waters are deepest; fetching its warmth and devotion both from Bethlehem and Calvary; and when Christ’s honour is threatened, his love slighted, his commands disobeyed—speaking soberly, yet fearlessly, out of the fulness of the heart. Obedience—measured not by the letter but by the spirit of the law; actuated by no slavish fear or prospect of punishment, but by the warm ready impulse of affection; and not confined to the prescribed duties and appointed work, but taking every opportunity of doing his Master’s will: these—these belong to the member of Christ.

As the child of God, “What doest thou here?” Life is a conflict; the child of God has a great controversy with the children of the evil one and with the prince of darkness, with a deceitful world and with natural infirmity. In holy baptism thou wert dedicated to the Captain of our salvation. With what bosom sin are you wrestling? Is yours the faith which overcomes the world? Which of the enemies of your God have you discomfited? Children know their father’s voice: in seasons of sorrow it is their consolation; in perilous times it sustains their hearts; and it always makes them happy thus to be assured that he is near. Child of God! your Father’s word was lately read; in that word did he speak to you—did you hear his voice, and were you glad to receive that mark of his superintending care? He is now addressing you; he says—“What doest thou here?” You have heard what his will is—your mind has been instructed, your memory refreshed; will you go and do that will punctually, cheerfully, and with all your might, paying particular heed to those parts of your duty in which hitherto you have failed most? Those who have been much forgiven, should love much; and who can tell how much our heavenly Father has forgiven in every child of his? Our sins afford no measure of God’s mercy: ours are the sins of a man; his the mercy of God. What love do we feel for him? What influence does it exercise over the disposal of our time, the employment of our property, the friends we select, the recreations we seek? Those who have been forgiven much, are debtors to free mercy, and should therefore be very humble; for what have they which they did not receive? and who made them to differ? For the inward peace in which they are kept—

for the strength by which they are enabled to resist Satan, and to deny the sinful lusts of the flesh—for the hope of immortality, which encourages them to endure all things, pressing forward to the prize of the mark of the high calling—for all, they are indebted to divine mercy and favour. This should effectually humble the converted sinner; and his spiritual pride and self-complacency should be subdued by the sense of his entire dependence upon God for all things past, present, or to come.

To the heir of heaven the text speaks trumpet-tongued—"What doest thou here?" You are an heir. You are not in possession; your estate may yet be forfeited: then make your calling and election sure. This is not your home. Are you setting your heart upon it?—engrossed by its cares or fascinated by its pleasures? Remember that you are a pilgrim, a traveller on his journey, a child hourly drawing nearer to its father's home. Then loiter not; do not uselessly encumber yourself, even in a world you so soon must leave. "What doest thou here?" O! form no habit, seek no pleasures, encourage no feelings, which can unfit you for hereafter; but do that here which thou shouldst do for ever—do the will of God.

Dear brethren, if, as unconverted sinners, the words of the text, by the power of the Spirit, could awaken our attention and quicken our souls, so that we might live to God; and if, as converted sinners, they could move us to increased earnestness, prayer, and holiness; when, at the last day, words of a similar import shall be addressed, not only to Elijah but to us, by the Judge on the throne of his glory—we should then have boldness to say, before all the holy angels and all the company of heaven—"I have gone astray like a lost sheep; yet seek thy servant, for I do not forget thy commandments."

Biography.

RIGHT REVEREND THOMAS BURGESS, D.D., LORD
BISHOP OF SALISBURY.

No. III.

To the great regret and not a little to the astonishment of his friends, on the decease of Dr. Fisher, bishop Burgess accepted the offer of the see of Salisbury. It was not without reluctance that he did so, but there were many circumstances which induced him to do so—the health of his wife, the distance from Durham, and his own preference for Salisbury (where in former years he had spent much time), combined to his removal. Addresses of the most respectful and affectionate character were presented to him.

Though advanced in years, the bishop entered with

alacrity on the duties of his new diocese. He immediately began to inquire into its spiritual state, and issued a series of queries of a searching character, and which were deemed by some as too severe; but they were the means of enabling him to arrive at a pretty fair estimate of its spiritual state. Though the state of his eye-sight was a very great impediment, it is astonishing how much work he was enabled to get through.

"The old age of bishop Burgess was the serene and gentle sunset of a life directed to the noblest objects, and influenced by high and holy motives. The vigour of his intellect, and the energy of his application, were very little abated after he had reached that period of life, the usual characteristics of which, to use the forcible words of the psalmist, are 'labour and sorrow.' His temperate habits, the placidity of his disposition, and his habitual admixture of active with sedentary pursuits, contributed in no small degree to this immunity from the usual infirmities of advanced age. On his library table, to the close of his life, were sure to be found the newest and most accredited works on theology and biblical criticism, both English and Latin, with the contents of which, in spite of his defect of vision, he made himself master to the full extent required by his own special objects of pursuit and research. Occasionally he was aided in this respect by his chaplain, Dr. Radcliffe. Treatises of practical piety and devotion were no less sure to be within his reach; and in some of these his written notes attested the care and interest with which they had been perused. Poetry, which had been one of the delights of his youth, lost none of its charms for him after he grew old; to store his memory with its choicest beauties, was a practice that never forsook him. Even as late as 1830, when he was in his seventy-second year, he made himself master in this way of the finest sonnets of Milton, and would challenge his niece, whom he had induced to do the same, to a frequent repetition of them. He also committed to memory at the same age whole chapters of the bible. Among the characteristics of his mind, cheerfulness and hope continued predominant; for they were nourished by principles which maintained their vigour and freshness to the last. What was it to him, that the shadows of evening were gathering round him, and the day of his mortal pilgrimage hastening to a close? 'He knew in whom he had believed,' and 'his hope was full of immortality.' He was fully aware of his advancing infirmities, and of the gradual decay of his physical powers; but the principal regret these changes caused him, was the consequent abridgment of his powers of active usefulness, and his increasing disqualification for discharging his episcopal functions in the spirit of his more vigorous days.

"Before the close of the month (after his apoplectic attack at Warminster, in June 1835, says Mr. Harford)—I spent some days with him, and found him composed, serene, and cheerful. His recent seizure, however, had fixed a strong conviction on his mind, that the term of his mortal pilgrimage could not be distant, and that he had received a merciful warning to make ready for the final summons; the bent of his thoughts and meditations corresponded with these impressions. He talked in his usual plea-

sent way upon literary topics, but seemed desirous of directing the current of thought to objects of higher interest; the beatific vision of Christ in a future state was a subject he had in past days delighted to converse upon with any intimate friend, and he was now humbly rejoicing in its anticipation. 'I receive,' he said, 'my recent illness as an intimation from the Great Head of the church, that my day of active service is almost closed. It is a pleasing reflection to me, that it was in the act of prayer I sunk down at Warminster.'

"As the bishop appeared to me unequal to the fatigues of business, I strongly urged him, in the course of our conversation, to employ a secretary for his correspondence, telling him that I felt persuaded it would tend to prolong his life. 'I am not at all anxious,' he replied, 'for prolonged life; I trust I am willing to resign it whenever God may please. I have long been making this my aim; the best state of existence here below is dashed with much sorrow.' The text, Heb. iv. 15, 'We have not an high priest who cannot be touched with the feelings of our infirmities,' being repeated to him as one pregnant with consolation, 'Yes,' he replied, 'but the most sustaining words to me are these—'Being justified by faith we have peace with God' (Rom. v. 1). 'It is obvious,' he added, 'that 'peace with God' is the result of a true faith, and hence it follows that justifying faith, is something far beyond the mere assent of the understanding to divine testimony. The peace spoken of is the result of faith in the atonement of Christ. When bishop Bull, he went on to say, 'was in his last moments, his son-in-law, with a view of administering to his comfort, reminded him of the good he had done by his life and writings, and of his various exertions in the cause of religion. 'My only hope,' replied the bishop, 'is in the mercies of God through the merits of Christ.' Then addressing me, he added—'In this sentiment I entirely accord.'

"In allusion to his growing infirmities, he said that, fearing the time had arrived when he was become incapable of efficiently discharging the important duties of his office, he had not long since requested permission to resign his bishopric, but had been informed, in reply, that a resignation of this description was deemed, for many reasons, inadmissible.

"To one of those friends, whose Christian fidelity and judgment naturally inspired confidence, he addressed himself in the following terms of touching simplicity, just before he received from his hands the holy sacrament:—

"*"I feel that, in all probability, I shall not long survive this attack; I wish, therefore, to be tried as to the foundation on which I am resting. Will you give me your view of the frame of mind, and the particular objects of faith and dependence, which a person thus situated ought to contemplate and to cherish? What should be my views and feelings in the near prospect of an eternal world? When you have given me your sentiments, I will tell you my own."* His friend, in reply, repeated to him, in the language of scripture, some of those sublime promises to which, in a dying hour, the most learned and eminent of the sons of men must have recourse for consolation, equally with the illiterate and the humble. To the

whole tenor of what was thus said, the bishop cordially assented; and expressed the strong consolation he had derived from various passages of scripture which he quoted—all bearing upon the mercy of God, to the penitent believer in Christ Jesus.

"During this conversation, his calm but expressive emotion attested the depth of his feelings. His voice faltered, and tears of mingled penitence and immortal hope coursed down his venerable cheeks. To another valued friend he said, in advertent about the same time to similar topics—'I think, on looking back to my past life, I have acted for the most part conscientiously; but how unworthily, how shortly! O, what a comfort there is in looking to Christ! I scarcely like to use that expression, common as it is, of looking to the cross; it is a figurative term, whereas I want something substantial. I had rather make mention of him who died, than of the instrument by which he suffered.'

"About this time an account appeared in the 'Christian Observer,' of the last illness and death of the rev. Mr. Simeon, of King's college, Cambridge. It was read to the bishop, who listened to it with marked interest, and desired to hear some parts of it a second time. Soon afterwards, while slowly pacing the room, he was heard repeating in a low but emphatic voice, and as if applying the words to himself, some of the most striking expressions of humility, faith, and hope, uttered on the occasion referred to by that eminent Christian.

"There was something inexpressibly interesting, and which will find a response in every Christian bosom, in the feelings with which he himself continued to regard the approaches of death. Deeply sensible how much of imperfection mingles with and mars the best actions and obedience of our fallen race, the idea of passing into the presence of the Great Supreme, infinite in purity and holiness, impressed him with solemn awe, and led him again and again to try, by the test of scripture, the foundation of his immortal hopes. His self-communings, and the particular texts which sustained and animated his faith, he himself recorded, with his almost dying hand, on some loose sheets of paper.

"On the 11th of February, 1837, the bishop dictated his last letter to a literary friend, but in so low a voice as to be scarcely audible, and he had great difficulty in franking it.

"On Sunday, the 12th of February, he appeared a little better, and was able to listen with interest to the church services and a sermon. His mind was peaceful, calm, and happy, and he conversed pleasantly in a low voice with those around him. After tea he repeated Mrs. Hemans's beautiful sonnet, written on her death-bed, on hearing the sabbath bells, until he came to the concluding lines—

"I may not tread
With them those pathways, to the feverish bed
Of sickness bound; yet O, my God! I bless
Thy mercy, that with sabbath peace hath fill'd
My chasten'd heart, and all its throbbings still'd
To one deep calm of lowliest thankfulness."

"In attempting to repeat this passage his voice faltered, and he was mastered for a few moments by strong emotion; but recovering himself, he exclaimed,

'Let me finish them—I wish to finish them;' and then calmly proceeded to the end of the sonnet, while all around him were much affected. He had continued to this time to read family prayers in the evening; on this day he did so for the last time; his voice was very weak, but deeply earnest. It had long been customary with him, to have a chapter of the bible read after prayers, together with Fenelon's 'Reflections' for the day. On this occasion he selected for himself a 'Confession of Sins,' and part of the 'Office for the Sick,' from a 'Book of Devotions.'

"On the evening of the 13th of February the bishop was so unwell that he retired early to his room, never again to leave it. During the three ensuing days he lay in a state of great debility, but was not materially worse; in this state of prostration he gave a manifest proof how strong the ruling passion was even in death. He had sent to the press at the close of the preceding week a final letter to Dr. Scholtz, defending his own views respecting the controverted verse. He asked for the proof sheet on the very day on which he thus took to his bed, but it was not ready; on the next day, the 14th, his servant procured and brought several copies of it to him. The bishop rallied for a moment on being told it was come, and desired that he might be supported in bed while he franked two covers enclosing proof sheets to his friends, Dr. Babington and the late rev. Francis Huyshe. With the aid of his man-servant and of Mrs. Burgess, he at length accomplished his object, though with great difficulty.

"With this effort the bishop resigned every earthly anxiety, and his thoughts became wholly absorbed by religious meditation and prayer.

"On the evening of Thursday Mr. Maule, his assiduous medical attendant, on taking leave of him, expressed the hope that he would be able to lie still and obtain some rest; to which the bishop replied—'The only rest I desire, or have ever sought for, is pointed out in those comforting words—'Come unto me, all ye that are weary and heavy laden, and I will give you rest;'' uttering the last words with all the emphasis in his power: 'and as for peace, through faith we have peace with God; and if we have peace with God, we have peace with all the world. Is it not so?' He then added a cordial 'good night.'

"He continued to grow weaker until the ensuing evening, when so decisive a change took place, that his medical attendants declared the struggle was well nigh over. His sight seemed to be gone—he appeared to be scarcely conscious of any thing that was passing around him—his utterance became very indistinct—and the oppression on his breathing was extreme. His old servant, who for months had scarcely lost sight of him, was unwearied in his attentions to his dying master, and studious of every thing that could alleviate his sufferings. He was sensible, which he proved by his rejection or acceptance of any thing that was offered; and as long as he was able, he never omitted to add his thanks for every attention. Throughout the night of Saturday his breathing grew shorter and shorter, till about two on the morning of Sunday the 19th of February, when he gently breathed his last."

In thus writing, or rather compiling, a brief outline

of the life and character of bishop Burgess, the writer would not have it understood that his own opinions entirely coincide with those of that excellent prelate; but he thinks it right to bear testimony to repeated instances which have come under his observation, of the excellence of the bishop's character—of his uncompromising integrity—and his unflinching readiness to espouse what he esteemed the cause of truth. The writer well recollects the solemn manner in which the rite of confirmation was administered in the cathedral church of Durham, when he himself partook of that rite at his lordship's hands, then officiating for bishop Barrington, some five and twenty years ago; and when, some twelve years after, as a curate in the diocese of Sarum, he attended the bishop's first visitation, and brought some of his young parishioners to be confirmed—never was a confirmation or visitation so admirably, so solemnly conducted; it conveyed to his mind the notion of primitive, of apostolic times. Previous to this visitation a most excellent paper of questions had been addressed to the clergy—a paper, the perusal of which, there is reason to believe, awakened not a few to a sense of ministerial responsibility, strengthened the hands of the feeble and timorous, and rejoiced the heart of many a devoted servant of God. Mr. Harford especially alludes to this. The name of bishop Burgess will not speedily be forgotten. His exaltation to the bench reflected honour on the minister who obtained it quite as much as to himself; it is just one of those on which the true churchman will delight to dwell; it proceeded not from high birth, from courtly influence—it was obtained by a most upright minister, and conferred upon a most estimable man.

T.

The Cabinet.

ENCOURAGEMENT TO YOUTH.—It is really interesting to run through the scriptures and see the partiality and tenderness ever manifested towards the young of all kinds. If God gives food to the birds of the air, it is to the "young ravens when they cry." If he requires victims to be brought to his altar, they must be young pigeons or lambs of a year old—not the old, the worn out, or the diseased: these must not come to his altar. And does God thus show his preference to the young and tender of the fowls of the air, and the beasts of the field—and does he nowhere require young men and maidens to bring him their hearts and engage in his service? Why is it written of the good king Josiah that, while he was yet young, even sixteen years of age, he began to serve the God of his father David, and declined neither to the right hand nor to the left? Why does God so emphatically enjoin it upon the young to "remember their Creator in the days of their youth," promising that "those who seek him early shall find him?" Why does the apostle, speaking by the Spirit, say—"I write unto you, young men, because ye are strong, and have overcome the wicked one," if it be not our duty when young to gird ourselves for the battle? Is there nothing for the young to do in the church of God for the cause of religion, as well as in the army and the navy for our country? The age of fourteen is that preferred for the entrance into our navy, and none are admitted after eighteen. And are there no generous deeds and noble enterprizes for pious youths? What a changed world were this, if the zeal and en-

terprise and holy ambition of the young were only directed to noble objects—were only set heavenwards. How many things in religion and philanthropy are left undone for ever, only because the young men will not choose the honour and happiness of doing them! And what increased usefulness would be laid up for old age by youth well spent. On the contrary, when youth is mispent, how seldom is old age well employed—how seldom honoured by being employed in deeds of charity! It has been matter of long and accurate observation, that in very few cases where the greater part of life has been spent in selfishness and sin, has God granted the honour and privilege of much usefulness. He does not choose to accept and consecrate the wretched leavings of the world to the delightful and hallowed purposes of beneficence. Even David was not permitted to build the temple, because of the many wars in which he had been engaged: it was reserved for the peaceful and happy reign of his son Solomon, and in the time of his first and youthful love, to erect that noble structure. And here let me remark that, in the course of my ministry, I have repeatedly been consulted by men advanced in life, who, after years spent in the service of the world, have come to a deep sense of religion, and wished to make some amends for the past by preaching the gospel of Christ; and I have in no one instance felt justified in encouraging the proposal, so many difficulties seemed to rise up in opposition—so many disabilities seemed to have been created by their past lives and habits, that it appeared as though Providence had hedged up their way on every hand—and I feared to advise them to break through, lest they should run without being sent. But if it be so mortifying and sad a thing to those who are converted in latter years, that they can do so little good in the world, what must be the reflections of some unhappy men on the evil which they have done, and which cannot be undone? Perhaps they may have misled some other youths by their principles and example, and contributed to their eternal undoing. Perhaps some youthful companions, corrupted by them, have gone down to the drunkard's grave, or died the death of the blasphemer, and are now lifting up their eyes in torment, where not the purest angel in heaven can bear a drop of water to cool their burning tongues, much less such poor creatures as those who misled them, and who, if repenting of their sins, feel that they will be but scarcely saved.—*Bp. Meade.*

CHRISTIAN ZEAL.—We have great reason to suppose that much good remains undone, because we have not boldness of zeal properly adapted to our present circumstances. We are too much alarmed at objections—too much given to calculate natural probabilities; we magnify the obstacles—we lose sight of the all-sufficient power. True, it may not be God's will, but we are to try whether it is his will; the result alone can prove it, whilst we cannot take upon ourselves to be the judges beforehand, but only the obedient instruments for the work of the Lord, whenever and wheresoever he may be pleased to shower down the riches of his mercy. Christian zeal is in no age to be diminished—it cannot look back and say, how great things are done; it presses forward to those which remain undone; it is the same principle now as in the days of the apostles; and it is to be hoped that many attempts for the salvation of souls are made in the present day, in a revival of the apostolic spirit. The reformation, the zeal of our protestant forefathers, was of this nature. A spirit of ready, enlightened, and courageous zeal, aiming only at the welfare of men's souls, desirous of the conversion of vast multitudes perishing in ignorance; assured of the happiness produced among mankind by the extension of Christ's kingdom.—*Rev. H. Butterfield.*

Poetry.

THE SABBATH.

(For the Church of England Magazine.)

HAIL, peaceful morn! thy dawn I hail!
How do thy hours my mind regale
With feasts of heav'nly joy;
Nor can I half thy blessings name
Which kindle in my soul a flame,
And all my powers employ.

Thou hallow'd season of repose—
Thou balm to soothe the throbbing woes
Of this care-stricken breast!
Thy sacred hours I'll ever greet,
And with the faithful will I meet
To taste thy holy rest.

How shall I best improve thy hours?
Lord! on me shed, in copious show'rs,
Thy spirit and thy grace;
That when thy sacred courts I tread,
My soul may eat the heavenly bread,
And sing Jehovah's praise.

May every sermon, like the dew,
Gently distil, refresh, renew,
And console the mind;
Receiv'd with meekness, truth, and love,
Engrafted, fruitful may it prove,
And leave its joy behind.

Then to my chamber I'll repair,
With awe to talk with God in prayer,
And all my griefs to tell;
His kind compassion will relieve—
His bounteous hand will mercies give—
With mourners he will dwell.

Thus may my sabbath pass away,
My best, my holiest, happiest day—
The sweetest of the seven:
But yet a rest for saints remains,
A sabbath, free from cares and pains,
Eternal and in heaven.

R. H. SHEPHERD.

A YOUTH'S PRAYER FOR DIVINE GUIDANCE.

By J. H. BUTCHER.

(For the Church of England Magazine.)

"O Lord, I know that the way of man is not in himself; he is not in man that walketh to direct his steps."—*JER. x. 23.*

GOD! whose unerring will ordains
Each mortal's lot of bliss or woe—
Vast theme of countless angels' strains—
Before whose glorious throne they bow.

Behold an inexperienced youth,
Embarking on life's ocean wide;
O prompt my soul to search thy truth—
May heavenly wisdom be my guide!

Where'er my doubtful feet shall tread,
Whate'er the station I shall fill,
O let my mind, divinely fed
With grace, consult alone thy will!

Preserve me from youth's gilded snare,
 The world and all its vanity;
 Let no delusive object share
 My love, and steal my heart from thee.

Like lowering clouds with storms replete,
 Should evil fortune grieve my breast;
 O hush her sighs in musings sweet,
 That earth is not the Christian's rest!

And when death's messenger shall come,
 To call my peaceful soul away—
 When she must leave her earthly home,
 And quit this prison-house of clay—

By joyful angels borne on high
 Far from these sinful realms of night,
 On hallow'd pinions may she fly
 To reach the blissful world of light.

Tranmere, near Liverpool, April 4, 1841.

Miscellaneous.

ROME.—The inhabited portion of Rome on the left bank of the Tiber, embraces about one-fourth of the area within the walls. Foreigners usually enter it from the northern gate, the Porto del Popolo, answering to the old Flaminian. This entrance has undergone much improvement since the peace, and forms a pleasing landscape. A spacious square, with churches, statues, and an obelisk, is closed on the left by the Pincian Mount, now formed into a terraced public garden; in front, the area presents to us the openings of three diverging streets. That in the centre, named the Corso, which is the Mall of Rome, runs nearly south; it is narrow, generally lofty, and adorned with several splendid mansions, and leads almost to the foot of the capitol, terminating at the castellated palace of Saint Mark. The street to the right, or west, called the Via di Ripetta, from the small wharf which skirts it at one point, ends near the piazza Navona, the modern place of the weekly market. Between that point, the south-west side of the capitol and the river, is a large triangular space, closely occupied with buildings, and containing the Farnese palace, Bramante's Cancellaria, a few handsome churches, and some antiquities. It is, however, chiefly inhabited by artisans, as it was in the middle ages; and at its southern extremity, near the foot of the Capitoline Mount, there has been, ever since 1557, the Ghetto or quarter of the Jews—a group of mean lanes, cut off by walls from the surrounding streets, and accessible by two gates, which the police lock every night. The district between the Corso and the Via di Ripetta is of a mixed character. Its chief objects are the tomb of Augustus, not far from the northern gate; the large Borghese palace; the tribunals of the Monte Citorio; the Collegio Romano; and the Pantheon, in front of which is a small filthy square, used as the herb market. The Capitoline Mount, which terminates the very acute triangle included between these two main streets and their continuations, has a Franciscan church and convent on its Feretrian summit—the palace of the senator with its flanking edifices and square on the Intermontium—a few palaces, and many mean houses, with some gardens on its Capitoline summit, and, between it and the Palatine, the cemetery of executed criminals. The half of the city which lies on the left or east of the Corso, is decidedly the aristocratic region; but here, as elsewhere, the mechanics' shops attach themselves very closely to the mansions of the nobles and prelates.—*Edinburgh Cub. Library—Italy and the Italians.*

A CHINESE AT HOME.—I was one day in company with an excellent missionary, taking an excursion upon the island of Honan, in the river near Canton, when our path brought us to a delightful villa; we entered the gates, and proceeded up the principal pathway, admiring the shrubs and flowers, till we reached the mansion, where, in one apartment, we saw a number of young men seated at different desks, quietly pursuing their studies. In a few seconds the master appeared, and with a most accomplished grace and politeness invited us to follow him into the hall, or great room for receiving friends as well as strangers. He ordered tea for us, showed us a foreign sword, and asked my opinion as to the genuineness of a bezoar stone, which he had been taught to consider of great value. A little boy waited upon him in the office of page, who, among other duties, was sent to let the ladies of the household know that they might come and see some foreigners who had just called. The ladies soon made their appearance, and endeavoured to improve their opportunity by putting on the most fascinating smiles they were mistresses of; while he deemed it necessary to apologise for this departure from the ordinary rules of etiquette, as females are never invited to sit down with, or even to appear in the presence of a stranger. When he thought they had gazed long enough, he sent his page to signify the same to them; and they instantly retired. In this short and casual way we saw how complete his authority was over his household, and yet with what gentleness it was evidently carried forward in its administration. All was ease and noiseless tranquillity. The habitual reverence thus inspired in the mind of a child follows him through life, an forms and indissoluble link, a social bond of the strongest kind.—*"The Chinese as they are," by Mr. Lacy.*

SIR GEOFFREY PALMER.—His wisdom and generosity were incomparable. During all the troubles of the times he lived quiet in the temple, a professed and known cavalier; and no temptation of fear or profit ever shook his principle. He lived then in great business of conveyancing, and had no clerks but such as were strict cavaliers. One, I have heard, was so rigid that he could never be brought to write Oliver with a great O. And it was said the attorney (sir G. P. was attorney-general in the beginning of Charles the second's reign) chose to purchase the manor of Charleton, because his master's name sounded in the style of it. (*North's Examn. p. 510*). He had married a lady, who was a Roman Catholic, upon terms not to meddle with each other's religion, but each to enjoy their several church professions, without any mention to the contrary; and both kept parole religiously; and yet, by dint of his egregious piety and integrity, without any other arguments or eloquence, he converted her to the communion of the church of England; and it fell out thus. One Sunday morning his lady would rise with him, which she had used not to do, and he told her she need not, for her church began later, and asked—"Why she would rise so soon?" She answered—"To go to church with him;" and so she did, and continued so doing all the rest of her life. And to some of her family she declared, that she found his knowledge so great, and his course of life so truly pious and virtuous, that she concluded that he must needs be in the right, and that she could submit her judgment to his, rather than to any other human authority upon earth.—*North's Lives.*

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THE NATURE OF JUSTIFYING FAITH, AS
ILLUSTRATED IN THE CASE OF THE CA-
NAANITISH MOTHER.

BY THE REV. C. SMITH,
Curate of St. Andrew's, Plymouth.

NO. I.

FEW persons to whose minds the gospel has been at all correctly and faithfully exhibited, are unacquainted with the prominence which the dispensation gives to the principle of faith, and the importance which it attaches to its exercise. It was thus objected by the Jews to the preaching of the earliest apostles, that it made void the law through faith; and the reproach is one that has been perpetuated on, through every succeeding age of Christianity, down to that in which we live. Mankind continue to object to the gospel, the licentiousness or looseness of its leading principle. They confess the imperfection of their services; they acknowledge themselves to depend on divine mercy: but then they hold that the only safe and reasonable grounds on which to build the expectation of this mercy, are the works of a moral and good life—works which Christianity apparently disparages, proposing the hopes of divine blessing, indiscriminately and equally, to persons of all orders and varieties of moral character, on a ground distinct from that of the exercise of virtue, and accordingly enfeebling to its sanctions and inimical to its interests. Nor is this an idea of Christianity which has been confined only to its enemies—the enemies, whether of the truth of Christianity in general, or of the truth of that particular and

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characteristic scheme of Christian doctrine which constitutes the life of it. It has been shared, on the contrary, by those who, in conformity with the reproach thus cast upon it by its enemies, have felt themselves encouraged by its doctrines to do evil "that good might come"—have imagined themselves dispensed by the doctrine of faith from the obligations of obedience—and have opposed to the holiness "without which no man shall see the Lord," some process of the understanding or the feelings, which they have denominated faith.

A tendency of this character had shown itself apparently as early as the days of the apostles, since we find St. James reproving it in his epistle; and ever since, and perhaps never more than in the present day, there have at least been systems of theology—and in late times sanctioned also by venerable names, and often more the fruit of an erroneous judgment than of a mischievous design—which have resolved themselves into no other principle. It is indeed a notion only too prevailing, that Christianity, instead of substituting one motive of obedience for another (which is what it does), substitutes, on the contrary, the promise to faith in the place of the call for obedience; calling off from the performance of the will of God to the affiance of his promises.

It is, under these circumstances, no unimportant duty to assign from time to time the characteristic nature, office, and importance of that faith on which such stress is laid indisputably by the gospel; and a more advantageous medium for doing this could scarcely

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[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

be afforded us, than the one with which we are furnished in the narrative of the Canaanitish mother*. I propose considering then, in the light of the illustration which is cast upon this subject by that narrative.

I. The nature,

II. The office, and

III. The importance of that faith which justifies.

We will accordingly first direct some attention to the nature of this faith; and, in connexion with this point, it will not be unimportant to see what it is not. The narrative under consideration is enough at once to satisfy us, that it is no bare assent of the understanding.

There are persons who apparently consider such a bare and inoperative assent of the understanding to the general truth of Christianity, as being Christian faith. How very many, indeed, are there, on whose minds and conduct no one distinguishing principle of Christianity exerts the slightest operation whatsoever, who would still feel themselves severely injured, if their claim to be regarded in the light of believers in the gospel of the Saviour should be disallowed or called in question. Of their works, indeed, they would possibly feel less confident; but, conscious to themselves of a sincere conviction of the truth of Christianity, expressed also by the care with which their children are initiated early by its baptism, and the decency with which they worship themselves according to its forms, they repel with confidence an imputation which their conscience tells them to be wholly undeserved when they are asserted to be unbelieving. But then all that these persons intend by faith, is an assent to the general truth of Christianity. True, indeed, that they may do at the same time what they consider as good works, and may be careful in maintaining them; true that they do not separate their hope of heaven from the exercise of virtue; true that they never expect salvation from their faith alone, but on the contrary avow, and are possibly even forward in asserting, the necessity of uniting along with it good works: but then remark, the works which these persons are performing are not the offspring of their faith, but are as it were collateral to it; springing out of motives directed to objects, and adjusted to a standard, distinct from and the opposite of those which are required by the principles of Christian truth. Thus the gospel informs us of the fact, that there is no health in us—that in us (i. e., in our flesh) there dwelleth no good thing. It directs us accordingly to connect with the results of a new birth unto righteousness, every hope of

our becoming that which will eventually introduce us to that presence which is life, or will qualify us for enjoying it. It does not accordingly discourage an exercise of the moral virtues; on the contrary, it insists on it, as the expression of our faith in divine promise: but for the same reason it will not admit of our being satisfied with the performance of duties of this class. It will not allow us to confide in the discharge of outward duty, or the exercise of amiable tempers, unassociated with the operation, or at least with the pursuit, of those spiritual and holy principles of action which constitute the very life and essence of the holiness “without which no man shall see the Lord.” The faith, then, which allows us to remain contented, without experiencing a “death unto sin and a new birth unto righteousness”—which does not prompt us to take this as our heritage for ever—does not send us in pursuit of it to the renunciation of the sinful lusts and worldly vanities in which so many spend their lives, and seek their happiness, and expect their heaven—does not engage us to confide in divine grace for the communication of it—and does not teach us to expect it, and expect it only, in the results of a scriptural obedience—an obedience not adjusted to the morals of the world, but to the precepts of the gospel;—this faith, whatever the virtue which is found along with it, is nothing, notwithstanding, but a bare, naked, inoperative assent of the understanding. It is not the faith under these circumstances, which is productive of the works. Our faith, on the contrary, is but an inoperative assent of the understanding to the general truth of Christianity superadded to the works. The works are not performed out of a Christian motive, or directed to a Christian object, or adjusted to the rule of a Christian obedience; and are works accordingly that leave the faith that goes along with them, a mere naked assent of the understanding, however the virtues or observances that may be attached to it may be many or industrious. Now the narrative before us tells us, that this bare assent of the understanding to the truth of Christianity, is by no means Christian faith. We might suppose, for instance, the mother of this history, exemplary in the chamber of her afflicted daughter, in all the attentions of maternal duty and devotedness; we might imagine her, moreover, a person having a good report among all the Jews, and even walking, like Zacharias and Elizabeth, “in all the commands of the Lord, blameless;” and then we might imagine her subscribing also, on the ground of all that she had heard of the Lord Jesus Christ, to his divinity and mission. Meanwhile, however,

* See Matt. xv., Mark vii.

that, officious in her personal attentions to her daughter, or expecting her cure from the operation of natural causes. She never dreamt of going out of her own doors to supplicate his interference; never raised the cry, "Have mercy upon me, O Lord!" or raised it only (as some of us may be apprehended to repeat, "Lord, have mercy upon us!" in the language of our liturgy) perfunctorily, interjectionally; and while she continued going still about those offices on which it was evident in consequence that she depended mainly for the restoration of her daughter, or else expecting that so good a woman had so fair an expectation of the interferences of divine mercy in reward of her good character, as to render it unnecessary for her to petition for it with much earnestness. I think that under these circumstances, we should most of us feel that she would have been evincing nothing of that faith on which we find our Lord in the text bestowing the commendation that he does, and which obtained so ample a recompence of reward; and in this case, the narrative before us tells us that the faith which pleases God, is no such bare assent of the understanding as we have previously been contemplating; and that those accordingly who are destitute of any better claim to rank among the number of believers on Christ's gospel, must not be displeased and offended if we class them—and must expect nothing else if they live and die unconverted and unaltered, than that the Almighty, in the lake of an eternal torment, will associate them—with the unhappy unbelievers. Will the reader allow me, for the point is fundamental and eternally important—there is life and death—eternal life and death involved in the inquiry; will he allow me, before I proceed further, to request him to put the question to himself, and consider—and this seriously—whether the faith which he professes in Christ and Christianity, is something more than such a bare assent of the understanding to the general truth and divine original of the dispensation? O! have you been penetrated by a conviction of the truth of what you so frequently confess, that "there is no health"—no spiritual health whatever in your soul, and a God accordingly that healeth you—a God that will bring to flow into your soul the powers and the streams of a new life—a God that will regenerate, will quicken, will introduce you, by a new creating energy, into the functions and enjoyments of a state of spiritual being? Is this the God in whom you are confiding?—despairing of a present satisfaction, or a future happiness, or even of exemption from a future and eternal misery, except as he has "mercy on you"—

as his strength is made perfect in your weakness—as a supernatural blessing compensates the curse which, lying on your person and powers, mars your present comfort, and assigns your ultimate destiny? Blessed are they, and they only, who are in circumstances to reply—This is the God who is our God; the object of our faith—the object of our seeking: all our salvation, and all our desire. And wretched, on the contrary, beyond description, those who, with a name to live, are hastening in fact after another God, giving the lie to the assurance of the psalmist, that they who do so shall have great trouble; and the lie to the announcement of the Saviour—"Ye must be born again." But if the faith which saves, is not this naked assent of the understanding to the general truth of Christianity, so it is not either of the confidence of our being individually, personally, and discriminatingly the objects of the divine favour. This is a notion of faith which is not unfrequently entertained. The confession of faith, according to the creed of many persons, is precisely—"Christ hath loved me, and given himself for me." In other words—"I am among the number of those whom God chose in Christ before the foundation of the world; whom he redeemed particularly by his blood, and justified by his obedience." The very mention of this account of Christian faith is the refutation of it—God's commandment to us all that we should believe; and this faith consisting in apprehending ourselves as being that which many at least among us are not, and which none of us have originally any means whatever of knowing that we are!

"He that believeth not is condemned already;" and condemned accordingly for not apprehending himself as being something precisely the reverse of what he really is—condemned, not for rejecting a divine testimony, but for not recognising himself as the object of the everlasting choice of God, when, in point of fact, he was never any thing of the kind. It is surely impossible for absurdity and folly to go further; and scarcely necessary accordingly to point out the condemnation of this theory of the faith which is so acceptable, involved in the circumstances of the narrative before us; and you will observe, at the same time, how completely it is excluded by the circumstances of that narrative. The encouragement of the Canaanitish mother was so far from being furnished by the fact that she recognised herself as any special object of divine grace and favour, that that encouragement was sustained under an assurance of her not belonging to the class of persons who were to be considered as peculiarly the ob-

jects of this favour, in connexion with Christ's mission. He declares Syrophenicians to be persons with whom he has not any thing to do. He is not sent, he says, "but to the lost sheep of the house of Israel. It is not meet," he adds, "to take the children's bread and cast it to dogs." And it is evident, accordingly, that if it was faith in the mother of this narrative to expect an interference in her favour after this, this faith was any thing whatever rather than an apprehension of her being any special, proper, and original object of the benefit which the Saviour was commissioned to dispense. All that she hoped notwithstanding was, that there was nothing in the circumstances of our Saviour's mission to preclude the mercy which he had to exercise from overflowing upon her. Her reliance rested evidently on the power and compassion of an infinite Redeemer, in which she hoped even against hope; and on the ground of the slenderest possible encouragement, derived not from any relation in which she stood to him individually and particularly as a believer, but which his words admitted (or might be made to admit by implication), as existing between him and even the apostate and devoted nation of which she was a member. Her faith was not the perception of herself peculiarly as any object of the divine favour, but the perception of Christ as able to deliver, and accessible to compassion.

THOUGHTS ON ISAIAH LXIII. 4, 5.

BY THE REV. R. B. EXSON,

Incumbent of Athelington and Cretingham, Suffolk.

THAT which the prophet so clearly foresaw seven hundred years before its accomplishment, that he was enabled to speak of it as a matter of history, is to us a well-authenticated truth; namely, that the Son of God, who was promised to our first parents by the Lord God himself soon after their transgression, did come into the world at the appointed time, taking upon him our nature—the same which had rebelled against the Almighty, and had become polluted through disobedience—that he might perform for man that expiation of his guilt which he could not accomplish for himself. The fact, therefore, being fully established, that Christ hath so appeared and so suffered, the end and design of this gracious undertaking is to be considered with deep and grateful humility. Nor does the prophet confine himself to the mere foreshewing that the Redeemer was wounded, bruised, chastised; but, with that penetration into the beneficent ends of divine mercy, by which he is distinguished above all others as the evangelical prophet, he discovers and makes known to the church and people of God, that Christ the Messiah was ordained to be thus stricken and afflicted, to relieve us from the burthen of our griefs and sorrows; to blot out the sentence of condemnation passed upon our transgressions and iniquities; to bear in our stead the stripes or the punishment due to them; and to effect our pardon and peace with our offended God.

Now all this—although it form part of a mere pro-

phesy which, having been fully accomplished, may in one sense be said to be of no farther use—indicates that the condition of man by nature is what it is pronounced to be in the newer revelation of the gospel; and therefore the Old and New Testaments mutually confirm the necessity, for man's sake, of the gracious dispensation which the preventing mercy of God had provided for his recovery and deliverance from the penalty of eternal death. But the misfortune is that, while men willingly admit the hope and belief of the divine goodness towards them as a blessing of general application, they do not sufficiently consider it as a remedy to be sought after and applied individually, every one to himself, before any personal benefit can be derived from it. If, however, as the scriptures affirm, the whole race of mankind lies under the sentence of condemnation, how can individuals claim an exemption from the common condition? Yet all are as insensible to the serious truths which the prophet propounds in the chapter before us, as if all were exempt: that is, insensible to the necessity of bringing the matter home to themselves.

Every word of the chapter has nevertheless a reference to man's future and everlasting condition; for the Redeemer did not quit the majesty of his glory, and voluntarily become an abject sufferer upon the earth, for the unworthy purpose of alleviating man's transient and trivial sorrows here, or of averting the temporal chastisements which follow the deeds of guilt, more or less, whenever they are perpetrated. Man lies under the displeasure of an everlasting and omnipotent Judge, whose condemnation would operate through all eternity, but for the merciful self-sacrifice in man's behalf of his own co-equal and co-eternal Son. The griefs and sorrows, therefore, which he has borne for man, would have endured for ever; the wounds inflicted by human transgressions were incurable by any other than the great Physician of souls, and would therefore have inflicted everlasting torments. The peace procured for man by the chastisement which Christ has suffered in his stead, is a peace without alloy and without end.

Let me proceed to explain, upon scriptural authority, how certainly and how greatly every child of Adam stands in need of the atonement and mediation of Jesus Christ.

All the ministers and stewards of the mysteries of human redemption, whether prophets, or apostles, or evangelists—to whose testimony may be added that of our great High Priest himself—have laboured to set before mankind their helpless and hopeless condition, but for that mighty plan ordained of God from before the foundation of the world. In the first place, that the days of man upon earth are few and evil, and of uncertain duration; the days of man are determined; his months are with the Lord. He hath appointed his bounds, that he cannot pass; and this, because sin hath entered into the world, and death by sin; so that the dust of which man is made, shall return to the earth as it was; and the spirit shall return to God who gave it, to receive its final and unalterable judgment. That in the mean time the great task allotted to him here is, that he shall work out his own salvation by manifesting his consciousness of his necessity, and his dependence on the efficacy of Christ's atonement, in the discharge of those duties which are propounded to him in the divine law, whether towards God, his neighbour, or himself. That the great impediments to the fulfilment of this task are the ignorance, the weakness, and the sinfulness of man's common nature, which are so many diseases entailed upon it by the rebellion of our original parents.

As to man's ignorance, it is so great that he knows not even what shall be on the morrow, nor what the passing day may bring forth; whether he refers to external events, or to his own actions and intentions.

If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know; "for there is a way that seemeth right unto a man, but the end thereof are the ways of death." "Where," then, asks the reflecting patriarch Job, "where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living."

As to the weakness of man's nature—"We are not sufficient of ourselves even to think any thing as of ourselves: "we have no might, neither know we what to do. It is not of him that willeth, nor of him that runneth," to fulfil his desires: we cannot go beyond the commandment (or permission) of the Lord, to do good or bad, less or more, of our own mind. "It is God that worketh in us both to will and to do:" we could have no power at all, except it were given us from above; all our sufficiency is of God."

As to the sinfulness of man's nature (the abundant source of all other its imperfections), what is man, that he should be clean? He was shapen in iniquity: "the imagination of his heart is evil from his youth:" "his heart is deceitful above all things, and desperately wicked." Men love darkness rather than light, because their deeds are evil: "the heart of the sons of men is full of evil:" "in our flesh dwelleth no good thing," so that we cannot do the things that we would: "for the good that we would, we do not; but the evil which we would not, that we do." "The scripture, therefore, as St. Paul affirms, "hath concluded all men under sin;" that every mouth may be stopped—that is, prevented from calling in question the divine justice; and that all the world may become guilty before God.

These points then being established, namely, that man is laden with infirmities which would subject him to griefs and sorrows of everlasting duration; that his transgressions and iniquities are such as would draw down upon him the divine vengeance; that therefore his peace is utterly destroyed; and that his spiritual sickness is so great as to justify the use of the strong figurative language of the prophet to our individual condition—"From the sole of the foot even unto the crown of the head, there is no soundness in it, but wounds, and bruises, and putrifying sores:" these points, I repeat, being established upon scriptural authority—*notwithstanding* that we live on in utter ignorance or unconsciousness of our condition—of what unutterable value is the knowledge that we have a Redeemer who while he is willing, is also mighty to save; who hath borne our griefs, and carried our sorrows; who was wounded for our transgressions, and bruised for our iniquities; who has taken upon himself the chastisement necessary for the recovery of our peace; and by whose stripes we are healed!

If we would entertain a just and becoming sense of the enormity of sin, we must reflect upon the immense sacrifice which the justice of God demanded for the sinner's ransom from its horrible penalties; and, to know the depth of our obligations to the divine mercy, we should consider that the same sacrifice was necessary for the redemption of any one soul that ever has or ever shall exist in the world; for if the whole human race, except one soul, shall be found at the day of judgment to have slighted and forfeited this great salvation, that one exception must also have perished everlastingly, if Christ had not died for it. Thus is the great atonement of the Saviour brought home to every individual case; every child of Adam is thus taught how great is his personal interest in the sufferings of the Son of God.

This being the case then, men have abundant argument for endeavouring to form their lives by the commandments of him who hath done so great things for them, and the surest ground for the hope of that eternal life which he has promised to believers. But it will avail me nothing that Christ has made a full,

perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, if I am excluded from the benefit of this universal grace by my own neglect. It is not a church or a sect for which Christ has died, or to which his life remains as an exclusive example; he died for all—he lived for all—but all must avail themselves of the benefits of his death." If any man will come after me, let him deny himself, and take up his cross, and follow me. Surely every one who has an inclination to fulfil this precept, arising from an awakened consciousness that his everlasting all depends upon it, need not be at a loss where to begin the work of self-reformation, unless indeed he be confounded by the multitude of those points upon which he will then feel the necessity of exercising the duty of self-denial.

Almost every purpose of the will, and every desire of the heart, if sifted and examined with honest care, will be found to partake in some measure, if not largely, of the impurity that cleaves to man's nature: this leaven pervades man's best thoughts—and how much more his words which are uttered without thought! at least those to which we give vent without the restraint of any controlling thought. But man's actions—the deliberate fruits of his wisdom, in whatever degree he may possess it—will not his actions admit of some check, some correction, if before he commit them, the intent and scope of them be weighed in the balance of the sanctuary? The man who would be an Israelite indeed, an approved accepted Christian, must deny himself; because it is with self that we have to combat in accomplishing the spiritual warfare—it is with self that we have to contend in running the race that is set before us. If we could divest us of this corrupted and corrupting counsellor, we might pass through the surrounding dangers of our pilgrimage with comparative safety. But in this his earthly tabernacle, his idol temple, every one sets up some one or more objects which engross all his affections, all his care, all his homage; and, if he cannot find enough within to minister to the cravings of the inclination that doth most easily beset him and control him, the world without must be ransacked to find food for its gratification. If the lust of the flesh, the lust of the eye, or the pride of life be his ruling passion, it has become so because it has been cherished, and not resisted; consequently, it has derived its support and nourishment from within—and so of every other evil propensity. The stronger the influence it has thus acquired over a man, the greater is his danger; because the greater is the difficulty of shaking off its established dominion over the heart. But there is no alternative—we must deny ourselves; we must thrust forth the darling inmate of our soul, if we would have it swept and garnished for the admission of a purer guest. And this must take place before any amendment of life can begin; for man of himself can do no good thing: it is by the operation of the Holy Spirit that the renewal of the heart and change of its affections can be wrought. "He that soweth to the flesh, shall of the flesh reap corruption." This is a general term, expressive of man's nature and its unholy desires, and their invariable tendency: the flesh is the natural man with his lusts and affections; in short, it is self—the self we must conquer, or be conquered by. And when we are informed that the Redeemer has borne all its frailties and all their dire consequences, it plainly indicates our duty to shun every wilful premeditated sin; while the sins of infirmity are amply provided against by the divine mercy through the atonement. Sins of infirmity alone are enough to employ every degree of mercy short of infinite; but, because the mercy of God is infinite, it has provided a healing remedy for the wounds and bruises which the soul of man may sustain through his past wilfulness.

The consolations we may derive from contem-

plating the faithful picture which the prophet has shadowed out, of the Redeemer's gracious undertaking for us, and which we know from the gospel history to have been fully realized, are such as extend beyond the influence of time, and open the sure and certain hope of everlasting life and eternal glory. The Saviour's purpose was not to bear man's temporal sorrows, nor to avert the immediate punishment of his misdeeds in the present life; the whole of that revelation of himself contained in his gospel, clearly and invariably point to the blessings of eternal peace and safety as the object procured for us by the humiliation and suffering of Jesus in our stead. And this is an object worthy of our Lord's divine character. "Surely he hath borne our griefs and carried our sorrows;" these were of everlasting duration, and entailed upon us as inseparable from our degraded and corrupted nature. The same corruption rendered us ever liable to renew and increase the divine wrath against us, by transgressions and iniquities of daily and hourly recurrence; but "he was wounded for our transgressions—he was bruised for our iniquities." The same corruption took away all hope of regaining our forfeited peace, and no correction that we could sustain had been sufficient to pay off the score of guilt, for its awarded punishment was eternal; but the Redeemer took "the chastisement of our peace" upon him. The same corruption left us full of spiritual wounds, and bruises, and putrifying sores; but "by his stripes we are healed." This language of the prophet is not so figurative as at first sight it may seem: for man is really and truly in the condition it describes, though insensible or unconscious of it; and if he remain so until eternity shall burst upon his alarmed senses, he shall be left without remedy to spend that eternity in bitter wailings of his past obdurate blindness.

Before it be too late, and while it is called to-day, it is the duty of every man to hear what the Spirit of God saith unto all:—"Because thou sayest, I have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

EVANGELICAL EMBLEMS.

BY THE REV. W. STONE,

Curate of Whitmore, Staffordshire.

NO. IX.

THE CROWN.

It is a very inspiring reflection to the inquirer after the way of salvation, as well as to the tried and persevering believer, that "the Author and Finisher of our faith" presents himself in the garb of royal dignity and power as the object of his people's love, admiration, and obedience, and also places before them a crown of glory, honour, and immortality, as the prize of their high calling in his service. No "cunningly devised fables," invented by human sagacity—no specious promises, artfully devised by some pitiful impostor—does that system of revelation disclose and comprehend, which has Christ, the Heavenly King, for its beginning and ending—the nobility of spiritual and

practical holiness for its inseparable fruit and condition—and the enjoyment of well-founded peace and endless royal blessedness hereafter, as its proper end and inheritance.

Such animating dignified objects of faith, and hope and fruition, are plainly developed in the word of God for the encouragement of our most earnest desires, most exalted conceptions, and most vigorous endeavours in embracing and running the race of true greatness. Under the attractive scripture emblem the Crown, we may see them pleasingly and impressively illustrated. The crown is a mark of sovereign power and regal dignity, as well as of special rejoicing triumph, and victory. With it princes and kings of the earth have encircled their brows, distinguishing them from ordinary and subject men by its symbolic authority and supremacy. With it successful heroes and combatants have been invested, significant the princely honours and emoluments they have gained, and become entitled to, by their valiant and magnanimous conduct.

In both these senses Jesus, the Christian's Saviour, is crowned the Christian's King; first, as having himself the kingly power, being "King of kings a Lord of lords" (Rev. xix. 16); and next, as having overcome the powers of death and hell for our sakes and gained for us the victory. Jesus is "King of kings;" the kingdoms of this world are given to him by the Father as his peculiar title and right (Ps. ii. 6). Unto the Son he saith—

"Thy throne, O God, is for ever and ever;
The sceptre of thy kingdom is a right sceptre.
Thou lovest righteousness and hatest wickedness,
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows."
(Ps. xlv. 6-7; Heb. i. 8-9.)

This mighty King "in the beginning laid the foundations of the earth;" and when he came into the world which was made by him, the world knew him not. "He came unto his own, and his own received him not." Though he came in humiliation, as a sufferer and of no reputation; yet claimed he, and manifested through the veil of mortality and servitude, kingly honour and dominion. His kingdom, truly, was "not of this world;" not as an earthly potentate came among men to redeem and save, but with the royal sovereignty of the Lord of life and the God of spirits of all flesh—the King of glory, the Lord of Righteousness, the Prince of Peace. He was the anointed King, even when he took upon him the form of a servant upon earth, of the spiritual Israel. In that sense it was predicted, long before his coming, that he was testified in his actual presence:

"Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold, thy King cometh unto thee:
He is just, and having salvation;
Lowly, and riding upon an ass,
And upon a colt the foal of an ass."

(Zech. ix. 9.)

Thus rode he in kingly triumph into Jerusalem; thus taught he "as one having authority"—thus wrought he miracles of power and mercy with the finger of God—and thus, having been crowned with thorns, he suffered upon the cross in love for his people, and rose again from the dead; and thus, having overcome the world and the powers of darkness, he ascended to the throne of glory and majesty in the heavens. Hence "we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour; that he, by the grace of God, should taste death for every man." (Heb. 9). According to the testimony of the apostle in his days, so we must acknowledge now—"We see not yet all things put under him;" although he be the rightful and ordained spiritual King of Zion, and it has been foretold—

"In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust."

(Ps. lxxii. 7-9.)

Christ presides as a King over his church and people, being himself crowned with glory and honour, and preparing a kingly mansion on high for his faithful subjects. He now waits on his mediatorial throne "till he hath put all enemies under his feet." His kingdom is gradually enlarging, being extended day by day by the operation of his word of truth, of wisdom and righteousness, throughout the earth. This sword of his spiritual dominion goes forth "conquering and to conquer," till the last adversary shall fall under its power, and "the kingdoms of this world, becoming the kingdoms of our Lord and of his Christ" (Rev. xi. 15), he shall be crowned "Lord of all." In him is combined the sacerdotal and regal dignity. To all his believing people he gives assurance not only of his sufficient sacrificial atonement for the pardon of their sins, but of his royal love and conquering power for their rescue and deliverance, and final blessedness. Thus Jesus Christ is not only in himself "the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth," who "has loved us and washed us from our sins in his own blood;" but he is to us "the King of Righteousness and Priest of the Most High," to "make us kings and priests unto God and his Father."

The crown of victory over sin and the grave, which Christ has won, is ours also, to wear after a manful fight of faith under his banner. His conquest for us is the herald of ours in the same cause, under his guidance and protection. The witness of this is eloquent in the heart of the advanced believer in Jesus—"I have fought a good fight—I have finished my course—I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 7-8). Under him, as our exalted King of Righteousness and triumphant Captain of our salvation, we enter the field of holy warfare against our spiritual enemies; under him in its course we derive strength from his presence, sure direction from his example, and glad encouragement from the prize and crown held forth to view. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne" (Rev. iii. 21).

The crown of joy, too, is ours, even on this side the tomb and border of our heavenly inheritance—though we move in the midst of many and great dangers, and undergo sore trials of spirit and tribulations of the flesh. For what is our joy and constant crown of rejoicing? Is it not "Christ in us, the hope of glory"—Christ with us, in the journey and warfare of life—his rod and staff comforting us even when we pass "the valley of the shadow of death?"

"Joy, far superior joy, that much outweighs
The comfort of a few poor added days,
Invades, possesses, and overwhelms the soul
Of him whom hope has with a touch made whole.
'Tis heaven, all heaven descending on the wings
Of the glad legions of the King of kings;
'Tis more—'tis God diffused through every part,
'Tis God himself triumphant in his heart."

(*Corper's Hope.*)

In this respect Christ may be further viewed as the crowned bridegroom of his spouse the church, and in her the father of each spiritual offspring. He rejoices

^b The high priest of the Jews, who typified in many particulars the great High Priest of our profession, wore both a crown and a mitre on his head—the former gilt about the latter, and bearing on a golden plate in its front the inscribed and significant word—*"Holiness to the Lord"* (Exod. xxviii. 36).

in his church, and she rejoices in him*, with bridal wreaths together crowned, and bound in gladsome eternal covenant of love. O that, with these rich and glorious royal privileges before us, offered in Christ to us by his word and ordinances, and through the ministration of the Spirit, we may seek a true spiritual union to him as our dignified and glorified Head, the royal Prophet, Priest, Prince, and Bridegroom of the church.

Let us war, patiently and courageously, the good warfare of faith, "holding faith and a good conscience"—"keeping under the body, and bringing it into subjection"—being "temperate in all things"—and striving for the mastery to obtain the "incorruptible crown" (1 Cor. ix. 23), being found "faithful unto death;" and then only hoping to obtain "the crown of life." Strive we also for the extension of Christ's kingdom in the earth. Individuals who have means ought not to rest satisfied while a sinner within the sphere of their influence remains unacquainted with the saving knowledge of the "King of kings." The church of Christ should not please herself with inglorious ease, nor expect larger measures of grace to crown her course, while little comparatively is done by her to enlarge the boundaries of the Redeemer's kingdom—to fulfil the glorious and encouraging prediction (Ps. lxxii.):

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

THOUGHTS IN SOLITUDE.

By JOSEPH FEARN.

No. IX.

MINASON OF CYPRUS—AN OLD DISCIPLE.

THE chapter, in which the above words are found, contains a variety of the most affecting and interesting incidents; and I have always thought that the descriptions, ever and anon interspersed through the narratives of this book of Acts, are unequalled probably for their beauty, and certainly unsurpassed for their importance relative to the history of the early Christian church.

This chapter opens with the landing of the apostles at Tyre, where the vessel which conveyed them was to unlade her burden. Here it was, we are informed, that they found disciples, which circumstance induced them to continue there seven days. To the Christian it is always refreshing, and a matter of joy and thanksgiving, to find amid his journeyings in the desert of life that society which is most congenial to his renewed nature; and it oft causes gladness in his heart to meet, as he goes on his pilgrimage, with companions also having their faces Zion-ward, and whose conversation, like his own, "is in heaven." Thus David found a Jonathan—Ruth a Naomi—Paula Barnabas, and, in the case before us, the apostles "found disciples."

It appears that the intention of the great apostle of the Gentiles was to go forth to Jerusalem at once, from which purpose these disciples endeavoured to dissuade him. "They said to Paul, through the Spirit, that he should not go up to Jerusalem;" but Paul was firm, and, undeterred as much by the prophecy of Agabus as by the tears and entreaties of his friends, he boldly and unequivocally asserted his willingness "to be bound, and to die for the name of the Lord Jesus."

It must have been a truly affecting scene, and one I think of an improving character, to witness

* See Cantic. iii. 11, where the custom is alluded to of crowns being placed on the heads of the newly married on their wedding day. So, in Ezek. xvi. 12, where Jehovah declares what he had done for his chosen and covenanted Israel, among other things it is mentioned that he "put a beautiful crown on her head."

the group which surrounded the apostle previous to the hour of his departure from amongst them—the sea shore crowded with the disciples, bringing with them their wives and children, all kneeling down and praying—numerous voices blending with the sonorous music of the ocean, on whose strand they were pouring forth their petitions; and then the “taking leave one of another”—the parting commendation—the final benediction—the gushing tear—the entreaty, “we beseech thee, go not up to Jerusalem.” Methinks no more affecting and subduing sight was ever witnessed by mortal spectator. And then the answer of St. Paul, so full of pathos, breathing the intensest affection, yet accompanied with such unflinching decision—such holy fortitude—such blessed faith and love—“What, mean ye to weep and to break mine heart?” There is a melting interrogatory—the man is speaking now; but he adds, “I am ready to die for the name of the Lord Jesus”—there is the Holy Ghost speaking in him, and enabling him to overcome the natural feelings of his heart. The whole narrative is, to my own mind, one of a peculiarly interesting nature.

Resignation on the part of the disciples having followed on the determination of the apostle Paul, we find them taking up their carriages, and going on towards Jerusalem. In the verse following this section of the narrative, we are introduced to the individual whose name is affixed to my present paper. “There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.”

Let us now occupy the remainder of our attention by considering the character briefly sketched by the sacred writer before us—Mnason, an old disciple.

This man was a native of Cyprus, a large island lying near the coast of Syria, but it is not with his name or the place of his nativity that we have now to do, but with the character which St. Luke has appended thereto—Mnason of Cyprus, “an old disciple.” The word disciple, or follower, is very frequently used in the New Testament scriptures, and serves to denote the character of one who believes in the doctrines, loves the person, and attaches himself to the cause of our blessed Redeemer—“If ye continue in my word, then are ye my disciples indeed.” “He, that doth not bear his cross and come after me, cannot be my disciple.” John was that “disciple whom Jesus loved;” and Mnason of Cyprus was “an old disciple.” He was then a follower of Jesus of Nazareth; he believed in him, and loved him—suffered for his name—gloried in his cause, and has been privileged with the distinguished honour of being handed down on the page of inspired history, as one of a goodly number of those who left all and followed Christ.

But he is not merely called a disciple, but an old disciple; he is one who has long been seen in the Saviour’s train—one who for many a long year has worn the badge of discipleship—one who has borne the burden and heat of the day—one, moreover, who is about “to put off the harness,” to lay aside the weapons of his spiritual warfare, and to repose in the dignified rest of the people of God.

“The hoary head is a crown of glory, when it is found in the way of righteousness,” saith the wise man; and I look in vain for a finer spectacle than is presented by an “old disciple.” How sweet and endearing his retrospects—how gratefully he reviews the way the Lord his God hath led him for many years in the wilderness—how rejoicingly he thinks of the love of his espousals, the kindness of his youth when he first went after the Saviour in a land that was not known—how full are his hopes—how bright his expectations!! The white hairs upon his brow are tinged with the golden hues of an immortal sunlight, and his palsied tongue already catches portions of the undying hymns of cherubim and seraphim—his

thoughts are in heaven—his Lord is there, and he only waits for death to pierce him with his dart, and to introduce him to the presence chamber of the great King. Such was Mnason of Cyprus, an old disciple. Now it was with this man the apostles were to lodge; and a blessed privilege it must have been to abide with, and enjoy the society of, one so excellent as the aged saint before us. How ought we to prize the blessing of living with those in whose hearts Jesus lives; and how ought we to value the society and counsel of those who, having long adorned the doctrine of God their Saviour in all things, are able to instruct and comfort others, and to shew, out of God’s treasury, “things new and old!”

Finally, let us look forward to that blessed world, where all the real disciples of Christ, whether young or old, rich or poor, bond or free, shall for ever abide together in the presence of their Lord and Master.

Bright land! how goodly are thy tents—how lovely are thy tabernacles! Well may we long to join the tenantry of thy heavenly homes; there are Abraham, Isaac, and Jacob, and David, and the prophets—there is the disciple whom Jesus loved—there is Mnason, an old disciple—there the apostle Paul—there the noble army of martyrs—there the Lamb in the midst of the throne—there, reader, may you and I be also, for Christ’s sake!

GOD’S SUFFERANCE OF SINNERS NO DISCOURAGEMENT TO THE RIGHTEOUS*:

A Sermon,

BY THE REV. EDWARDS CUST, M.A.,

Rector of Danby Wiske, Yorkshire.

EXODUS. ix. 16.

“And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.”

I HAVE not selected these words for consideration from any hope of throwing fresh light upon a subject, on which learned and pious men have differed in opinion; for I feel that before my present audience that would be presumptuous, but rather with the view of tracing out the clue which they seem to afford to the explanation of some points that may strike us as strange in the divine dealings with men. Some difficulties we must expect to encounter, in approaching subjects of so high and solemn a character; but these are probably made to appear greater than they need, by the natural prejudices of our minds, which confine our views of the divine proceedings, and lead us into reasoning on the operations of the omnipotent eternal God, according to the same rules which guide our judgment in the finite affairs of men. It is essential to our arriving at any just idea of the divine dispensations, that we regard them in their general bearing as well as in their minute details. We must not generalize too far, or we may overlook much that is practically useful; but neither must we limit our observations too closely to particular points, or we

* Preached at the archidiaconal visitation held at Richmond.

shall but imperfectly apprehend the force and effect which they derive from their connection with the whole. The divine government may thus be compared to a large and beautiful picture, in which, if we merely examine the several parts, it may be difficult to account for the distribution of light and shade; but when we retire to view the whole, the general effect is good. Thus the divine government of the world—which to our judgment and observation embraces an innumerable multitude of events, each involving a variety of interests, each affecting many individuals, and producing important and complicated results—is, in reality, but one vast harmonious system, coeval with the duration of the world, and boundless as the universe, yet all equally present to him, before whom “a thousand years are but as one day,” and “whose eyes are in every place, beholding the evil and the good.” In so grand a system we must expect to find the lights variously interspersed, and some portions will seem obscure to our short-sighted faculties; but to the devout man these will prove no objection, for Christian humility whispers to his mind that “God seeth not as man seeth,” and Christian faith teaches him to believe “the Judge of all the earth will surely do right.”

We are bound to refer all events, whether of greater or less importance, to the overruling providence of him, “without whose knowledge not a sparrow falls to the ground;” but for their causes, and the moral effect they are intended to produce, we must often look beyond the events themselves, even to his general economy, and refer to the lights which he has been graciously pleased, on various occasions, to throw upon it.

But, if we find some rules of this sort generally useful, never are they more essential than to the comprehension of that part of God’s system which allows rebellion against himself. I do allude to the first origin of evil, or the reason why God, “who is of purer eyes than to behold iniquity,” ever admitted it to mar the face of his fair creation; for this is a point on which even conjecture is silenced by the rebuke of the apostle—“Shall the thing formed say to him who formed it, why hast thou made me thus?” But there are points connected with this, on which we may conduct our inquiries with more utility, and a better chance of arriving at a satisfactory conclusion. Though the origin and nature of sin be wrapped in a veil of mystery, not to be removed till that day when all things shall be revealed to the desiring eyes of the people of God; yet the glaring height, to which it sometimes rears its head, almost forces the enquiry on the mind, why the Almighty should permit wicked men to insult his name

and outrage his laws—still more, why he should grant them such success in their evil courses, and allow them to occupy such prominent positions in the world, as looks like an encouragement of their crimes; more especially, as the triumph of ungodliness has the effect of throwing discredit on religion, and disheartening its followers. We find a feeling of this sort operating on the mind of the author of the seventy-third psalm, though in his case, as it must be with every faithful servant of God, all doubt as to the superior claims of religion was soon cleared up when he saw “the end of the ungodly, whose prosperity had grieved him, namely, that they were set in slippery places, whence they were soon cast down and destroyed.”

And, if we look for some further explanation of what at first sight may appear an inconsistency in the divine proceedings, we find it in the words of God’s message to Pharaoh, which shews how he can bring about his purposes by means that appear, in our eyes, the most opposed to their execution—how the most determined sinners are sometimes the unconscious instruments in his hand for accomplishing his designs.

History presents no more striking instance of this than the case of the king of Egypt—and this portion of sacred history is rendered particularly valuable by the circumstantial nature of the Mosaic account, and the insight it affords us into the secret motives of the divine conduct; the Almighty condescending to appear in the person of his agent, and pursuing his purpose, step by step, as if to prove beyond a doubt that it was his power that was engaged in the cause of the people he had chosen, and amongst whom he wished to perpetuate his all-glorious name.

With regard to the expression—“for this cause have I raised thee up”—I need not dwell upon the different views taken of it by commentators, but merely observe that unless we can believe that the Almighty, having fore-ordained Pharaoh to eternal punishment, raised him to the throne as the stage most favourable for his wickedness, and then hardened his heart from time to time that he might become a fit and conspicuous object of his wrath; unless we can believe this—which God forbid we should ever believe of that good and gracious Being who has declared that “he willeth not the death of a sinner, but had rather he should be converted and live”—we must refer for explanation to the turn given to the passage by the septuagint translators, by rendering the passage—“for this cause hast thou been preserved:” they plainly confine it to Pharaoh’s personal preservation from the plagues which his offence had brought upon the land; his especial punish-

ment being delayed until the yet more awful visitations, which his continued sin drew down, had fully shown forth the power of God. But this explanation cannot perhaps be considered as altogether satisfactory, from its not sufficiently recognising the divine foreknowledge visible in the whole transaction, and so clearly pointed to in St. Paul's quotation of the passage in his epistle to the Romans; it is however a material help to the understanding the expression as it is literally rendered from the Hebrew—"for this cause I have made thee to stand." We must suppose that the Almighty, who "seeth the thoughts long before," perceived in Pharaoh "a heart fully set to do evil" (Eccles. viii. 11), and consequently a fit subject in whose person to show forth at once the extent to which wickedness will go on man's part, and, on the part of God, first forbearance, and then righteous judgment. God foresaw how he would harden his heart against the truth, and therefore he forewarned Moses in the desert—"And I am sure that the king of Egypt will not let you go, but by a strong hand" (Ex. iii. 10, marg. ref.). In this we see nothing of a judicial character, but the simple exercise of foreknowledge; nor was it till after Pharaoh had given repeated proofs of obduracy, that we read of the Lord hardening his heart. The former messages may be regarded both as threats and calls to repent, which would have been a mockery if he had no real power to obey them; there could be no necessity upon him to act as he did; and, had he hearkened to the word of Moses, God could easily have discovered other means of making known his power, as effectual as the plagues of Egypt: but he chose to adopt the method which the wickedness of Pharaoh supplied.

It is not till his mercy has pleaded in vain, and his long-suffering is abused, and his power set at nought, that God gives any of his creatures over to a reprobate mind; but then he justly leaves them to "reap the fruit of their ways, and be filled with their own devices" (Prov. i. 31).

To this state of reckless sin had Pharaoh advanced when God sent him the special message of the text, informing him of the reason of his having been allowed to remain upon his throne, and withstand the Almighty. In this purpose mercy was mixed with judgment—goodness was united to truth. It was to show his power—awful indeed in its exertion, but not more awful than was necessary to complete his further purpose—"that his name might be declared throughout all the earth."

The motive here assigned by the Almighty for his conduct towards Pharaoh, may enable us to account for similar acts of his pro-

vidence, and explain the reason of his endurance of wicked men and wicked systems, when to human eyes it might appear far more consonant to the honour of his name, and more beneficial to the cause of his religion, that they should at once be removed from the earth; but the Lord knows how to make their evil thoughts turn to his honour and the execution of his purposes. Of this we have another remarkable instance in the case of Nebuchadnezzar. This wicked and tyrannical prince was conscious of no object but his own aggrandizement; yet was he raised up a striking instrument in the hand of God, for the execution of his designs; to which his power, ambition, and even idolatry, were made subservient. It was through his unconscious agency, by letting his ambition run its course, the Lord punished rebellious Judah; and, through the occasion afforded by his mad idolatry, gloriously vindicated his own name and power in the delivery of his worshippers in the plains of Dura; and lastly, in the miserable fall of the proud chief himself, and his subsequent repentance and acknowledgment of the Most High, the Lord shewed forth his power, and made known his name.

God does not shew any favour to wicked men, because he permits them to pursue and succeed in their own courses; nor are we to imagine their iniquity the less in his eyes, because he uses it as a secondary means in his government of events. "The Lord is righteous in all his ways, and holy in all his works;" and he permits sin to reign no further than is necessary to the issue of his wise designs. However wicked men may seem to oppose the ways of Providence, they cannot thwart them: if they attempt to carry their schemes beyond the bounds the Lord has allotted them, their efforts will prove of no more avail than did the forlorn resolution of the children of Edom, to "return and build the desolate places; They shall build, but I will destroy, said the Lord of hosts," who had decreed their desolation. Whatever there may be in the course of God's dealings to favour a contrary supposition, the event will always attest his abhorrence of sin, and the favour he bears to his church and people. He is not to be supposed regardless of their interests, because he leaves them to struggle with difficulties. His main object is "to purify unto himself a peculiar people, zealous of good works;" and for this purpose he sometimes sees fit to expose his church to severe shocks and lengthened trials, that it may be seen who are his, and that the power of his religion may be more effectually set forth. It is often in perilous times, and under the most apparently unfavourable cir-

circumstances, that the servants of God shine forth with the brightest lustre, and his religion triumphs most gloriously. It was during the universal depravity of the reign of Ahab, that the Lord raised up Elijah to declare his name; and, though left alone of the prophets of the Lord, yet at his word he stood forward with flaming zeal to check the torrent of iniquity. He permitted this worst of all the wicked kings of Israel to reign for years, that the man of God might shine conspicuous, and the truth of his religion might be more powerfully manifest in the general apostacy.

Nothing could appear more likely to overwhelm the religion of Christ in its infant state, than the cruel and vehement persecutions of successive Roman emperors. But what was the result? Multitudes of Christians—and amongst these of course the most zealous in the cause—fell victims to their fury; but, from the righteous blood that was shed, there ever sprung up a seed to carry on the blessed work: and their very persecutors, witnessing the unexampled fortitude with which the Christians endured their sufferings, bore testimony to their zeal, and many were thus led to give glory to God.

And from the establishment of Christianity, to pass on to the period of its lowest degradation and subsequent restitution, we could conceive nothing more calculated to destroy religion in the world, than the corrupt practices and abused power of that church which, engrossing to itself the name of the church of Christ, had well nigh lost every semblance of its divine original. No enemy the church can have is half so dangerous as those that grow within her own bosom. When, therefore, he, who bore the name of head of the church, debased the religion into a means of its own aggrandizement, arrogating to himself the reverence and even title of God, and receiving even in God's own house the homage of kneeling thousands—a practice which even this enlightened age, though it has checked, has not yet been able to destroy—so close is the thralldom in which superstition and ignorance can bind a people; when, I say, such a power reigned supreme, not over the nations only, but also over their princes, who yielded themselves as vassals to her beck—no state of things could be conceived more unfavourable to real religion. But the eye of the Ruler of events was watching their course: he saw the mystery of iniquity triumphing on earth, and he allowed it for a time; but only to declare his power, and more effectually make his name known throughout the world. The exactions of the church of Rome first roused the spirit of Wickliffe to begin the bold work of opposing her persecuting power; and,

when her corruptions had reached the greatest height, and the art of printing had paved the way for the dissemination of the word of truth, in that fulness of time the Almighty raised up the mighty genius of Luther to establish the blessed work of reformation; endowing him with a spirit that no dangers could daunt or difficulties overcome, and giving him, we must believe, a portion of that wisdom which our Lord promised to his apostles, and declared that none of their adversaries could gainsay or resist.

Surely the hand of the Lord was visible in this mighty work: we must ascribe the great change to him who ordereth all things according to his good pleasure. He permitted "the strong delusion that men should believe a lie," in order that the truth might shine forth by contrast with brighter lustre; he allowed the princes of the earth to become slaves of the church, that they might afterwards be more effectually instrumental in its reformation; "for," saith the angel, "God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. xvii. 17). We may thank God that he put it into the heart of the sovereign who then reigned over this country to embrace the cause of the reformation, though we cannot approve of the steps he took in its advancement. We may thank God that his name resounded and his truth proclaimed through our land, and that his religion continues in its purity. And do we ask the reason why God should permit the man of sin so long to reign, and even usurp his place on earth, we seem to find it in the message to Pharaoh, that he might show his power in the triumph of truth over falsehood—in the restitution of his church—in the revival of Christianity, and that his name might be declared in the words of holy scripture then for the first time published to all the earth.

Brethren, here is encouragement for the people of God throughout all ages. He, who has kept, will keep his church. It is not his purpose now to establish it a church triumphant, but rather to leave her militant while here on earth, amid a host of enemies ready to assail her from without; and it would be a happy thing if there reigned within that unanimity that might enable her more effectually to resist their attacks. We need not, however, fear for her safety; if as we are assured "the gates of hell shall not prevail against her," the attempts of wicked men will prove powerless to destroy, though they may disturb her. We must expect to see the truth assailed by evil-minded men, who will seek to disseminate their evil systems in opposi-

tion to the gospel; and it is therefore the duty of its defenders to be upon their guard. Of such attempts, a gross instance has recently been brought before the public eye; and we may consider it fortunate such practices have been exposed before they had time to poison the minds of the unwary, at least to any great extent. For theirs is a system that strikes at the root of every social and moral bond; seeking to establish itself on the ruins of every thing that is rendered sacred by the law of God, or made dear by time, habit, or association—a system that, if established, would rob our villages of their peace, and convert our towns into nurseries of crime. I should not think it necessary to dwell upon such characters for a moment, were it not for the support their tenets meet with from modern practical infidelity, which unhappily is too common, and, destroying all right and sound principle, prepares the mind for the reception of every loose and dangerous theory. If we may imagine such characters of sufficient consequence to be alluded to in holy writ, we shall find them justly depicted by the apostle Jude, as “mockers arising in the last time, walking after their own ungodly lusts, despising dominion, speaking evil of dignities.” They will prove, however, only as “clouds without water; trees, whose fruit withereth; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” God forbid that we should presume to pass judgment on any of our fellow-creatures beyond what his own word authorizes, but we must not shrink from declaring the terrors of the Lord through any mistaken compassion; for that is indeed the truest mercy, which announces to scoffers the end the most high God has prepared for them—which is, that they perish forever. He now permits their evil work; but let them not think, in the pride of temporary success or temporary impunity, that they shall ultimately succeed or ultimately escape: “the Lord shall laugh them to scorn, for he seeth that their day is coming.” Let them not think they shall be allowed to pursue their evil practices beyond what the Almighty sees necessary to sum up the measure of their iniquities or complete his own purpose; for he “hath made all things for himself, yea, even the wicked for the day of evil.”

But, while the moral effect of God's dealings should be to drive the despisers of his word into despair unless they repent, upon his faithful servants it can be only encouragement to work the work of the Lord. If he be for us, why should we heed who be against us? It is cheering to know that the events of the world are under the controul of a

beneficent Omnipotent Being, who, without interfering with our freedom and responsibility as moral agents, yet, in a way that we cannot comprehend, ordereth all things according to his eternal purpose; and the consideration should animate our desires to promote the designs, as far as he chooses to employ our humble abilities in their execution.

Being assured that God's purpose in raising up wicked men is to show his power in them, we must consider it incumbent on ourselves by all means to make that power known, and if possible felt by those who are opposed to the truth. There is, there can be, no exercise of his power so agreeable to God as the conversion and pardon of sinners; for this the gospel is committed to our charge—and we shall most effectually carry out the purpose of our Lord and Master, and make known his power in its holiest and most heavenly exercise, by bringing that gospel home to the hearts of men as “the very power of God unto salvation.” So may we most certainly hope for his blessing on our exertions, and, whether our spheres of action be of greater or less extent, each contribute in degree “to declare his name throughout the earth.”

THE NABOB.

No. III.

“The sun rises bright in France,
And fair sets he;
But he has tint the blithe blink he had
In my ain country.”

ALLAN CUNNINGHAM.

“The seed we in the furrow throw,
Though hid the while, will sprout and grow,
The sower's pains to crown;
And deeds of love, long since forgot,
May shed their sunshine o'er our lot
Ere yet our day go down.”

It is a most salutary piece of advice of the apostle, to which a most gracious promise is annexed—“Let us not be weary in well doing; for in due season we shall reap, if we faint not.” Many are apt to become discouraged, because they see not, as it were in an instant, the fruit of their labours. They forget that the husbandman who sows to-day, looks not for the full corn in the ear on the morrow; that he patiently waits for God's appointed time, when he trusts he will obtain an abundant harvest. How fully this was realized by Dr. Granton, the following paper will abundantly show.

We pass over the dinner. The cloth removed, and the Doctor and his friend left alone—much to the annoyance of Thomas, who would gladly have heard every word of the conversation.

“Dr. Granton, my kind and best of friends, you are now fully convinced that I am Tom H—, and are astonished at not tracing in my countenance the features of the orphan whom you sheltered in the hour

of need, and were the instrument of saving from temporary and I trust from eternal destruction. I fear indeed, from your extreme agitation, that I made myself known too suddenly. My place of residence abroad was in a most unhealthy climate, so that I was frequently regarded by my medical attendants as at the point of death—and the service in which greater part of my life has been spent, was most harassing to the mind and fatiguing to the body. I am thankful to say, however, that my health is improved since I came to Europe. I have the means of settling comfortably in my native land; and I trust I shall be enabled to spend the remainder of my life usefully to my fellow creatures, and, above all, to the promotion of His glory who mercifully intercepted me in a mad career of guilt and crime. I had made up my mind to reside in France, or at least on the continent; for many and painful reasons led me to prefer not settling in England. You have faithfully promised to regard this conversation as strictly confidential, until you have my permission to reveal it. I never knew you break your word. Trusting to your Christian integrity, then, I must inform you that the offer of the appointment in India was made by my relation at a most critical time. Little were you aware that, while under your roof, I was one of a gang of desperate lads who, young in years, were old in vice. Of that gang I was, I believe, the youngest, and, as such, was made their slave—obliged to undergo all risks of discovery. We had all read the most licentious pamphlets. Often, when you thought I was studying some medical work you had put in my hands, and which lay open before me, I had concealed in my desk some publication, calculated to pollute the imagination, to harden the heart, and to root out all thoughts of God and of eternity; or, when you thought I was gone to the vicarage to read with Mr. Tomkins, I was plotting with my dissolute companions. How I wish I had arrived sooner, to have seen that dear good man, whose solemn warnings have sounded in my ears in many an hour of ungodly dissipation, and whose kind, bright, beaming countenance I have seen in my dreams! There would even have been a mournful satisfaction in following him to the grave.

"The band alluded to laid a scheme to rob the postman who brought the letters from ——. We found out, from one of our body—a young clerk in the branch bank here—that a large remittance in gold would be brought by the postman; and we were fully prepared to murder him as he passed over the moor. We had procured pistols, and two or three daggers; and I was to have formed one of the murderous band, if I could have absented myself that night from your house. The night before, the appointment to India was received; and I dissuaded my companions from their wicked attempt. Had that appointment not been received, I might have been executed as a murderer at ——, for it was determined that I should fire the first shot; and even yesterday, as I posted from ——, and crossed the moor, I felt that my gibbet might have been pointed out by the postillions: and here I am—a miracle of saving mercy."

No one can describe the feelings of Dr. Granton, as

the conversation proceeded; and it were needless to recount the exclamations which he uttered.

"You recollect," proceeded H— (we purposely omit his rank), "you took me and your son—whom I grieve to hear is no longer in this country—to ——, to meet the north mail. I saw the very postillion who drove us that day, in the yard this morning; and, to his astonishment and my own confusion, addressed him by name. Well, the friend who had obtained me the situation met me in the yard where the mail stopped, took good care of me, and arranged every thing for my voyage to India. He was a distant relation of my poor mother's—Col. Mc ——, now long dead—and by his letters obtained for me a good introduction. I will not enter into details of my prosperous career in worldly things; you, I hope, will hear them more fully some time hence. Why I never wrote must be a mystery; but I for many years had always a dread on my mind, that the proposed robbery and the murder would one day appear against me. Even in the warmest night, and in the most oppressingly suffocating localities of India, have I seen in my dreams the half-frozen post-lad riding over the snowy and sleeting moor. I have started at the sight of my supposed gibbet—I have heard the howling of the cold wind amidst the breathlessness of an Hindostan night; but morning brought its duties. An elegant society, in which I moved for a long period, drew my mind from self-examination; and, one of the most rising men in India, I was courted by many, and flattered nearly by all. But I was living without God and without hope in the world. All the kind counsels I had received seemed to have had no effect.

"During a short residence at one of the presidencies—I need not mention which—I was induced to attend divine service, which was conducted by a pious and most excellent missionary. We had met before; but he was the object, I regret to say, of my contempt and ridicule; and I saw him commence the service with a suppressed smile on my lips. But there is a turning point, I believe, in the conversion of man's soul to God; he cannot always trace it—he cannot say when or where. One thing I trust I may without presumption say—'I was once blind; now I see.' From the day of attendance at that church, divine light dawned upon my mind. Would that I could believe that old things were for ever passed away, and all things become new. The subject is one of great delicacy: to me it is of the most momentous interest. The religious condition of India at the present moment is vastly different from what it was when I landed there; I do not only mean with reference to the conversion of the heathen, but to the feelings and views of those who call themselves Christians. I do not mean to say that all is as it ought to be—alas! very far from it, but the position of our church is vastly different from what it was; and I can, from my own personal observation, bear testimony to a vast improvement. We shall, for the present however, stop the conversation—for I see, my dearest Doctor, you are much affected, and I myself am much fatigued; and perhaps I have wearied you with my somewhat lengthy tale, if tale it

can be called. My carriage will convey you, when you are ready for it, to your home, as you positively decline any more refreshment; or, if you prefer it, you can sleep here—for Mrs. Coles told me she had a well-aired bed and excellent room at your service. The weather is intensely cold—too cold for you to be out early or late. Now, with your good leave, since you resolve on going, I will breakfast with you at any hour you may choose. I see, however, you are anxious to get home: only, just before we part, let us praise and thank his holy name who has suffered us to meet in time—I trust as fellow-travellers to a glorious eternity.”

After this solemn act of devotional gratitude, the Doctor entered the carriage. He tried to speak about his humble breakfast, but his utterance was choked. The large tears rolling down his furrowed cheeks, shewed the deep emotions of his mind. Perhaps the remembrance of his remark, many years before, may have crossed his mind—“It is always worth while to endeavour to pluck a brand from the burning.”

Nothing could exceed the consternation of the Doctor's old, crippled, and only domestic, when she heard that a grand gentleman was coming to breakfast with her master in the morning. Long before day-break she was arranging the scanty furniture in the tiny parlour, and making it look to the best advantage; for she remembered the days of the Doctor's prosperity, and wished to make the best shew she could. At an early hour the guest arrived. She had heard the surmises of the postillions at the tap, and she no sooner answered the knock, and opened the door, than she fell senseless on the floor. She soon recovered, by some application of the Doctor's, and in a short time was enabled to put the breakfast on the table.

“Why surely,” said the traveller, “that must be Mrs. —, the widow of the baker that used to live just by, and who used to be so kind to me when a boy.”

“It is,” said the Doctor. “I thought you could not have known her, so crippled, and so worn out. She has been a servant with me almost ever since you went away. Often has she asked me if I thought you were alive, and earnestly has she prayed for your welfare, if so; and often has she referred to your father's ministry, as the means for enlightening her understanding and converting her heart. The grateful attachment usually testified by those who are brought to a knowledge of the truth, towards those who are instrumental in the work, is of a very binding character. It was so in old Dame, to your father's memory; could it fail to be otherwise? It was a great distress to my mind last winter, when I thought my end was near, that she would be thrown upon the parish; yet she seemed not dispirited. She is a real Christian in thought, word, and deed, and she put her whole trust in God.”

“My dear good friend,” said the traveller, “I have two proposals to make to you; you shall decide to which of them you will accede. The one is, that you will return to your old house, which I have purchased for you—for I heard it was in the market; and my object in driving to — yesterday, was to close matters with the agent as to the sale. It may fairly be

regarded as yours for life; and such an income you shall have as will provide you with every comfort. The other proposal is, that you will reside under my roof, where your declining years will, I trust, be cheerful and happy. All your old friends here are gone. Excellent Mr. Tomkins is no longer an inhabitant of this fallen world. Mrs. — (meaning the house-keeper) shall have an annuity, and this small cottage to live in, or she shall have a nice room in my house in —shire. I heard in London that the manor-house and estate here were for sale, and that for a price which I should have been quite able to pay. But I, all things considered, shall give up all thoughts of it. It is not my intention to marry. There was one whom I should gladly have made my bride—but her grave is in a far distant land. My great object is to do good. There were many reasons which induced me to wish not to make England my home. On my arrival therefore last spring from India, I almost immediately went to Paris, and travelled about; but France was not the scene of my boyhood. I had long anticipated that, if it should be God's will, I should lay my bones in Europe. But continental manners ill accorded with my taste. The absurdities of popery—the fearful desecration of the Lord's day—the flippancy with which the most sacred subjects were talked of—the little prospect of society likely to suit my taste and habits—made me determine that England should be my home. It is to me utterly astonishing to find so many of our countrymen becoming voluntary exiles—leaving behind them the pleasant homes of England—its religious privileges—its free unshackled liberty. Passing through Baden—the seat of the blackest gambling—a wretched, dissipated creature, hurriedly walking along the streets, was pointed out to me as Lord —, the former owner of the manor estate. I was little at ease—restless, unsettled; the very atmosphere was different, I thought, from that of England—and I resolved to settle for good in my native land. I must leave this to-morrow. You can think of my proposal for a few days, and let me know your decision when I return.”

The Doctor was all astonishment. He had been a resident in the place some fifty years.

“I feel utterly overwhelmed,” he replied, scarcely able to express himself, “with such unmerited kindness. Thanks be to God for it! But I should prefer remaining here; my wants are very few—new friends are very kind, though old ones are gone—and I have no desire to return to my former residence. And—and—there is another reason I should wish to remain—that my bones may be laid near those of my dear wife, in our churchyard.”

“That they shall,” said the traveller, with emphasis. “Wherever you die—if in my power—they shall.”

Old Dame still resides in the cottage. A month afterwards found the Doctor an inmate in the splendid mansion of —, with a suite of apartments entirely appropriated to his use; and the bell of — has not been tolled for his decease, and his vault remains unmoved—sure tokens that he is still alive. There is no greater blessing to a neighbourhood than the residence of a truly Christian gentleman. It tends to act most powerfully on the habits and manners of

at rapids. The manor estate, already referred to, had been used into excellent hands; and it is needless to say, in the part of the country where H—— lived, he became a blessing to all around him. His friend, the new rector, he co-operated in good work. His purse was ever open to calls at; schools were erected—useful institutions set up—and, remembering the spiritual delusions and idolatry of those among whom the greater part of his life had been spent, he most liberally supported missionary labour. The vicar's son-in-law was pointed in obtaining the living. It had been used on account of a flaming advertisement, was situated in a capital hunting country, and afforded all manner of field-sports, by one who took little the deep responsibility of the ministerial

What a change from good Mr. Tomkins and his wife! Yet in due time the young vicar's heart changed; and the brief moral essay which supplied the place of a sermon, has given way to the plain preaching of Christ, the power of God. As to the estate of H—— was a valuable rectory, which, on the first vacancy, the former curate of — was inducted. How wonderful the dispensation of Providence! The Doctor and the Dame, the seed, which grew up in a mysterious way. Their benefactor, was it not manifested in his "I have been young, and now am old; yet I saw the righteous forsaken, or his seed begging bread?"

The Cabinet.

THEOLOGY.—It is very possible for a man to be an excellent theologian, and versed in all the stores of ecclesiastical antiquity, comprising as they do some of the richest treasures of scriptural research, and yet far beneath the fit attainments for a Christian minister. Theology is the science of religion, and, like sciences, may be learned in theory—have its place in the mind—and not in any measure influence the heart. It may consist in a well arranged system of arguments, and proofs, and authorities, and there may be the whole armour ready, bright, glittering, offensive and defensive, and fit for the use of the most practised and powerful controversialist; and yet it may not be the armour of God, which alone the Christian warrior, and therefore the Christian minister, can effectually withstand in all day, and quench all the fiery darts of the evil one. The mere theologian is like a person furnished with the particulars belonging to some distant region by means of maps and the reports of others: but if we ourselves were going to some distant climate, should we not much prefer, as the guide way, one who by his own experience—acquired, perhaps, in many perils, and dearly bought by the price of many hardships—had obtained an acquaintance with the people and the country proposed to visit? Should we not prefer as our guide, one who not only had been there before, but had also in the land whither we were going, than the most accurate geographer, or the well-informed historian in the annals of that people? And so most emphatically in religion; they are the fittest in the difficult and narrow way of life, who themselves have travelled by the path they would point out to others—who have not only been told, or

themselves have read about, but have also known the dangers of the way—who themselves have struggled long with difficulty—who themselves have had to ask the way to Zion with their faces thitherward, and been as pilgrims and as strangers upon the earth, "declaring plainly" that they were in search of a country, even a better country, "that is, an heavenly." It is plain then, I think, to common sense, that theology, however good, is not enough—scholarship, however useful, is insufficient. Experience is always valuable, but never more so than in spiritual things; we think most highly of the physician who adds experience in practice to the knowledge of his art which education gives: and who should so well prescribe to us remedies for the soul, as those who have been benefited by their efficacy themselves?

AFFLICTIONS.—"It is good for me that I have been afflicted." God's statutes are best learned in the school of affliction; because the great impediment to our learning them is removed: pride is subdued, and concupiscence is extinguished. He that hath suffered in the flesh, saith an apostle, hath ceased from sin; and in immunity from sin consisteth one of the greatest felicities of heaven, which thus descend into the afflicted soul, so as to render the state of sickness itself in some sort desirable.—*Bp. Horne.*

Poetry.

THE SUMMER'S GONE.

The summer's gone—and every flower
That waved its beauties to the sun,
Has bloomed its brief but lovely hour,
Has shed its fragrance—and is gone.

The summer's gone—and many a hope
Has budded with the early spring,
Has seen its blossoms brightly ope,
To wither like a blighted thing!

The summer's gone—and many an eye,
That brightly shone, in tears is shrouded;
And hearts that loved us, withered lie—
Or worse than this, by coldness clouded.

The summer's gone—but soon again
Shall blush and breathe upon the air,
The enamoured flower, and paint the glen—
But those I loved shall not be there.

TO A FRIEND IN AFFLICTION.

BY THE REV. FREDERICK ROGERS BLACKLEY.

(For the Church of England Magazine).

1.

DEAR friend! and is the cruel hand
Of sickness lighted on thy head?
This is, you know, a thorny land,
From whence all lasting peace is fled;
Joy's only to the Christian given,
Who hopes in Christ—who sighs for heaven.

2.

Good it is to feel affliction,
Such as tries our faith and love,
And leaves behind a sweet conviction,
Built on Christ, of rest above;
Such only to the Christian given,
Who marches on in prayer to heaven.

A sermon preached at bishop of Peterborough's Visitation by the rev. A. J. Ham, M.A.

3.

And when the trials Christians feel
 Are sanctified by God, and blest,
 Then Christ doth oft in love reveal
 Unto his sheep foretastes of rest—
 Feelings to the Christian given,
 Whose song is Christ—whose home is heaven.

4.

Affliction, friend, I trust will prove
 To thee a guide to Jesus' blood;
 Through which all Christian graces move,
 And whence the favour of thy God,
 Such as alone to Christians given—
 Sure passport to a throne in heaven.

Miscellaneous.

THE JEWS.—The present physical, moral, social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the commencement of the Christian era down to the present hour, in some such national state in which we find the Chinese—walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs—we should not see so much miracle interwoven with their existence. But this is not their state—far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled, and scattered into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help, do not explain their existence; time, and climate, and customs equally fail to unravel it. None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe—have lived under the reign of every dynasty; they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the Mississippi. In every country and in every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires, the most illustrious, have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot; papal superstition and moslem barbarism have smote them with unsparing ferocity; penal rescripts and deep prejudice have visited on them most unrighteous chastisement; and, notwithstanding all, they survive.—*Frazer's Magazine.*

LITURGY OF THE CHURCH OF SCOTLAND.—The first reformers in Scotland approved of the use of an established liturgy, and the same views were entertained as late as 1637. The opposition to liturgies had its origin in the tumults which commenced in that year; but the Scottish church, in her earliest and best days, never imagined that a prescribed form of prayer was unlawful. Knox's views were decidedly in favour of set forms. Not only did the great reformer use the liturgy in public, but he also used one and the same form at meals, and a set form in his family. The English liturgy was indeed laid aside; but another was adopted in its place. We have numerous testimonies in the Scottish historians to the use of Knox's book. Calderwood, who was no

friend to the views entertained by the first reformers, establishes the point beyond all doubt. He tells us that Mr. Robert Bruce went to Inverness in 1605, "where he remained four years, teaching every sabbath before noon, and every Wednesday; and exercised at reading of the prayers every other night." And at a still later period, the year 1620, the same writer mentions the case of John Scrimger, who, on being charged with not complying with the articles of Perth respecting the administration of the Lord's supper, replied, "Neither is there any warrantable form directed or approved by the kirk, besides that which is extant in print before the psalm book; according to which, as I have always done, so now I minister that sacrament." It is clear from these testimonies, that the book of common order was in general use in 1620 among those clergy who were opposed to king James's views respecting episcopacy; nor is it by any means certain that it was not used by those clergymen who wished to introduce the English liturgy. Nay, it is highly probable that the latter, as they could not legally use the English book, would be anxious to adopt that in common use. We have also the positive testimony of Sage, the author of the "Fundamental Charter," in the passage already quoted, to the fact of its use by presbyterians and episcopallians, even after the troubles had commenced. In short, all parties in Scotland concurred in the adoption of the liturgy in question during a period of seventy-three years at least—namely, from 1564 to 1637.—*Frazer's Magazine.*

ITALIAN TEMPERATURE AND SEASONS.—The medium height of the thermometer for the whole year at different places has been stated as follows:—At Milan, 55 deg. 4 of Fahrenheit's scale; at Rome 59 deg.; at Palermo, 62 deg. 5; and in Sardinia, 60 deg. 5. In the Roman gardens the almond-trees blossom about the end of January, and in March, at latest, the warmth of spring has there become great and constant. The summer heats in that quarter are most intense, or at any rate most oppressive in the month of August: but they are alleviated by gentle breezes, and by occasional thunder-storms with rain. For about two months and a half in the middle of summer, the highest temperature at Rome, on an average of years, has been about 92 deg.; but that height is sometimes exceeded. In July, 1828, the thermometer in that city rose to 95 deg.; and for some days in the same month, at Molfetta in the Terra di Barri, it ranged from 97 deg. to 104 deg. The corn-harvest in the Roman district commonly begins about the end of June, and the vintage early in October: soon after the beginning of September, the autumnal rains set in; and, when their violence is over, the climate, till then almost insufferably warm—except in favourable exposures on the hills—becomes again moderate and delightful. During the winter months the temperature is very capricious; the nights are exceedingly cold, and the suddenness of the chill which accompanies the evening twilight, is equally perceptible by the senses and from the evidence of the thermometer. On the mountains near Rome, snow now lies every year, though not long; and in the city it usually falls one day at least in the season, but immediately disappears. In the south of Italy, and in Sicily, the heats of summer are mitigated by the daily breeze, which springs up two or three hours before mid-day, and sinks again towards evening. On the hottest days in Sicily, the thermometer ordinarily rises to 90 deg. or 92 deg., and in the coldest days of winter it very seldom falls below 36 deg.—*Edinburgh Cab. Library.*

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OF
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE NATURE OF JUSTIFYING FAITH, AS
ILLUSTRATED IN THE CASE OF THE CA-
NAANITISH MOTHER.

BY THE REV. C. SMITH,
Curate of St. Andrew's, Plymouth.

No. II.

WE have seen in a former essay what faith is not. It is not a bare assent of the understanding—it is not the confidence of favour borne peculiarly and individually by the Almighty to ourselves. We have now to consider what it is; and this is pointed out explicitly in the narrative before us—it is the reception of the Lord Jesus as a Saviour. It is the act of carrying that feeling over to the Saviour, with which we have perhaps been previously saying to fine gold, "Thou art my confidence;" instead of trusting in himself that he is righteous, the believer confides for his becoming a person to whom there is no condemnation, to his dying to the law by the body of Christ, and being married to another, even to him who is raised from the dead. He regards Christ as a strong tower; to flee into which, is to be safe. He regards him as a treasury of blessing; to receive out of the fulness of which, is to be enriched. He looks upon him as "made of God unto us wisdom;" and he sees, in consequence, that committing his ways unto the Lord, in the place of leaning to his own understanding, all those ways will of necessity be established—sees Christ to be a way in which a wayfaring man, although a fool, will never err. Does guilt alarm him? the believer is recovered from despondency, and revived

and re-created by the confidence that the blood of Jesus Christ, the Son of God, cleanseth from all sin. Does he notwithstanding recognize it as a melancholy certainty, that "sin reigneth" in our "mortal bodies," and recognize it at the same time as an immutable, eternal principle, that wherever "sin reigneth" it is "unto death?" he sees Christ of God made unto him sanctification; and applies himself accordingly to the exercises of a new and scriptural obedience, in the confidence that sin shall not have dominion over him—in the expectation that the grace of Christ will be sufficient for him, and the strength of the Redeemer be made perfect in the weakness of the redeemed. The believer, in fact, expects nothing any longer from the source of a corrupt flesh and an ungodly world, in the face of all the bravery and blandishment and seeming sweetness and bright promise that concur to make them captivating; and expects every thing—every thing for time and every thing for eternity—expects it without money and without price, from the grace of his Redeemer; all the while that self-denial and reproach and persecution, and a service hard to flesh and blood, may perhaps immediately present themselves, to test the faith which he professes, and embarrass the conclusions it conducts to. But the belief of the truth is enough to tear aside (to the believer), from the realities on either hand, the veil which is drawn over them. And to him, accordingly, the world is the vain and unsatisfying thing that God assures him of its being, let the appearances of sense, or the sympathies of nature, connect any at-

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traction with it that they will; and to him, on the other hand, the service of his Lord is perfect freedom, and ways of pleasantness, and paths of peace. The ways of his obedience, and a satisfaction of desire; and a godliness which has the promise of the life that is, as well as that which is to come; and a peace that passeth understanding, which the world could never give, and can never take from him: all animate him to take up his cross and follow Jesus—all send him forth to the exercises of an obedience undoubtedly repugnant to the sympathies of nature; with a joy, however, and an alacrity, and a sense of privilege, and a glow of expectation far exceeding that with which the scholar—the emoluments and honours of some intellectual triumph gleaming through the vista of long years upon his captivated vision—refuses himself throughout the studious day to customary pleasures, and the mountain-breeze, and the bright sun, and replenishes again the oil of midnight study; far exceeding that with which the soldier on the point of encountering the pains of toilsome marches, and the hardships of the tented field, and the dangers of the battle plain, thinks only of the day of triumph, and the joy of conquest, and the prospect of renown. No confidence of an aid which is almighty—no assurance that there shall not be laid on them a temptation more than they are capable of bearing—no certainty, nothing like a certainty, of the ultimate attainment of the hopes which are so captivating to them, to cheer them on; and yet to them “to scorn delights and live laborious days” is still privilege, in prosecution of their objects—but privilege, brethren, not such, not privilege so real, so perfect, so unreserved, so lofty, as the privilege which he feels in serving the Lord Christ, who has once believed in Jesus as a Saviour, a Saviour free, full, and immediate, and everlasting. And hence, then, the faith which has such great recompense of reward. It is ascertained as being a principle of the description of which I have been speaking, by the circumstance of the narrative.

What was it that the Canaanitish mother saw in Jesus, but the fact that if he would, he could make her daughter whole—that his heart was accessible to pity—and that he had come into the world on offices like the one for which she in consequence solicited his interference? She concentrated on Christ her expectations of the cure of her poor daughter, on Christ’s compassionating her distress, and honouring the faith which she reposed in him, by a display of the disposition and ability to save, which she gave him credit for possessing; and what then, brethren, was the operation of this principle on her mind? Did it with-

draw her from attempting to do any thing, with the object of obtaining the deliverance which she confided in the Saviour for giving her so freely? Did it not prompt her, on the contrary, to do every thing? Did she feel that in doing she receded from believing? Was it not, on the contrary, precisely in her works that her faith displayed itself?—in the exertion that she made—in the self-denial probably in quitting her afflicted daughter—in the prayer that she preferred—in the urgency of her entreaties—in the rebuffs that she submitted to—in the ingenuity of hopefulness with which she turned the very language of refusal into a reason for hope, instead of admitting it as an argument for despair. The sovereignty of Jesus was as much the object of her faith, as his compassion and omnipotence; and at the same time accordingly that the hope that she indulged did homage to the one, the effort that she made, the entreaty that she preferred, the anxiety that she experienced, and the submission that she exercised, were all her testimony to the other.

What she saw before her was a hope—O, how bright and stirring!—of a supernatural cure and restoration of her poor daughter; and whatever it was that appeared to lead in the direction of a realization of this hope, O, it was not pain—it was not task-work—it was not humiliation; it was just the natural working of the desire which was nearest to her heart, and of the hope which was beginning to give alacrity and vigour to her mind, to be doing this: and accordingly the interruption of her employments, and the desertion of her home, and the energy of a supplication which was never to be remitted, till its prayer had been conceded, and the following Christ about from place to place, and the observation attracted, and the reproach incurred. It was not legal performance superadded to faith, or substituted in the place of it; it did not render the benefit on its coming less gratuitous, or cause her to expect it less, simply from the source of divine mercy; it was simple testimony to the fact that Christ, possessing a compassion that feels for our necessities, and a power of relieving them, notwithstanding at the same time is a sovereign in the exercise of his compassion, and the exertion of his power; and requires accordingly not only to be confided in, but waited on—not only received as a Saviour, but obeyed as a Lord: and hence accordingly what faith is, according to the illustration of its nature furnished by this narrative.

WORLDLY GAITIES*.

[A Sermon, addressed to the young, preached in St. John's church, Peterboro' U. C.; by the rev. C. T. Wade, A.M., rector, and published at the request of his congregation].

To those, who in youth or age, pursue with avidity the round of dissipated follies—whose favourite haunts are the card-table, the dice-box, the ball-room—who in such pursuits “waste the night and hail the coming day;” to such the voice of warning is in vain. Entrenched within the fastnesses of folly, and delusion, and vanity, no voice of argument, drawn from revelation or reason, will move them. Scarcely will the knowledge of the evils that accompany their excess—loss of health, of fortune, and not unfrequently murder and suicide, which follow in their train—not these will convince these devotees of what they call pleasure, that such pursuits are sinful. On these, in vivid characters, is written by the Spirit of God, “walking after their own ungodly lusts—lovers of pleasure more than lovers of God.” But to the sons and daughters of Adam, not so deeply immersed in folly, not so confessedly sunk in vanity; to those who are more reflecting, more rational, more refined—who cannot but think a moderate enjoyment of these quite consistent with reason, and quite authorized by the religion of Jesus Christ; to these, who advocate the Christian lawfulness, while they deprecate the excess and abuses of such things—whose advocacy too comes recommended by all that is fascinating, and lovely, and refined in fallen nature—to such it is a less pleasing, perhaps it may seem a more ungracious task to say, that the spirit which feeds, which promotes, which mixes among them, is a part and parcel of that vanity of which we speak. I would affectionately tell these, without fear of contradiction—at least of contradiction supported by God's word—that these things are not sanctioned by the word of God; that they do not consist with his glory; that they are not compatible with devotedness to his service—with that devotion which is the highest and happiest pursuit of those who serve God in the spirit of his Son. Truly they are wholly subversive of that “spiritual-mindedness,” and utterly repugnant to the spirit, the feelings, the principles, the taste of every one who, “being in Christ, is a new creature,” with whom “old things are passed away, and all things are become new.” Yes, to the man who really believes in Jesus Christ, that word, which is “a lamp unto his feet and a light unto his path,” lays down a plain line of demarcation between sinful conformity to the habits and pursuits of the world, and those recreations and amusements which are innocent and rational. To him there is no difficulty in concluding as to what is meant “by renouncing the pomps and vanities of this wicked world;” while he sees emblazoned in the living characters of his directory—“Love not the world, neither the things that are in the world;” “be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God;” “and whatsoever ye do, do all to the glory of God.” Thus standing upon the precepts of inspiration, though often encompassed and overcome

by temptations—though often betrayed into inconsistencies over which he mourns in secret, and against which he fervently prays and watches; yet it is his desire, it is his aim, to avoid sin—not to come into contact with it even in its most seductive forms, or in circumstances which may seem to admit of an easy pulliation—not, in short, to be engaged, if possible, in scenes or occupations from which he would shrink from a summons to the judgment-seat of Christ. And full well, my beloved hearers, am I persuaded that there is not one humble prayerful reader of the revealed will of God, who will not subscribe to these principles, and conform to them his practice; and my heart beats high with hope, that not a few of those who now dissent and oppose will, led by the Spirit of the Lord, “ere the days come when they shall have no pleasure in them, or ever the silver cord be loosed, or the golden bowl broken,” rejoice in their truths, and own the fallacy and vanity that led them to cherish different opinions.

The judgment, I said, of the true Christian is clear and decided as to his course; with the “almost Christian” very different. With him the religion of Jesus Christ seems compatible with a moderate enjoyment of these vain pursuits; and this religion is often imposing: it has a semblance of strictness in the externals of worship—it is not unfrequently connected with various works of benevolence and religious observances; yet, to the close observer, there is an evident compromise of the services of God and man. As some writer has observed, “such religionists weigh with accuracy how much of the world they may enjoy, and how much they are required to renounce. They are ready to do for God just enough, as they suppose, to avert his displeasure; and to gratify themselves, and pursue the world, just so far as they think they may consistently, without endangering the safety of their souls.”

But while, in accordance with the word and will of God, we altogether deprecate these pursuits, do we clothe religion in sombre colours? Do we destroy what youth deems its delight, and give them nothing in return? Do we paint the true disciple of the crucified Redeemer as a gloomy, unsocial, repulsive being? Far from it: there is not such joy and gladness of heart—not such deep and abiding pleasure, a belongs to those who live the life of the righteous. An erroneous and imperfect view of the gospel may sadden, and sometimes does induce depression and despair; but “the truth as it is in Jesus” throws around the brightest rays of peace and comfort. On the true Christian alone is inscribed the apostolical paradox, “as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” For him only is it said, “your hearts shall rejoice, and your joy no man taketh from you.” The molten image impressed on his path is “Holiness to the Lord;” his present union with God in Christ—the constant supply of blessings from him—the patient expectation of the glorious advent of his Saviour amid every dispensation cheers his mind; evenness, peace, tranquillity abound, whether prosperity brighten his path, or adversity, sorrow, and suffering throw their darkening shades around him. In short, religion does not consist in abstaining from

* From “The Church.”

this or that pleasure—in this or that degree of non-conformity to the world : it is the life of God in the soul ; it is the hearty surrender of the whole man to God ; it inscribes on the path—"Ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's."

Truly happy, whether in youth or age, is that believer who has been led by the Spirit to know and feel the "utter vanity" of the things of time and sense ; if his heart be weaned from earth, disentangled from the vices and follies to which he was habituated, and which had perhaps long estranged his soul from God, and held it cleaving to the dust, the grovelling things of time and sense. Happy is he, while in the spirit and with the ardour of the great apostle he says—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

To some pursuits which the man of the world classes with those mentioned, and labours to advocate on similar principles—such as the theatre and race-course—to such, despite the sneer of my worldly opponents, I cannot hesitate to ascribe unmingled "vanity," unmitigated guilt : we dare not modify the evils, or in any degree justify them. So fatally ruinous are the consequences, so countless the immoralities that follow in their train, that we cannot but write on every professing Christian advocate of them—"partakers of their evil deeds ;" and yet did it remain for more civilized ages, and more Christian countries—stealing as it were a drop from heaven to disguise the draught of Satan—to mark with approbation, and to deduce morality from the stage ; morality from that which pagan Greece and Rome, in the zenith of their glory, unequivocally condemned ; regarding as infamous, as the most degraded and profligate members of the community, both those who performed, and those who witnessed it.

If I speak strongly, it is because I feel deeply the multiplied evils of these things : I am not ignorant of the variety of guilt which is opened to those who are addicted to it. Well do I remember the language of a celebrated preacher, adverting to the dying state of a youth who had been ranked as a most highly amiable individual ; nor do I think he painted the case of one alone. His words were—

"One visit to the theatre, that den of infamy, proved his ruin : from that night the shades of guilt hung dark and thick around ; till then he had no 'fellowship with the unfruitful works of darkness,' but from that hour he fell from respectability ; he sunk deeper and deeper into the abyss of corruption, till earth, as it were tired of the sickening load, heaved him from her lap, and hell from beneath was moved to meet him at his coming."

But we hasten to close the volume of "vanity," which at every opening page seems, like the roll of the prophet, "written within and without ; and there was written therein lamentations, and mourning, and woe." Yet on guilt, in its more appalling forms, must we for a moment dwell, ere we open, as proposed, to your view the appointed remedy ; and shall a fastidious reserve or a false delicacy here impose silence ? If, perchance, these more malignant features are too *sadly familiar to our view ; if they day by day are*

exemplified around us—are we to draw the veil over grosser and darker shades of guilt, because perhaps an accusing conscience says to this one or that in this assembly, "Thou art the man ?"

The commission of the watchman is—speak unto them, "whether they will hear, or whether they will forbear." Thus, "If thou warn him not from his wicked way, to save his life, the same wicked man shall die in his iniquity ; but his blood will I require at thine hand." Say then, brethren, if there be those who are drunkards—I ask not whether in youth or age, whether occasionally or habitually—does no voice of warning come to them from God's unerring word ? Thrills there no message of wrath upon their ear—no denunciation of un-ending woe ? Are they not by name excluded from the glory that remains for the people of God ? O ! are they so seared in conscience, so hardened in guilt, as to be indifferent to the variety of ruin that their favourite sin involves ?—ruin in circumstances, in character, in present comfort, in future hopes ! O that, though feeble, the admonitory voice might be so directed with power from on high, that, roused by the Spirit of the Lord, it might be said of some, "Such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God !"

But what of the sons and daughters of the land, who number among the unchaste, the immoral, and impure—fornicators, "whoremongers and adulterers, whom God will judge?" What shall we say of the many who, unrestrained by the laws of God, by the decencies of society, unawed by any fear or shame, revel in those things which the apostle says "war against the soul, working all uncleanness with greediness ?" I need not detail the variety of the guilt ; I need not pourtray the ruin, the wretchedness involved in them. But, while the fearful overflowings of this ungodliness around us call aloud for vengeance ; while with trembling we hear of, and find, and see them by very many lightly regarded—deemed only constitutional infirmities and youthful indiscretions ; may God enable us rightly to estimate their guilt and danger : and may that voice which speaks with resistless power, penetrate the hearts of those who are entangled by them—that Saviour's voice which once spake comfort to the convicted culprit, "Go and sin no more !"

ON SOME CIRCUMSTANCES IN ZOOLOGY AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. BURNETT, Esq.

No. VII.—PART I.

THE PRESERVATION OF NOAH, AND THE CREATURES WITH HIM, IN THE ARK.

AMONG the inspired writings there are very few circumstances there recorded which excite more of our attention, and even our wonder, than the frequent supernatural interpositions of Providence during the early periods of the earth's history. It is probable that God took this method of declaring his supreme power over the wills and actions of men and animals,

in order to convince the former that, although all things were governed by certain determinate and fixed laws, yet that he was the framer of those laws, and could therefore suspend or alter them as it seemed fit to him. And this method would appear to be especially called for at that early period, when no written word of revelation had been given to man; and when there was no open vision in the form of prophets, as we afterwards read there was, to whom the people might resort, and of whom they might learn more of the nature and the power of him who ruleth over the armies of heaven. These several miraculous accounts, coming as they do through that channel which has since been appointed by the Holy Spirit of God, will be received without doubting, however incapable they may be of explanation, whether by the process of reason or the rules of science. Indeed they ought to claim our belief simply on the ground of their being there recorded, knowing that one of the primary objects of revelation was to make man acquainted with those acts and works of the Creator which his natural faculties could never have informed him of; and it is on this account still less likely that his belief in them should be made to rest upon evidence to be deduced from any other source. The remarkable event which will now engage our attention, is one of a series of supernatural acts of the Deity, which arose out of the depraved condition into which man had fallen. That creation which was at first stamped with the divine perfection, had suffered so irretrievably by the fall of man—for through him the earth had become full of violence—that its destruction became inevitable*. Having in the beginning exercised that wonderful of all powers—the power of imparting life to a countless number and infinite variety of duly organised bodies—we do not find that it was the purpose of Jehovah again to exercise that power; not that our knowledge of his omnipotence would lead us to think that it was impossible for him who made all things again to create fresh beings, but in all probability because it had been determined in the counsels of the Trinity, that one creation of living beings should, by an uninterrupted continuance, take their stations and fulfil the designs intended to be accomplished by them before ever they had existence. Such a connexion between the creatures which were first made, and those which were to follow to the end of time, would, in man's case more especially, appear to be paramount; for the punishment due to sin in our first parents could not, in the justice of God, be made to affect another creation which had not fallen, and which was unconnected by natural descent. And as the curse of sin fell also upon the rest of the living creation for man's sake, the connexion here between the first and the last created animals would appear to be intended and just. But to this particular point we shall again take occasion to recur, as it stands most conspicuously opposed to all those theories of the geographic distribution of animals which rest upon the belief that new living

creations took place after the deluge, or that animals were transmuted to meet the changes which were brought about on the earth's surface after that extraordinary event. In this place we are to contemplate the miracle of bringing together so many and such varied animals, with their conflicting and fierce natures, into one ark, which had been specially prepared for them.

And, although it was by a series of miracles that the destruction of the world and the preservation of Noah and the creatures with him was accomplished, yet the account of these events given us by Moses is by no means repugnant to the soundest principles of natural philosophy; but, on the contrary, it is in keeping with every appearance which is presented to our notice in examining the interior of the globe. It should however be remembered, that to attempt to reconcile the account in Genesis with the present state and operation of the laws of nature, is more than we are empowered to do, if we take the text in its most literal sense; for there we have the plainest description of the means which were used, and the very unusual effects which they wrought. Had that account stated that those effects had resulted from the operation of ordinary causes, it would have been proved to be false by the commonest methods of human deduction.

Previous to the narration of this account in the inspired writings, we are informed that it was by the immediate agency of divine power that, when Adam gave names to the different creatures, the Creator brought them to him "to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof*;" so that the miraculous circumstance recorded to have taken place at the period of the deluge, when so many animals were to be gathered together from all parts, discordant in feelings, and incapable by any natural or innate powers to accommodate themselves to the altered and artificial position into which they had been brought, cannot even be said to be without a precedent. We do not read that Adam had power to bring all the animals into one spot that he might name them, but they came to him by divine direction; and here again

* Some writers have contended that it was impossible that all the animals upon the earth could appear at one time before Adam, for it would take many days to give each a name. The text, however, while it testifies to the miracle of the Creator's bringing the animals to Adam, does not oblige us to understand that every creature, at one and the same time, appeared before Adam. What is rendered in the English translation, "to see what he would call them," is, in the Hebrew, "to see what he would call it; and whatsoever Adam called it, that was the name of it." The meaning of which, according to Shuckford (a), is, that God brought a few creatures to Adam that he might name them; and as he would undoubtedly name them according to their voice, form, colour, or other physical character, so in time he would give names to all the creatures which were brought before his view. Many old pictures on this subject would be calculated to preserve the orraneous impression that all the whole creation stood at once in the presence of our first parent; and this gives me an opportunity of observing how imperative it is that all parents should exercise the most vigilant caution in placing before the opening minds of their offspring the numerous scripture prints, which are often not merely incorrect in the ideas they convey, but unscriptural and even profane.

(a) On the "Creation and Fall."

* This event, which is commonly called the deluge of Noah, and to the creation, forms the greatest epoch in chronology. According to the best authority, it occurred in the year of the world, 1656, which answers to the year before Christ, 2243.

when it was determined to destroy all the living creation, save a few individuals of certain species, these were miraculously brought together for the purpose of being preserved. To effect this, their natural conduct and mode of living must have been suspended or altered by the immediate interposition of Providence; and that such was the case is rendered doubtless from the several facts recorded in other parts of scripture, where, for purposes of mercy towards unbelievers, the Creator was pleased to show that he could arrest the most powerful natural feelings of his creatures on those occasions that he thought fit. It was by such supernatural means that the milch kine, in drawing the ark of the covenant to Bethshemesh with the offerings of the lords of the Philistines, steered their course without a guide. It must not be lost sight of, that the occasion of these animals going to Bethshemesh was one of all others the least likely, if inspired only by their natural propensities, to be attended with success; for the strongest feeling of their nature, affection for their offspring, was entirely opposed to such an idea. But they were directed by a divine impulse; and that power which gave them life, was here shown to be superior to those feelings which, when acting in nature, follow an impetuous course, surmounting obstacles which, on all other occasions, are insurmountable. It was by such means that the lions' mouths were stopped, when the pious Daniel, because "an excellent spirit was in him," and "he kneeled upon his knees three times a day, and prayed and gave thanks before his God," was cast into a den of lions by command of Darius. And, in the case of the disobedient prophet (1 Kings xliii.), the same lion which killed him had no power to touch the other prophet, nor exercise any of those propensities which are natural to so fierce an animal. "Here," says bishop Patrick, "is a cluster of miracles: that the lion, contrary to his nature, did not eat the carcase nor kill the ass, nor meddle with the travellers that passed by, nor with the old prophet and his ass; and that the ass stood so quietly, and was not frightened at the sight of the lion, and betake itself to flight. And more than this—the lion stood by the carcase a long time, till this strange news was carried into the city, which made the miracle the more illustrious, and plainly shewed that this did not happen by chance."

Again, the wickedness of Balaam, which sought his own mercenary ends, and valued the praise of men more than the praise and glory of God, gives us another instance where the Creator made use of one of the inferior creatures to arouse the guilty prophet. "The Lord opened the mouth of the ass," so that he spake in artificial language, such as to convey to Balaam's mind, how foolish and sinful a thing it was to resist the commands of God. Yet he opened the mind of Balaam, so that he saw the angel of God, and the fearful crime he had committed. His eyes were opened, and he went not as at other times to seek for enchantments. "The faculty of speech in man is the gift of God, and we cannot comprehend how we ourselves articulate*; we need not therefore be sur-

prised that the Lord made use of the mouth of the 'ass to rebuke the madness of the prophet,' and to shame him by the reproof and by the example of the brute. Satan spake to Eve by a subtle serpent, but the Lord chose to speak to Balaam by a dull ass; for he does not use 'enticing words of man's wisdom,' but works by instruments and means which men despise*."

But we need not crowd examples here, to prove what cannot be gainsayed, namely, that bringing together those creatures which, according to the purpose of the Creator, were to be preserved for so many months in the ark, nothing more or less than a miraculous power was put in force. And to doubt the miracle, as many have done, is not merely to throw suspicion upon that which has been revealed, but it is to doubt the possibility of God being able to alter or arrest the natural or fixed laws by which he has chosen to sustain his creatures. If the potter has power over the clay, to make them vessels of honour or of dishonour, as he pleases—if there is any certainty in the statements of scripture, that every thing living is dependent upon God, and that all seek their meat from him—there must also be truth in those other records of scripture which tell us that he can do as he pleases with his own creatures, either by causing them to mete out the ordinary ends of their creation, or by making them the still more remarkable monuments of his almighty power. But it is not in scripture only that we read of God's miraculous power over his creatures. It is senseless to affirm that the laws which regulate the functions of life are susceptible of any natural explanation. They are so unlike any of the ordinary laws which govern inanimate nature, that they must be admitted in proof of supernatural agency. What is more miraculous than the fact, that in the living body, where we witness so many wonderful movements, imitative of every description of power which we see in nature, the functions are all carried on by the agency of the vital principle; yet the withdrawal of the principle is not only attended with the mere ceasing to act of these several functions, but it is accompanied by the complete dissolution and final destruction of the materials of that body, thereby proving that those bodies have no power to support themselves? If God made and fixed these

organs quite as perfect as man. It is therefore through his reason alone that the faculty of speech is peculiar to him. But the voice or cry of animals is a sound produced by the vibration of certain ligaments in the larynx, or organ of voice, which is situated in front of the throat. The voice of each species of animal has a particular tone by which it is recognised, and which is susceptible of variation even in the different ages or sexes of individuals. The circumstances upon which these various modifications depend are unknown; but it is probable that the minute muscles which produce the innumerable movements of the cartilages of the larynx, are, in each animal, capable of a particular mode of action, which, aided by the varieties in the shape of that organ, will go very far to account for the phenomena of natural voice. All these are peculiar sounds, which admit of no change, are susceptible of no improvement necessarily resulting from the particular organization by which they are produced. It is very different with the acquired artificial voice of man. The fact then of the ass speaking to Balaam, is only an extension of the miracle which is daily performed upon man; for both are equally incapable of physiological explanation.

* Scott's Commentaries.

* That the power to speak in artificial language is not caused by any peculiarity in the formation of the organs of voice in man, is evident from the fact of many animals having these

laws of life, and gave them their properties, who is it that can alter or remove them but God? Yet it is an opinion very commonly entertained, that the providence of God extends no further than to a general superintendence of the laws of nature. But the scriptures tell us, that God is not only the director and governor of the universe, but that he is also a God of particular providence. "The eyes of the Lord are in every place, beholding the evil and the good." And again, "The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." As for example, therefore, in his dealing with man, he does not always act by a uniform fixed law; but according to the required circumstances of his creatures, he determines and acts. Hence it is, that he sometimes acts towards them in a manner which displays not only his power over natural laws, to direct them, but also to arrest or suspend them. And, accordingly, we have instances mentioned in the scriptures, which record the Creator's power to alter or divert not only the laws of inorganic bodies, but those also which he has endued with a still more elaborate and unaccountable mode of action. Miracles therefore are not, as some have represented them, appeals to our ignorance. They suppose some antecedent knowledge of the course of nature, without which no proper judgment can be formed concerning them, though with them their reality may be so apparent as to prevent all possibility of dispute.

The whole phenomena of life are a series of miracles daily performed before our eyes. If we were not inclined to believe that it was by divine interposition that the animals in the ark were sustained in so unnatural a position for so many months, we should expect equally as much doubt to arise in our minds when we contemplated the existence of so many animals in certain regions of the earth, and at certain seasons of the year, when, from a long-continued drought, or from the effect of a very low degree of temperature, vegetation being destroyed, the functions of animal life seem also suspended; and in this state of hybernation they continue for several months, till the region in which they have been placed is again in a position capable of maintaining them. If hybernation had never been known to exist in animals, we should have despised the idea of maintaining life under such adverse circumstances, as much as the sceptic now disputes the possibility of every species of animal now in existence having been represented and preserved in the ark. But with God all things are possible. It is of little moment whether one or all the species were so preserved, as the scriptures tell us they were; or whether they were preserved by a natural or preternatural *digitus Dei*. It is not of little moment whether we deny the correctness of the inspired statement. It is seldom the mind is disposed to cavil at, and to reason away, one individual fact. If the tendency to doubt exist in a single instance, the whole mass of revelation is threatened. If one part can be believed, all can be believed. If Moses and the prophets are not to be believed, then it were of no avail, even though Christ wrought a miracle before us, as he did so many times to the unbelievers with whom he dwelt when on earth.

We cannot read the account of the awful destruction which fell upon so large a portion of the creation for the sins of the human race, without comparing it with the very few who were saved by the mercy of God. And when to this we append the still more awful, but not less certain revelation of St. Peter, that the same sudden destruction by fire shall shortly come upon all those who do not serve the Lord Jesus in sincerity, when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again"—there is occasion for much fear and trembling for those who, having had the privileges of a revealed word, choose to set up their own reasonings in opposition to it. But we will presently more closely examine the grounds which such reasonings stand on. "What a solemn moment was this for Noah! He had at God's command, and by a strong and living faith, entered himself, his wife, his children, into the ark; and yet even the faith of Noah might not have been sufficient to have enabled him to witness such a scene as was about to present itself, unmoved. Could he have beheld the hundreds and thousands among whom, for the last six centuries, he had been dwelling, and to whom, as we are expressly told, he had been a "preacher of righteousness;" many of whom therefore he must have intimately known, and to some of whom he must have been more or less closely allied? Could he have seen them clustering around the door of the ark, and yet have barred them out for ever? No! Doubtless the day will come when the righteous shall be able to behold, in the punishment of the sinner, only the increase which it shall bring to the glory of God. But it cannot be so now; while in the flesh we cannot but feel deeply—compassionately feel for the punishment, and lament the fate even of the worst of sinners; and Noah must have been divested of every trace of human infirmity, before he could have possessed the power to save, and yet have rejected the cries of the perishing multitudes around him. A merciful God, therefore, would not so painfully try the faith of his weak and erring servant. No sooner had all entered the ark, who were to find there a refuge and a home, than "the Lord shut them in;" that the door might neither be forced by the despair of those without, nor unbarred by the untimely compassion of those within. How fearful is the reflection that the same almighty hand which thus shut in one holy family, at the same time shut out a world of sinners! and yet men calculate upon the mercy of God out of Christ; as well might a perishing world calculate upon the mercy of God out of the ark."

* Isa. xxiv. 20.

† Blunt on the Pentateuch, vol. i. p. 60.

ON NOT BEING ASHAMED OF THE GOSPEL OF CHRIST:

A Sermon,

BY THE REV. W. M. HARTE,

Minister of St. Mary's Chapel, Bridge Town, Barbadoes.

ROMANS i. 16.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

WHEN St. Paul made this noble avowal, the state of the world was decidedly adverse to the claims of the gospel of Christ. If he addressed himself to the Jews, he found them devoted to their law, resting their hopes of salvation on it, and utterly unwilling to place their confidence in any other means of justification: he found them averse to all the humiliating doctrines of the cross, and determined in their opposition to the pretensions of a crucified teacher. If he turned to the Gentiles, he found them—however differing in their philosophical opinions, or however lukewarm to their popular modes of worship—united in their contempt of such a religion as the Christian. The Jew "contradicted and blasphemed" (Acts xiii. 45): the Gentile looked on him as "bringing certain strange things to their ears" (Acts xvii. 20). A religion succeeding in the world under such circumstances as these, and spreading, as we know that it did, with unexampled rapidity in defiance of such obstacles, proved itself to have been from God. But still, as he was told by the Jews at Rome, it was the object of general dislike and abuse. "As for this sect," said they, "we know that every where it is spoken against" (Acts xxviii. 22).

To make the honest confession contained in the text under these circumstances, was a proof of that manly independence of spirit and firm faith which distinguished the great apostle. And the reason which he assigns for making it, is such as must carry conviction to every unprejudiced mind—"It is the power of God unto salvation to every one that believeth." Adapted as it is to every want and aspiration of the human heart—conveying as it does the hope of pardon to guilty, the promise of assistance to feeble, and the assurance of a future life to mortal man, it is "worthy of all acceptation." Its power has been felt for eighteen hundred years, in its moral influences on societies and on individuals. It has ameliorated the public condition of the former; and to the latter it has brought all the consolations and hopes which can revive and invigorate the mind in our walk through life. However humbled the believer may be from a sense of unworthiness or infirmity, it leaves him not comfortless—

it gives him strength for the conflict—it heightens his enjoyments—it soothes his cares—it alleviates his troubles. At the same time it reveals to us the source whence those blessings are derived, and on what firm foundations our assurance of them is grounded. Our faith is "built on the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner-stone" (Ephes. ii. 20). "By the mystery of his holy incarnation—by his holy nativity and circumcision—by his baptism, fasting, and temptation—by his agony and bloody sweat—by his cross and passion—by his precious death and burial—by his glorious resurrection and ascension—and by the coming of the Holy Ghost" (Litany), our deliverance from sin and misery has been effected.

What then is there in this religion, it may be asked, for us to be ashamed of? In the course of the last century, it is true, literary men were found in this country, who attempted to assail its evidence with all the ingenuity and sophistry which human learning and perverted talent could bring to the conflict*. Before the close of the same century, the nations of Europe witnessed a regular conspiracy formed†, and an organized association established, with all its widely-spreading branches, to exterminate Christianity from the earth. Both attempts failed. She still reared her commanding and majestic front in the midst of all her enemies. The effects of infidelity were indeed painfully felt in the disorganized state of society—in the miseries and confusions which infidel France brought on the whole civilized world; the storm, however, passed away; and, like the ark of old, the gospel was seen uninjured by its violence. At the present day the same impious warfare against the religion of Christ is carrying on; but, blessed be God, his own cause still prospers in this land. No one needs be ashamed to be counted a believer. There is still an outward profession, and much outward respect paid to its pretensions. It may occasionally be assailed by a sneer, or by a mere attempt at argument; but it still maintains its position in society. Men of the deepest scientific research, of the most profound and varied learning, and of the highest range of intellect, are not ashamed to confess themselves Christians—true Christian believers.

But have we not reason to fear, that although all this be true, yet that a principle of false shame does sometimes influence some of our opinions, and show itself in some part of our outward conduct? The general truth of

* Hobbes, Tindal, Collins, &c.

† The French encyclopædists, and German Illuminati.

Christianity may be admitted, while many of its peculiar and essential doctrines may be slighted and despised. Its humiliating disclosures of our natural and deeply seated corruption, may sometimes be distasteful to the proud heart of man; and to his carnal heart, the unbending tone of its pure morals may sometimes be equally repugnant. The demand which it makes by its mysteries on our reason, and the complete subjugation of all our appetites to its sway, which by its precepts it requires, may have a melancholy effect. Thus the professed believer may be ashamed to confess himself the self-condemned sinner which the gospel, received by him in all its truth, compels him to acknowledge himself to be; and he may be ashamed to exhibit that entire reformation of life, making him in short a new man, which under God would result from his heartfelt convictions. Besides, many are the practices which the merely professing Christian indulges, and which do not lower him in the estimation of nominal Christians like himself; but, when he understands better the true nature of that gospel which he never wished to reject, he sees them all condemned by its holy law, and himself exposed to eternal ruin, unless he seeks in time the new heart from God, and renounces those habits which are at variance with the awful requisitions of his professed faith. Is there not a risk that a false shame may operate here, and produce a seeming concurrence with unjustifiable fashions and prevailing errors, though in his heart he condemns them? May not a false shame operate when he is invited or encouraged to do any action, concerning the unlawfulness of which his conscience ought to be, and perhaps is, well informed, but which notwithstanding he does, because he is ashamed to refuse?

Against all these evils, the principle laid down in the text will be found, under God, a sure and impenetrable defence. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." If, either from conversation or from books, you should ever be tempted to look on its lofty and mysterious doctrines with distrust; if ever, in consequence of the imperfect practice of it in the world, you should be inclined to view its self-denying injunctions as subjecting you, by your conformity to them, to the character of preciseness and of singularity; if, in order to avoid such an imputation, you should yourself condemn as too rigid and unnecessarily precise, its opposition to worldly-mindedness and sensuality, and to the intemperate or unseasonable pursuit of pleasure; if in any way your conscience convicts you of a mean or timid com-

pliance with prevailing fashions, though you are assured of their unlawfulness, or entertain doubts concerning it—if these be your temptations, you have, in the words of the text, your answer ready either to the whispers of your own inclinations, or to the seductive invitation of companions—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The great apostle had felt its power. He felt it daily. He most strongly felt it, when he was able to say, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13). He felt it when, through the strengthening aid of Christ, he could say, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away" (1 Cor. ix. 27). Hear him describe himself as "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body" (2 Cor. iv. 10). Hear him represent his life—the life of laborious exertion and of strict self-government which he was leading—as a life which he "lived by the faith of the Son of God, who loved him and gave himself for him" (Gal. ii. 20). When you hear him thus speak, can you be surprised at that sublime persuasion which, going as it were out of himself, beyond the unaided powers of man, he felt himself enabled to entertain? "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39). Such was the power of the gospel of Christ unto salvation to this eminent servant of God.

And in our several proportions, in our several stations, and with our varying talents, every individual Christian will feel its transforming efficacy in his own heart and life. The power of the gospel was not confined to the days of the apostles. It was not seen only in the miracles which were wrought, or in the prophecies which were delivered. It was not seen only in the super-human labours and sufferings which the preachers of the gospel sustained in their noble and arduous undertaking. "The kingdom of God was within" (Luke xvii. 21). It was seen in the renunciation of every unhallowed practice—in the obedience of the entire man to the call of Christian duty. It was seen in the uncompromising adherence to Christian principle—in the tearing asunder of every tie which fastened the soul down to the debasing pursuits of the world. It was seen in the humble temper, the unassuming demeanour, the

meek forgiveness of injury, the patient endurance of trouble for conscience' sake, the surrender of every thing for Christ; such was the beautiful picture of primitive Christianity. And why should not the outlines of the same affecting portrait be filled up in our days? Have we not the same gospel which they had—the same assistance which they enjoyed—the same powerful Spirit to guide and protect us? We have not to endure their more-than-human troubles; we are not called upon to forsake houses and lands, and wife and children, for Christ and for his gospel" (Mat. xix. 29). The demand made on us is of a different kind. We are to forsake them in one sense—we are not to love them more than God; we are not to sacrifice our souls for worldly wealth or worldly pleasure; we are to shew the powerful influences of the gospel of Christ in our opinions and motives and pursuits and conversation; we are to be renewed in the spirit of our minds, and to shew that renewal by preserving from every deflection that straight line of distinction which separates the irreligious, the worldly, and the unholy, from the children of God through faith in Jesus Christ.

But there are two points of Christian duty to which I would beg to call your serious attention before I conclude.

1. Christianity, it cannot be denied, has given to the sentiments and manners of men a higher tone than philosophy and reason could ever impart; it has greatly improved public opinion; it is gradually working its way in exalting the character, in enlarging the benevolence, in removing the prejudices, in purifying the feelings of its professors. Accordingly, the more that this pure and holy religion operates on the heart of man through the grace of its Almighty Founder, the more clearly it will enlighten the conscience; and the greater sensibleness, if I may use the expression, it will impart to this principle within us. The more that we know of our faith, and the more carefully under God that we study it, the more strongly shall we feel, and the more clearly discern our Christian duty. Hence it has happened that the awakened conscience, which has long slumbered under sinful habits without a doubt or an alarm, begins to tremble under the light thrown on it from heaven. Hence it has happened that scruples arise in respect to many practices which formerly were considered by us as perfectly harmless—as matters on which our eternal destination did in no wise depend. Now, the line of conduct which I would beg to recommend is not a disregard, but rather an earnest and serious attention to all these awakenings, yea, and to all these scruples of conscience. Guided by God's holy word, which you will

read with prayer for the teaching of his Spirit, you will find your consciences more and more enlightened; and, if you do find them becoming more and more sensitive, more tender, more scrupulous, despise not the grace of God which is in you—it is a part of the power of the gospel unto your salvation. In the present times, displaying rather laxity than vigour of principle, be not afraid of being "righteous overmuch." Mistaken fears on this point, which is the dangerous error, have led to low conceptions of duty, and to an imperfect practice of it.

While I am on this head, permit me to recommend an attention to the consciences of others. "If meat make my brother to offend," said St. Paul, "I will eat no meat as long as the world endureth, lest I make my brother to offend" (1 Cor. viii. 13). If any practice which you may think allowable in yourselves, should have a wrong effect on others whom your example may influence, your Christian duty is a prudent abstinence from it, lest the contrary line of conduct should tempt your brother to sin. Rather let the light of a consistent Christian example so shine before men, that they, seeing the serious but neither morose nor affected tenour of your life and conversation, may, together with yourself, give glory to the gospel of our salvation.

2. The other topic to which I must briefly call your attention, is of a very serious and important nature—no less than the duty binding on all Christians to shew forth their Christian profession by a participation in that holy ordinance of their religion which is the sacrament of our redemption by Christ's death, and to which all religiously and devoutly disposed Christians have this day the opportunity of approaching, the sacramental emblems being now spread before us. St. Paul's words on this point are clear and express on every Christian's duty in this respect. "By eating this bread and drinking this cup, we shew forth the Lord's death till he come" (1 Cor. ii. 26). Possibly an unbeliever may be seen in our places of public worship—possibly a person indifferent to the gospel may be sometimes a hearer of the word; but it is only the real believer who proceeds to a participation in the communion of his Saviour's body and blood. By this badge and token of our Christian profession, we shew publicly that we are not ashamed of the gospel of Christ; and, if we go on to "add to our faith virtue," and combine a holy life with a holy profession, we shall manifest to others in our own persons the power of the gospel unto salvation. Let me entreat you therefore to weigh well the nature, dignity, and end of this solemn ordi-

nance ; reflect on the command which enjoins it—on the spiritual benefits which follow it, and judge for yourselves whether an important part of your Christian duty be not left undone, and a very effectual means of Christian improvement be not neglected, by your habitual absence from the holy communion.

I conclude the whole subject with the words of a late prelate of our church*. "Until the period arrive," says he, "when all things that offend shall be gathered out, it must be the lot of the faithful Christian through evil report and good report to contend for the prize that is set before him ; and, to prepare for the conflict, he must take unto him the whole armour of God. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, he will be fortified against the snares of temptation, the illusions of railery, the scoffs of the profane, the insults of overbearing and dictatorial self-sufficiency. And while thus provided for his own defence, he will become a tower of strength to his fellow-labourers in the same cause. Every effectual resistance he makes to the adversary will be so much gained to their confidence ; every temptation he escapes will be a success also to them who are in like wise tempted. Such indeed is the influence of individual conduct, whether of irresolution on the one hand, or of constancy on the other, that none can be fully aware to what extent his own personal demeanour may operate, to the increase of good or evil. But however incalculable, or however doubtful this may be, none can question the reward, both temporal and eternal, which a faith and practice, regulated upon such a principle, will ensure to the individual himself. That gospel which is the power of God unto salvation to every one that believeth, can never fail of its effect where it is faithfully and thoroughly received. It has the promise of the life that now is, as well as that which is to come. Not only will its future recompence exceed all that we can ask or think, but during this our earthly pilgrimage, it will fill us with 'all joy and peace in believing ; the Spirit itself bearing witness with our spirit, that we are the children of God.'"

* Bp. Van-Mildert.

MY SCOTTISH TOUR.

No. VIII.

EPISCOPACY—ITS PAST HISTORY.

"NOTHING," says bishop Sandford in his diary, "is more striking than the ignorance of many persons in England concerning the history of a church which was once as much an established church as their own. They know no more of our poor Scottish episcopal church than they do of a church in Mesopo-

tamia." This ignorance was strikingly displayed in the parliamentary debates which occurred towards the end of the last century, and which led to the removal of many unjust liabilities and iniquitous hardships to which episcopalians were exposed. And within my own experience, even in the bosom of our own universities, and in circles where I could least have expected it, I have found it not an easy matter to set the minds of some persons at rest on this point, and to convince them that poor Edward Irving and even Dr. Chalmers were not episcopalians. They could not conceive the distinction between episcopacy and establishments ; or how men could use no liturgy, and yet be members of a national church. The subject, however, is now better known—the position of episcopacy is now better understood ; and it is to be hoped that a knowledge of this position will induce many to consider the claims which the episcopal church of Scotland has for willing and liberal support.

I confess nothing has struck me more forcibly, than the contrast between the present quiet demeanour of the episcopal, and the agitation of several of the other communions in Scotland. I have, since my return from my tour, directed my attention particularly to its state—for it interested me exceedingly ; and my readers, I trust, will excuse my devoting more than one paper to the subject.

At the era of the reformation, there was perhaps no country more deeply sunk in darkness, or held in more ignominious thralldom by the see of Rome, than Scotland. "The superstition of popery," says Dr. Robertson, "seems to have grown to the most extravagant height in those countries which are situated towards the different extremities of Europe. Accordingly, that form of popery which prevailed in Scotland was of the most bigoted and illiberal kind. Those doctrines which are most apt to shock the human understanding, and those legends which farthest exceed belief, were proposed to the people without any attempt to palliate or disguise them ; nor did they ever call in question the reasonableness of the one, or the truth of the other. The power and wealth of the church kept pace with the progress of superstition. The riches of the church all over Europe were exorbitant ; but Scotland was one of those countries wherein they had farthest exceeded the just proportion. Immense wealth, extreme indolence, gross ignorance, and, above all, the severe injunction of celibacy, had concurred to introduce this corruption of morals among many of the clergy ; who, presuming too much upon the submission of the people, were at no pains either to conceal or to disguise their own vices." A detail of many of these enormities were utterly unfit for insertion in the pages of a work designed and calculated for excluding every remark, the perusal of which can in the slightest degree tend to corrupt the heart. Such a state of things could not possibly long exist ; the darkness was becoming thicker and thicker, and at last the bonds were broken asunder. A race of men sprang up to carry on the glorious work of reformation—pious men, zealous and grateful for the light which they possessed ; but who, in their anxiety to cast off the yoke of the man of sin, deemed it requisite to abolish episcopacy, and to adopt the presbyterian form of church government, modelled in a great manner after the church of Geneva ; and Calvin is generally regarded as having in a great measure guided their minds as to the form of church polity which they professed. Many of these persons were of high rank, who had resided in Germany during the disputes of Luther with the Romish see. But the preaching of John Knox was the most effectual in producing on the public mind the greatest abhorrence of popery.

At an early period of the reformation, the doctrines and discipline of those by whom it

was carried on, it would appear, differed but little from those adopted by the reformers in England. "Among the Scottish nobility," however, says Dr. Robertson, "some hated the persons, and others coveted the wealth, of the dignified clergy; and, by abolishing that order of men, the former indulged their resentment, and the latter hoped to gratify their avarice. The people, inflamed with the most violent aversion of popery, and approving of every scheme that departed furthest from the practice of the Romish church, were delighted with a system so admirably suited to their predominant passion; while the friends of civil liberty beheld with pleasure the protestant clergy pulling down with their own hands that fabric of ecclesiastical power which their predecessors had reared with so much art and industry; and flattered themselves that, by lending their aid to strip churchmen of their dignity and wealth, they might entirely deliver the nation from their exorbitant and oppressive jurisdiction. The new mode of government easily made its way among men thus prepared by their various interests and passions." The reader will find this statement fully verified by bishop Russell, in his "History of the Church in Scotland;" but I quote from Dr. Robertson, who, being himself a presbyterian, could not be supposed to have any bias towards episcopacy.

Through the influence of James VI., in 1612, episcopacy was re-established. Spotswood archbishop of Glasgow, Lamb bishop of Brechin, and Hamilton bishop of Galloway, were consecrated in London in 1610; and, on their return, the bishops of the several dioceses were duly consecrated, and invested with episcopal authority.

In the reign of Charles, prejudices began to rise afresh against episcopacy, and clouds to lower around it. On the 23rd of July, 1637, the dean of Galloway appeared in a surplice in St. Giles's church, Edinburgh, which had been assigned as the cathedral of the newly-erected diocese (for previously there had been no bishop), and commenced the reading of prayers from the newly-appointed liturgy. An old woman (Janet Geddes), rising from her seat, exclaimed—"Villain, wilt thou say mass at my lug?"—throwing a stool at the dean's head. This same Janet is a monstrous favourite with many of the more violent of the kirk at the present day; her memory is sacredly cherished; her praises rebound from the platform, and have been even thundered from the pulpit—for her admirers among the clergy aim at the thundering style; and, were it allowable for presbyterians to canonize, she would doubtless become St. Janet, and would be assumed by not a few as their patron saint. It would seem however, from my last paper, that the custom of missile throwing in the north, even in the sanctuary of God, has not entirely ceased; and that the object of attack is not always a dean in a surplice*, or a bishop in a pulpit, but a respectable moderator, with or without a Geneva cloak, as the case might be; and who probably never even read or heard read one word of any liturgy. Alas! what will not zeal in the cause of religion do, when it is not modified and sanctified by the power of religion?

The result of the unseemly conduct referred to was a signal for instant confusion. Bishop Lindsay, who had been translated from Brechin to Edinburgh, ascended the pulpit; but in vain endeavoured to check the violence of the mob. He was attacked with sticks, stones, and stools; and, had he not been attended by persons of rank and authority, he would

probably have been murdered. He was carried off in safety in the coach of the Earl of Roxburgh.

Bishop Lindsay was a brave and undaunted man. It is related of him that, being at one time threatened with personal violence should he read the service-book in his cathedral, he went into the pulpit with a pair of pistols in his belt, and resolutely read out the liturgy.

The tumult, however, was not confined to the cathedral church of St. Giles. When the bishop of Argyle commenced service in the Greyfriars, a similar uproar began. "No sooner," says bishop Guthrie, "was the service begun, but a multitude of wives and serving women in the several churches rose in a tumultuous way, and, having prefaced awhile with despicable exclamations, threw the stools they sat on at the preachers; and thereafter invaded them more nearly, and strove to pull them out from their pulpits, whereby they had much ado to escape their hands and retire to their houses."

These tumults arose from the imprudence of Charles in seeking to introduce the English liturgy, which, from a variety of circumstances, he conceived would be generally acceptable. The bishops, alive to the jealousy of English interference, had suggested some alterations, and especially that the "book should be announced as having been specially compiled for the use of their own establishment." "The clergy," says bishop Russell, "were not consulted. The nation in general was kept in ignorance till the royal mandate was issued; and no means were employed to prepare the feelings of the common people for a change to which, had it proceeded from their own pastors, they would, it is probable, have readily submitted." "Even on the morning of the celebrated 23rd of July, as already noticed," continues the bishop, "prayers were read in the cathedral church of St. Giles; whence it may be inferred, that the tumult created among the populace had an origin very different from any nice distinctions in the doctrine of the sacraments, or from weighing with minute accuracy the comparative advantages of precomposed and extemporaneous addresses at the footstool of the heavenly grace."

A writer in a late number (January last) of *Frazer's Magazine* has some important remarks on this same subject. "The first reformers in Scotland," says he, "approved of the use of an established liturgy, and also that the same views were entertained as late as 1637. The opposition to liturgies had its origin in the tumults which commenced in that year; but the Scottish church, in her earliest and best days, never imagined that a prescribed form of prayer was unlawful. Knox's views were decidedly in favour of set forms. Not only did the great reformer use the liturgy in public, but he also used one and the same form at meals, and a set form in his family. The English liturgy was indeed laid aside; but another was adopted in its place. We have numerous testimonies in the Scottish historians to the use of Knox's book. Calderwood, who was no friend to the views entertained by the first reformers, establishes the point beyond all doubt. He tells us that Mr. Robert Bruce went to Inverness in 1605, 'where he remained four years, teaching every sabbath before noon, and every Wednesday; and exercised at reading of the prayers every other night.' And at a still later period (the year 1620) the same writer mentions the case of John Springer, who, on being charged with not complying with the articles of Perth respecting the administration of the Lord's supper, replied—'Neither is there any warrantable form directed or approved by the kirk, beside that which is extant in print before the psalm-book; according to which, as I have always done, so now I administer that sacrament.' It is clear from these testimonies, that the book of common order was in general use in 1620, among those clergy who were opposed to king James's views respecting

* The surplice seems to have been particularly obnoxious to the Scotch. Why, or wherefore, it is very difficult to conceive. It is probably this which has induced the episcopal church, in her canons, to recommend it to be introduced with prudence and discretion, by explaining, where they (the clergy) find it necessary, the principles on which they have adopted the use of this very decent dress.

episcopacy; nor is it by any means certain that it was not used by those clergymen who wished to introduce the English liturgy: nay, it is highly probable that the latter, as they could not legally use the English book, would be anxious to adopt that in common use. We have also the positive testimony of Sage, the author of the 'Fundamental Charter,' in the passage already quoted, to the fact of its use by presbyterians and episcopalians, even after the troubles had commenced. In short, all parties in Scotland concurred in the adoption of the liturgy in question, during a period of seventy-three years at least—namely, from 1564 to 1637.*

It is of the utmost importance to keep this in mind, when such statements are made as the following, from a presbyterian pulpit, and published for circulation, and which I extract from a pamphlet lately published, and which has recently fallen into my hands:—"It was not doctrine—it was not preaching—it was not singing the praises of God—it was not all of these put together, that formed the elements of stern hostility to the episcopal innovations of two centuries ago; it was the service-book, with its surplice, its rubrics, its collects, its responses. These formed the publicly accredited badges of the new religion which the court sought to set up; and it is a remarkable fact, that, in all periods since the reformation, zeal for episcopacy has not flowed at all in the line of confessions, or articles, or homilies, or psalms, but in the line of—the liturgy! The zealous high churchman will not thank you for any thing short of—the liturgy! And why? The prayer-book is the peculiar badge of the system of episcopacy. The organ is not that badge; for all the presbyterian churches on the continent, and our church at Calcutta, have it. The mode of preaching is not that badge; for, in so far as reading sermons or delivering them without papers is concerned, the two churches can institute a friendly rivalry. It is the prayer-book that is the badge, and our people know this well; and, had we nothing more to say for ourselves in the matter, it would be enough to say that the associations connected with that symbol, it is not for edification to mix up with the solemnities of a worship whose ruling spirit should ever be, "the charity that never faileth"!!! Now, had this been the effusion of a raw preacher, just escaped from his "trials" (examination), the only feeling would have been that of intense pity for his ignorance—intense astonishment that he should have been licensed by any presbytery, and not been sent back to college for attendance on another course of ecclesiastical history. But when it emanates from the pen of one who has been thirty years in the ministry—has, for nearly the same period, had one of the most important parishes in Scotland under his charge—was, for a season, the conductor of a religious periodical, *once* of high name—and who, to crown all, edited some years ago a work on Scottish church history—one is quite (to use a Scottish word, for no English one fully expresses it) *dumfounded*. I had always been led to think the difference between episcopacy and presbyterianism was simply a matter of church government—that it had nothing to do with liturgical or extempore devotion; that the question was, whether in the church there were three distinct orders, or only one; whether these orders differed as to the powers invested in them, or all ministers were on a parity. The fact is, as is well known and truly affirmed, in the reply to the above most unwarrantable statement, no liturgy was used in the Scottish national church, though episcopal, during the interval between the restoration and the revolution*."

* See "A Lecture on the Use of the Episcopal Liturgy in Presbyterian Churches, by the rev. Robert Burns, D.D., minister of St. George's, Paisley;" "The Truth spoken in Love, relative to Episcopacy and the Anglican Liturgy, by the rev. W. M. Wade, minister of Trinity Episcopal chapel, Paisley, 1841."

I am informed that Mr. Wade has collected a very respectable

In March, 1638, the solemn league and covenant was subscribed in Edinburgh, by many of the leading men in Scotland, and from thence sent to different parts of the country; where it was well received, with the exception of the north. It is excessively painful to think how such a document could ever have been drawn up or signed by men whose great cry was for liberty of conscience—a document utterly subversive of any notion of such liberty; and which binds those who signed it, to endeavour the extirpation of prelacy, joining it with popery, superstition, heresy, schism, profaneness, &c. Was not the existence of such a document a sufficient cause to keep up constant irritation in the minds of the episcopal party? And nothing more fully argues the recklessness of principle in Charles II. than his solemn avowal on oath—at his coronation at Scoone, Jan. 1, 1651—fully to maintain it*.

Is it not melancholy to think that such a document should, even of late years, been "stood to"—as I believe the term is used—by congregations, the descendants of which, if not some of themselves, are among the most boisterous of the external assailants of the established church; that a broken and neglected covenant has often been bewailed by many, whose tears were not mockery; and that, even at the present moment, a return to covenanting principles is esteemed by not a few as the grand panacea for healing all Scotland's divisions?

I cannot but agree with a most judicious remark of bishop Russell's, peculiarly worthy of being kept in mind at the present time. "It is absurd to draw from the conduct of the mob any general conclusion in regard to the sentiments of the more sober and better informed class of people. The violence of the attack proves nothing more than the ferocity of the individuals who made it, and the skilful tactics of the leaders by whom it was devised. An assault upon a cathedral, or the burning of a city, affords no sure criterion whereby to estimate the principles of the great body of the inhabitants, who merely witness such occurrences, and possess not the means of preventing them." No sane man would affirm that the rioters who, some ten years ago, sought to destroy the cathedral of Bristol, and who burned the episcopal residence, were to be regarded as testifying the feelings of the body of the inhabitants. And while on this subject I may remark, that few things affected me more than the appearance of the ruins of many of those noble buildings of which Scotland could one day boast; or to see some portion of these ruins fitted up as a parish kirk. The high church of Glasgow—perhaps the best of the edifices which escaped the fury of the age of the reformation—is unquestionably a noble pile; and, when repaired, will be an object, with some, of intense interest. But let any one visit it on a week day; the key turned by the bedel, and all stillness within—for, save on occasion of the

congregation in Paisley; that he is a pains-taking man, minding his own business; that by his exertions a large flock of episcopalians in the town and neighbourhood may be regarded as under his charge, whilst he at first officiated to about two dozen persons. This may be erroneous, or not; but, if Mr. Wade has brought over one person to episcopacy, such lectures as his opponent's (I do not use the word harshly) are likely to drive over hundreds. One would think there were enough chartism and socialism and popery and voluntarism in the parish of St. George, Paisley, to call forth the sedulous attention of its minister, or—what may be as obnoxious—some struggling remnants of *moderation*. In the case in question, Dr. Burns went out of his way to interfere. A case has occurred in his own presbytery, where he ought, and it is to be hoped he will interfere, and to some purpose—the appalling case of a parochial minister preaching, on the morning and evening of a Sunday in last April, in the Christian chartist church of Glasgow, on the 'chartist creed'!!! Since writing this note, I am glad to find that the subject has been adverted to as it ought.

* A curious pamphlet fell into my hands in Scotland—"The Form and Order of the Coronation of Charles the second, king of Scotland, England, France, and Ireland; as it was acted and done at Scoone, the first day of January, 1651. Aberdeen: printed by James Browne, 1651."

preachings, no service but on Sabbath would there be found—and he cannot but be annoyed with the clumsiness of presbyterian neatness. The busy bedel pointed out to me the inner high (the choir), where the *old* principal of the university used to preach, and the *new* principal (though he had been full sixteen years in office) now preached; the outer high (the nave), where some famous doctor had long preached—it was all *preaching*. I confess my mind was meditating on one who had held here the highest place—and who, as a divine, probably holds the highest place—in my estimation—need I say the immortal Robert Leighton.

BONAPARTE AND THE POPE*.

WE were at Fontainebleau. The pope had just arrived. The emperor had waited impatiently for his coming to anoint him at his coronation, and had received him in his carriage, each mounting at the same moment at opposite sides, with an apparently neglected but deeply calculated etiquette, so as neither to yield nor to take precedence—an Italian stratagem. He was coming back to the palace, where all was in a bustle. I had left several officers in the room preceding that of the emperor, and I was alone in his. I looked at a long table, the top of which was not of marble, but of Roman mosaics, and covered with a great heap of petitions. I had often seen Bonaparte come in and subject them to a strange ordeal. He did not take them up either in order or at random, but, when their number irritated him, swept his hand over the table from left to right, and from right to left, like a mower, and dispersed them till he had reduced the heap to five or six, which he opened. This kind of disdainful sport had deeply affected me. All these papers of distress and sorrow, rejected and flung upon the floor, carried away as by a blast of anger; these useless prayers of widows and orphans, having no chance of relief but in the manner in which the loose papers were swept off by the consular hand; all these touching appeals, moistened with the tears of families, kicked about by his boots, and over which he walked as over his slain on the field of battle, represented to me the destiny of France at that time as a sinister lottery: and, mighty as was the rude and indifferent hand that drew the lots, I thought that it was not just to sacrifice thus to the caprice of his sweeping flats, so many obscure fortunes, which might some day have been as splendid as his own, had a point of support been granted to them. I felt my heart throb and revolt against Bonaparte, but shamefully, but like a slave's heart, as it was. I surveyed those condemned letters; unheard moans issued from their profaned folds, and picking them up myself to read, and then throwing them down again, I set myself up for judge between the unfortunate writers and the master whom they had given themselves, and who was that day going to place his foot more firmly than ever upon their necks. I held in my hand one of these despised petitions, when the sound of the drums beating a march, apprised me of the sudden arrival of the emperor. Now you must know that, as you see the flash of a gun before you hear the report, so you were sure to see him almost as soon as you heard the sound of his approach; so rapid were his motions, so anxious did he seem to make the most of life, and to crowd his actions as closely as possible together. When he entered the court of the palace on horseback, his guides had great difficulty to keep up with him; and the post had not time to take arms, before he had alighted from his horse and was ascending the staircase. On this occasion, I heard the sound of his

heels at the same moment as that of the drums. I had barely time to slip into the alcove of a great state bed, which was not used, fortified by a princely balustrade, and the curtains of which, sprinkled with bees, were luckily more than half drawn. The emperor was violently agitated: he walked alone in the room, like one who is waiting impatiently for somebody; clearing in a second thrice his own length, he then went to the window, and began to drum a march upon it with his nails. A carriage presently rolled into the court, he ceased drumming, stamped twice or thrice, as if vexed at the sight of something that was done too slowly for him, then went hastily to the door, and ushered in the pope.—Pius VII. entered. Bonaparte shut the door behind him with the despatch of anger. I felt thoroughly frightened, I must confess, on finding myself a third in such company. However, I remained voiceless and motionless, looking and listening with all the powers of my mind. The pope was of lofty stature; his face was long, fallow, care-worn, but full of a holy dignity and unbounded benevolence. His dark eyes were large and brilliant; his mouth was half open, with a friendly smile, to which his projecting chin gave a strong expression of shrewdness and intelligence—a smile which had nothing of political insensibility, but every thing of Christian kindness. A white cap covered his long hair, which was black, but marked with broad silvery streaks. He wore a short mantle of red velvet, carelessly thrown over his curved shoulders, and his robe trailed over his feet. He entered slowly, with the calm and discreet step of an aged matron. He went and seated himself, with downcast eyes, in one of the large Roman arm-chairs, gilt and decorated with eagles, and waited to hear what the other Italian had to say. Ah, sir, what a scene—what a scene! methinks I behold it still. It was not the genius of the man, but his character that it laid open to me; and if his vast mind did not then unfold itself, his heart at least burst forth. Bonaparte was not then what you have since seen him; he had not that corpulence, that bloated and sickly face, those gouty legs, all that infirm obesity which art has seized to produce a type of him, according to the present mode of expression, and which has left the public a certain popular and grotesque figure of him, which serves as a plaything for children, and which, some day perhaps, will make him appear as fabulous a creature of the imagination as misshapen Punch himself. He was not so then, sir, but muscular and supple, active, brisk, elastic, convulsive in his gestures, graceful in some motions, polished in his manners; his chest flat and sunk between the shoulders, and such still as I had seen him at Malta, with melancholy and bilious face. He did not desist from pacing the floor after the pope had entered: he began to prowl around the chair like a prudent sportsman; and, stopping all at once facing it, in the stiff and motionless attitude of a corporal, he resumed the thread of a conversation commenced in the carriage, interrupted by their arrival, and which he was impatient to renew. —“I repeat to your holiness, I am no freethinker, not I; and I am not fond of reasoners and metaphysicians. I assure you that, in spite of my old republicans, I will go to mass.” He flung these last words sharply at the pope, like a censor swung under your nose, and paused to wait their effect; thinking that the circumstances, how nearly soever approaching to implety, which had preceded this interview, must give extraordinary weight to this sudden and positive declaration. The pope cast down his eyes, and placed his hands on the two eagles' heads which formed the arms of his chair. By this attitude of a Roman statue, he seemed plainly to intimate—I must listen with resignation to all the profane things that he shall think fit to say to me. Bonaparte walked round the room and the arm-chair that was in the midst of it, and I saw,

* From “Lights and Shades of Military Life. Edited by Major-General Sir Charles Napier, K.C.B.” 2 vols. Henry Colburn. London.

by the sidelong glance which he cast at the aged pontiff, that he was not pleased either with himself or with his adversary, and that he blamed himself for having been too abrupt in his renewal of the conversation. He began, therefore, directly to speak again, still pacing round and round, casting furtive and piercing glances at the mirrors in which the grave figure of his holiness was reflected, and looking at him in profile when he passed near him, but never full in the face, lest he should seem too anxious about the impression of his words. "There is one thing, holy father," said he, "which lies upon my heart: it is this—that you consent to the anointing in the same manner as you formerly did to the Concordant, as if you were forced to it. You put on the air of a martyr before me: there you are, looking as if resigned—as if offering your griefs to heaven. But, indeed, that is not your situation; you are not a prisoner, by God!—you are as free as the air!" Pius VII. gave a sad smile, and looked him in the face. He felt how prodigious were the exactions of that despotic character, who, like all spirits of the same nature, was not content to be obeyed, unless you obeyed with a semblance of having ardently desired what he ordered. "Yes," resumed Bonaparte, with increased emphasis, "you are perfectly free: you can return to Rome; the route is open; nobody detains you." The pope sighed, and raised his right hand and his eyes to heaven, without replying. Then, slowly lowering his wrinkled brow, he fixed his eyes on the gold cross suspended from his neck.

The Cabinet.

DEATH.—We must never regard death as the capricious mandate of an imperious sovereignty; but rather as an expedient, rendered necessary by the fall of man, and by the entire degeneracy of his nature. Sin having been propagated in the world, and having found a congenial soil in the demoralized heart of man, would effectually spread its seeds, and diffuse its poisonous influence throughout the tribes and orders of society in every portion of the globe, till the earth itself would become but a tributary province of hell, and every unconverted soul a willing ally of Satan. In connexion with this gloomy picture of human depravity, and the irretrievable ruin which would flow as its necessary result, we are constrained to mark the wisdom which so wondrously directs the economy of God's moral government; that the very law which in its institution was regarded as a melancholy consequence of sin, is now wielded with omnipotent power to restrain its poisonous influence, and to curtail the overflowing stream of its infectious depravity. Thus by death not only are the righteous removed from the evil to come, but also the incorrigibly wicked, whose lengthened days would only add sin to sin, and whose hardened hearts would only grow bold in iniquity—these are cut off, and their destructive counsels are brought to nought, which, if matured, would only aid in the extension of the kingdom of darkness. The grace of God is abroad in the land, and his Spirit strives yet with man (Gen. vi. 3); but when the obstinate perversity of the human heart marshals a world in hostile array against the gentle influences of grace, the divine sovereignty waves the sword of death, and controls that rebellion which his love failed to subdue. In accordance with this principle, it was observed by those in ancient times, that wicked and blood-thirsty men do not live out half their days—an observation which is confirmed by all subsequent experience—and though it is an awful reflection, yet doubtless the removal of these tyrants of our species is a mercy to the world, both with respect to things temporal and spiritual.—*Kern's Moral Government of God.*

Poetry.

THE FATHER TO HIS MOTHERLESS CHILDREN*.

COME, gather closer to my side,
My little smitten flock,
And I will tell of him who brought
Pure water from the rock;
Who boldly led God's people forth
From Egypt's wrath and guile,
And once a cradled babe did float
All helpless on the Nile.

You're weary, precious ones; your eyes
Are wandering far and wide.
Think ye of her who knew so well
Your tender thoughts to guide?
Who could to wisdom's sacred lore
Your fixed attention claim?
O never from your hearts erase
That blessed mother's name!

'Tis time to sing your evening hymn,
My youngest infant dove;
Come, press thy velvet cheek to mine,
And learn the lay of love.

My sheltering arms can clasp you all,
My poor, deserted throng;
Cling, as you used to cling to her
Who sings the angel's song.

Begin, sweet birds, the accustomed strain;
Come, warble loud and clear.
Alas, alas, you're weeping all—
You're sobbing in my ear.

Good night! Go, say the prayer she taught
Beside your little bed:
The lips that used to bless you there
Are silent with the dead.

A father's hand your course may guide
Amid the thorns of life—
His care protect these shrinking plants,
That dread the storms of strife;
But who upon your infant hearts
Shall like that mother write?
Who touch the springs that rule the soul?
Dear mourning babes, good night!

THE WAR-SPIRIT.

(For the Church of England Magazine).

WAR-SPIRIT! war-spirit! how gorgeous thy path—
Pale earth shrinks with fear from thy chariot of
wrath:
The king, at thy summons, comes down from his
throne
To the conflict of fate; the arm'd nations rush on,
With the trampling of steeds and the trumpet's wild
cry,
While the folds of their banners gleam out o'er the
sky.

Thy glories are sought, till the life-throb is o'er;
Thy laurels admir'd, though they blossom in gore;
'Mid the ruins of columns and temples sublime,
The arch of the hero doth grapple with time;
The muse o'er thy form throws her tissue divine;
And history her annal emblazons with thine.

* From the "Christian Journal."

War-spirit! war-spirit! thy secrets are known:
I have look'd on the field, when the battle was done;
The mangled and slain, in their misery lay,
And the vulture was shrieking and watching his prey;
And the heart's burst of sorrow—how hopeless and sore!

In those homes that the lov'd ones revisit no more.

I have trac'd out thy march by its features of pain;
For famine and pestilence stalk'd in thy train,
And the trophies of sin did thy victory swell,
And thy breath on the soul was the plague-spot of hell;

Death laudeth thy deeds, and in letters of flame
The realm of perdition engraveth thy name.

War-spirit! war-spirit! go down to thy place,
With the demons that thrive on the woe of our race;
Call back thy strong legions of madness and pride;
Bid the rivers of blood thou hast open'd, be dried;
Let thy league with the grave and Aeldama cease,
And yield the torn world to the Angel of Peace.

L. H. SIGOURNEY.

London, March, 1841.

Miscellaneous.

APPROACH TO ROME.—The sun rose gloriously, revealing the wide Campagna of Rome, which stretched around us as far as the eye could reach—a vast desert. Surely nothing on earth can be more imposing than the approach to Rome: for many miles in every direction the city is encompassed by barren tracts of country scattered with ruins; the far spreading waste lies in death-like silence, and the few human beings whom you meet are like spectres, mourning over the destruction around. It is as if the curse of heaven was on the country—as if, in sinking, the mighty empress of the world had drawn into the vortex that engulfed her, the whole surrounding country, leaving it, like herself, a vast and desolate ruin. As we advanced across this lonely Campagna, as every step brought us nearer to Rome, what thoughts crowded on our memory—the contrast of former glory and present desolation presses upon the heart, and teaches a lesson which philosophy might vainly strive to inculcate. The Campagna is thinly peopled, owing to its being infected with malaria, which gives rise to a species of low fever. The effects of this are dreadful during the summer months; hundreds of the poorer inhabitants are annually swept off by it; all who can do so, fly from its fatal influence to the mountains, but poverty compels many to remain. These dwell in miserable hovels, and are principally shepherds, whose sallow faces and emaciated forms strongly excite compassion; they wear a curious dress of sheepskin, with the wool outside, generally dyed a dark mahogany colour; and in addition to this, have often a kind of apron of goat-skin. One of these picturesque figures we saw sitting on the side of a gentle slope, watching his flocks as they browsed below; his wife was seated near him, in her bright scarlet bodice and green petticoat, with a pendant head-dress of white linen and silver bodkin, spinning thread from a long distaff, the spindle whirling quickly at her side, while playful children sported around them; it was a group for an artist. We knew that at twenty miles from Rome we might catch a glimpse of St. Peter's, and eagerly did we look for it. At length our longing eyes were gratified; far in the distant rose "the wondrous dome;" it was soon concealed from us by a hill, but it was enough to have

seen it even for a moment. About a mile from Rome we crossed the Tiber, a muddy, insignificant river; but its name had enchantment in it. We entered the city by the Porta del Popolo; and, as we were detained for our passports for some minutes at the gate, I had time to look around me. This entrance to Rome is very striking: the Piazza del Popolo is a fine square; on one side, a winding terrace-road, lined with statues, leads to the Pincian Hill; an Egyptian obelisk stands in the centre, and three of the principal streets branch off from it; we drove through one of them, the Corso, and amidst a whirl of strange sensations alighted at our hotel.—*Cath. Taylor.*

TORTURE OF CRUCIFIXION*.—As a further proof of the exquisite torture inflicted by crucifixion, the following scientific account of it by G. G. Richter, a celebrated German physician, is of importance for the information of every Christian. The position of the body is unnatural, the arms being extended back, and almost immovable. In case of the least motion, an extremely painful sensation is experienced in the hands and feet, and in the back, which is lacerated with stripes. The nails being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. The exposure of so many wounds to the open air brings on inflammation, which every moment increases the poignancy of the suffering. In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back into the veins. The consequence of this is, that a greater quantity of blood finds its way from the aorta into the head and stomach than would be carried there by a natural and undisturbed circulation; the blood vessels of the head become pressed and swollen, which of course causes pain and a redness of the face. The circumstance of blood being impelled in more than ordinary quantities into the stomach, is an unfavourable one also; because it is that part of the system which not only admits of the blood being stationary, but is particularly exposed to mortification. The aorta not being at liberty to empty in the usual free and undisturbed way, the blood which it receives from the left ventricle of the heart is unable to receive its usual quantity; the blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects also to the right ventricle; and the consequence is an internal excitement and exertion and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the sources of inexpressible misery. The degree of misery is gradual in its increase, and the person crucified is able to live under it commonly until the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of our Saviour's life, inquired in respect to the truth of it, of the centurion himself, who had the command of the soldiers" (Mark xv. 44).

* From notes to "The Crucifixion; a sermon, by the rev. William John Hall, M.A., rector of St. Benet's and St. Peter's, London." H. Wix, 1841, pp. 80. This is rather a treatise than a sermon. The subject is well handled, and the notes valuable.

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THE OFFICE AND IMPORTANCE OF JUSTIFYING FAITH—ILLUSTRATED IN THE CASE OF THE CANAANITISH MOTHER.

No. III.

BY THE REV. C. SMITH, M.A.,

Curate of St. Andrew's, Plymouth.

FROM the nature of Christian faith, we go on next to the consideration of its office; and, adhering to the order which we observed in the former instance, we shall begin with remarking, in the first place, what it is not, which will prepare the way for shewing, in the second, more particularly and exactly what its office is.

And the office of faith, in the first place, is not that of constituting us righteous in the sight of God. It is, indeed, continually said in scripture, that his "faith was imputed unto Abraham for righteousness;" and, correspondently, it is promised (Rom. iv.), that the same faith shall be imputed to us also, if we believe on him that raised up Jesus our Lord from the dead; and some appear to have concluded from this language, that the exercise of faith is that which actually constitutes the righteousness in which the believer is accepted under the dispensation of the gospel. Now this is a notion evidently negatived by the instance of the Canaanitish mother. She does not plead her faith, but cries for mercy. Her appeal is not to the justice of Christ—it is made to his compassion. She does not look upon her faith as entitling her to a place among God's children; she thinks simply of the compassion of the Saviour, as so ample and abundant as to be capable of

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overflowing even upon her, an alien from the commonwealth of Israel, and in consequence, a stranger to the covenants of promise. And thus it is not the office of faith to constitute the righteousness of those who exercise it. The believer, on the contrary, considers himself a dependant on mercy; and what he considers himself to be, he is. He believeth on him that justifieth the ungodly. He comes to God in the acknowledgment of his being "even as a beast before" him, expecting accordingly at the hand of the Almighty, not the recognition of his being righteous, but the renewal of him unto righteousness; expecting the healing of his soul, all the while that he regards himself accordingly as helplessly still, according to the prince of the power of the air; the enslaving and condemning power of the sin that dwelleth in him, no more neutralized by the faith which he is exercising, than the poison circulating in the veins of the Israelites who had been bitten by the serpents in the wilderness, had any antidote in the mere act of their looking towards the brazen serpent, or in the mere visibility of this object when they contemplated it. It was not the looking, or even the sight of the brazen serpent, that was healing to them. What healed them was the power of the Lord exerted in compliance with the promise he had made to them—a promise, the fulfilment of which followed their confiding in the faithfulness, and complying with the terms of it. And thus it is not the faith of the believer which constitutes his righteousness, any more than it was the looking of the Israelite which was an antidote

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[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

to the poison of the serpent which had bitten him. It is true indeed that faith is said to be imputed to Abraham for righteousness, and true that it is to do great violence to the language to suppose faith to be, in the instance, an expression for faith's object—as if it was Christ (elsewhere, indeed, said to be “our hope”) who is here represented as imputed to Abraham for righteousness, under the denomination of his faith. This has been undoubtedly a favourite method with divines for escaping the conclusion of its being faith itself which is represented in this class of passages, as imputed to the believer as his righteousness; but, as it does the utmost violence to the expressions, and is one among the number of disgraceful instances in which modern theology is so abundant, of the plainest and most obvious principles of scriptural interpretation sacrificed at the shrine of a favourite and factitious system of divinity, so it is not in the slightest degree needed for the purpose which has led to its adoption. On the contrary, when faith is said to be imputed for righteousness, the expression carries the same force as when we read (Rom. ii. 26) of the Gentile who by nature did the things contained in the law, that his uncircumcision should be imputed unto him for circumcision; or as when (Numbers xviii. 27-30), that the tenth part of their tithe, when devoted by the Levites to the service of Jehovah, should be imputed to them as the corn of the threshing-floor, and as the fulness of the wine-press: the meaning, obviously, in the latter instance being, that the Lord and proprietor of the whole produce remitted his claim to the remainder, on the ground of a specified consideration; and, in the former, that though under ordinary circumstances every soul that was not circumcised was cut off from the Lord's people, yet that let the Gentile do by nature the things contained in the moral law, and he should not go without the rewards of his moral and spiritual obedience through his wanting circumcision. And accordingly, when we read that faith is imputed for righteousness to the believer, the meaning is not that it constitutes him righteous, but that it procures for him the acceptance of his person, in spite of his unrighteousness. It is not that it neutralizes the curse attending the violation of the law which he has broken, or that it has the value of a punctual and absolute compliance with its precept; but it is, that under a dispensation of mercy, it points out the believer as an object for its exercise; and, though it does not extricate him of itself from the condemnation of the sin that dwelleth in him, yet it puts him (so to speak), into communication with his Saviour. It calls Omnipotence to his

rescue, and opens a channel for the powers of a full redemption to be brought to bear on his polluted and defenceless soul.

And hence, secondly, the erroneousness of another notion of the office which faith exercises; for it is supposed by many, that its office is not that of obtaining for us that salvation which is by Christ Jesus, but that of simply manifesting this as a salvation which was ours in reality before ever we believed. To be justified by faith, according to these persons, is by faith to be manifested to be those who have been justified really by the work of the Lord Jesus before ever they were born, and who thus were in a justified condition all the while that they were wallowing, perhaps, in the iniquity and pollution of the sin that was yet rejoicing in their mortal bodies. At this period—according to the divines of whom I am now speaking—the persons who subsequently have believed, were every whit as righteous in the sight of God as they are now that they are joined unto the Lord, and made one spirit. Their justification was not then as manifest, but it was quite as real, and not one whit more perfect at the present moment than it was at that time; their repenting, believing, and receiving remission of sins and the gift of the Holy Ghost, doing nothing in the world towards rendering them the righteousness of God in Christ, but merely making it manifest in their own consciences, and perhaps also in the sight of angels and of men, that they are among the number of the persons who have been this righteousness of God from all eternity.

This is a theology doing excruciating violence to every part of scripture, and the contradiction given to it by the circumstances of the narrative of the Canaanitish mother is apparent at a glance. For, remark the faith by which she was distinguished—and will anybody say that this was a retrospective, instead of being a prospective principle? Will anybody say that it was one, the operation of which was to apprise her of a benefit of which she was already and had been previously in possession, instead of one which inspired her with the hope, and stimulated her to the pursuit, of a benefit remaining at the time to be conferred upon her? Did it ascertain of her having a title to the privileges of God's children? Did it not put her, on the contrary, on hoping from the mere compassion of the Saviour, and in the capacity of a stranger and an alien, for the barest pittance of their benefit? It is not the office of faith, then, to manifest our salvation as a thing which we had previously in title and in reality. It does not serve to give us just the apprehension and enjoyment of a state of privilege, not itself depending on our faith, but anticipating and

being irrespective of its exercise. Faith does not deal exclusively with the conscience and experience, exercising all the while no influence upon the state. Its office is not, characteristically, that of imparting comfortable feelings, or even of becoming the immediate source of holy affections. It is no office of this kind which faith discharges, characteristically, under the economy of redemption. It does not serve to clear up our evidences, but without in reality affecting our condition. It does not shew us to be God's children, but without contributing to put us among the number of his children. It is not the fruit of a foregone justification, but the means of a justification to which it introduces.

And this brings us to direct your attention, in the second place, to what the office of faith, under the economy of redemption, positively is; and this is obviously the one of bringing us to Christ—of pointing us out, and recommending us to him, as objects for the exercise of his grace, and the interposition of his mediatorial succours. As we give him credit for being the suitable, all-satisfying, faithful, and compassionate Redeemer that he is, he honours the confidence that we repose in him, and becomes to us, in fact, the blessing that we have taken him for being. You will, for instance, clearly see that this was precisely what faith did for the woman of this narrative. "O, woman," says the Redeemer, "great is thy faith; be it unto thee even as thou wilt." Can any person fail to see this woman's faith to have constituted the proximate and procuring cause of the exertion of Christ's power of miracle, in the recovery of her daughter; and is it any different principle which is indicated in the narratives of the other miraculous cures which we read of him as working? Is it not his own continual declaration—"Thy faith hath saved thee;" "thy faith hath made thee whole?" and in none of these instances, at the same time, is the act of faith considered as carrying with it the effect which is ascribed to it in the way of simultaneous or direct result. It is not the faith—it is the divine power recognizing and responding to the appeal which faith prefers, or the confidence in which it acts, which produces the effect. What faith does is to bring to the aid of the believer the divine omnipotence. It does not save, for instance, or make whole by its own act; but it gives occasion for virtue to go out of Christ to work the cure which it has expected from his person. It does not render every thing possible to the believer by any power residing in the principle itself; it does so precisely by connecting him with God—by giving him God, to take his part against them that hate him—God, to make darkness light before him, and

crooked paths straight—enabling him, indeed, to do all things. It is Christ that strengtheneth him; and thus also, if we are justified through faith, it is not that faith clothes us with a righteousness: what faith does is to connect us with the Lord Jesus Christ, who is the end of the law for righteousness to every one that believeth. By faith we walk not after the flesh, but after the Spirit; and the consequence is, our coming to be persons to whom there is no condemnation. We expect the Lord graciously to do what he has promised for us, and he does it; we confide in his accepting us on our returning to the allegiance that we owe him, in spite of treasons multiplied innumerable, and aggravated awfully, and he accepts us answerably to the confidence that we repose in him. We throw ourselves into the ranks of his followers, aware of the temptations that are ready to repel us, aware of our own weakness, aware of the reluctances of a mind incorrigibly carnal against his spiritual service—and thus aware of the natural impossibility of our worshipping the God who is a spirit in spirit and in truth; but we do it in the confidence that the strength of Christ will be made perfect in our weakness, that his grace will be sufficient for us, and that the law of the Spirit of life in Christ Jesus will make us free from the law of sin and death; and the result is correspondent to the expectations which we cherish. We are persecuted again all the day long, or we are in heaviness through manifold temptations; and we adhere, notwithstanding, and with cheerfulness and hopefulness to the path of duty, in the confidence—"Thou, God, seest me"—in the assurance that we cast our care on one who careth for us; and the issue renders it apparent that no temptation has been laid upon us above that we are able—it declares that the affliction, both light and but for a moment, has been sent with none but the design of working out "for us a far more exceeding and eternal weight of glory." And hence the office which faith exercises. It brings us to God; it embarks upon the object of protecting and of blessing us, the collective stores of a complete and infinite redemption.

And here may usefully be noticed, the compatibility between the principles on the one side, that we are justified, and that we feed upon the body and blood of the Lord Jesus Christ, by faith; and, on the other, that in order to the remission of our sins by spiritual regeneration in the first instance, and afterwards, in order to the strengthening and refreshing of our souls by the body and blood of Christ, there is a "general necessity" for the intervention of the Christian sacraments. To many persons, these have the appearance

of being inconsistent and conflicting principles. If it is by faith that we "obtain remission of our sins" and all the other benefits of our Saviour's passion, then (they think) it is not by the sacraments; and accordingly to say, on the contrary, that these benefits are communicated to us through the sacraments, is, in the estimation of these persons, to derogate from the necessity or sufficiency of faith. Ascribe, accordingly, a regenerating efficacy to the sacrament of baptism, or make it the office of the elements in the eucharist to impart actually, for the strengthening and refreshing of our souls, the body and blood of Christ as verily and indeed taken and received by the faithful in that supper; and the persons in question are immediately alarmed for the integrity of the pure protestant principle of salvation by faith, and by faith only. Now the office which we have seen already as the one which belongs (in connection with the blessings of salvation) in reality to faith, ascertains the compatibility and harmony of these (as they are frequently supposed) conflicting principles. For it is true, that did faith constitute us righteous in the sight of God, or did it manifest us as already being so, or did it carry with it the remission of our sins, and the gift of the Holy Ghost, in the way of natural, or necessary, or immediate (i. e. direct) consequence—in this case it would be undoubtedly a contradiction to contemplate these as benefits communicated through the sacraments. We have seen, however, every one of these to be mistaken notions of the office which faith exercises; we have seen that the whole of what faith does for us, is to point us out to the Lord Jesus Christ as those on whom he shall bestow the benefits and blessings of his infinite redemption; and is it not in the most perfect consistency with this idea, that he is contemplated as bestowing them by any channels that he pleases? Did it render, for instance, the declaration made by the Lord Jesus to the woman with the issue of blood—"Thy faith hath saved thee;" did it render this less true, that it was not in fact in the instant of her exercising faith, but only on her "touching the hem" of the Redeemer's garment that the "virtue had gone out of him?"

The believers of old, again, who "through faith subdued kingdoms," and through faith "turned to flight the armies of the aliens" (Heb. xii.); did they do it ere a sword was drawn—without the slightest intermediate instrumentality or agency? Or must we deny that it was the name of the Lord—(1 Sam. xvii. 45), "through faith in his name"—which was the destruction of Goliath, because it was not till the sling had been discharged,

and the stone had struck him and sunk into his forehead, that the Israelites were delivered really from their enemy? Or, finally, must we admit the lame man at the beautiful gate of the temple to have been healed by works and not by faith, because his restoration followed not immediately on the exercise of faith as an act of Peter's mind, but only on his uttering the words, "In the name of Jesus Christ of Nazareth, rise up and walk?" So idle is the notion of an inconsistency between the principle of sacramental efficacy—an efficacy, for instance, in the sacrament of baptism to regenerate, and in the sacrament of the supper of the Lord to strengthen and refresh our souls by the body and blood of Christ; so idle is the notion of an inconsistency between this principle and the principle that "by faith we stand," and that "justified by faith, we have peace with God, through Jesus Christ our Lord."

III. The importance of faith is the last point to which I am desirous of briefly advert-ing. By the importance of faith, I mean the reason why it is that faith is thus the principle of acceptance under the gospel; why a distinction thus eminent is put on faith—an inquiry to which various and conflicting answers have at different times been given. It has thus been said by some, that faith is only a compendious expression for the whole of the obedience which God claims from us, in which case the deeds of the law would have been just as much entitled to be denominated faith. By others, again, it seems to be supposed that faith is accepted on the ground of its being an instalment of the righteousness required from us—of its being such a righteousness in principle—a notion which confounds the faith which is invited by the gospel, with the love which is required so imperatively by the law; and accordingly others appear to have supposed that there is no assignable reason to be given for the office which is thus exercised by faith under the dispensation of the gospel. They suppose the appointment to be one altogether arbitrary—one for which it is no more possible or necessary to account, than it is for the appointment which connected the healing of the serpent-bitten Israelites with their casting their eyes in a particular direction; but this, I apprehend, is an entire mistake. On the contrary, wherever God invites our confidence, it is natural and necessary that he should justify it, in the event of our confiding in him. This is no more than we expect from our fellow-creatures. I may have no claim upon some human being who is in circumstances to promote my interests, and notwithstanding, if he voluntarily acts towards me in a manner calculated to encourage in my mind expectations which I build upon,

everybody will then feel that he is pledged in equity to the fulfilment of the expectations which he has thus voluntarily both engendered and encouraged. It is not that there is any merit in my cherishing the expectations, and notwithstanding everybody sees that they are expectations which good faith requires him to realize. Did I, indeed, neglect the advances that he made to me, it would be a different thing. Nobody would suppose that while I was signifying either my distrust or my contempt for his offers, that he would continue to be bound by them; while, on the contrary, supposing that I took him for the benefactor which he already had held out the expectation of my finding him, in this case everybody sees that faithfulness would require him to prove himself in my experience, what he had previously held out the expectation of his being to me. It is so then also with Jehovah. There is not the slightest merit in believing; and it is not, at the same time, any matter of merely arbitrary appointment, that faith should procure for us the fulfilment of Christ's promises, and unbelief exclude from the benefits he promises; for, in believing, "I set to my seal that God is true." I commit my hopes upon the issue, and adjust my conduct to the expectation of his proving what the gospel represents him. I abandon other hopes for those with which I am inspired by his promises. I connect the expectation of becoming holy and becoming happy with the event of his taking me out of my own hands, and assuming the direction of my paths according to his promise. I give him credit for being the Redeemer, he reveals himself as being, and give myself up to the directions of his word, in the confidence of his meeting me graciously and compassionately in the manifestations of his Spirit: can anything be more natural or necessary than that he should honour the confidence that I repose in him? Nor is it either any deduction from the freeness of his grace, that the communication of it is suspended on the faith which is reposed in it, not only because our faith itself is the Lord's gift, but because it is a mistake to suppose grace to be so free as to be exclusive of conditions. On the contrary—"He that hath, to him shall be given, and he shall have more abundantly," is an universal principle of the divine distributions. It is on the Lord himself that we are dependent altogether for opening our hearts to attend to the things which he is speaking to us; and it is at the same time with the heart that man believeth unto righteousness. No man comes indeed to Christ, but as the Father draweth him; but it is exclusively to those who come to him that his promises apply, and his salva-

tion is available. The publication of the gospel puts us under the responsibility of believing and obeying it; and it is only as we answer that responsibility, and in proportion as we do so, that we are in a condition to become partakers of its benefits. And hence, accordingly, the importance of faith; or the reason why it is that faith is made the turning point (as we find it is in scripture) of the salvation of the gospel.

Let the reader consider whether, supposing it thus the exclusive office of faith to procure for us the Lord Jesus as a Saviour, he has individually a Saviour in his person. He will remember a region of Judea in which Christ himself could do not many mighty works, because of the unbelief of the inhabitants; and he must bear in mind that the might of his omnipotence, and the boundlessness of his compassion is similarly unavailable to us for the salvation of our souls, except as we believe in him. It is not amended habits—it is faith which is the condition of his saving us. It is not submissions made to him as a taskmaster, but affiance in him as a Redeemer and a Saviour. It is not a higher price bid for his favour—it is the recognition of his compassion and his power; and, instead of continuing to manage for ourselves—instead of expecting the happiness of time from our own policy, and the happiness of heaven in the shape of a reward of our own works, it is expecting both from the fulfilment of his promises, and accordingly in the observation of his precepts.

MY SCOTTISH TOUR.

NO. IX.

EPISCOPACY—2.

ITS PAST HISTORY.

NOTWITHSTANDING the vow taken by Charles on the occasion of his coronation at Scoone, to maintain the solemn league and covenant; no sooner was he restored to the throne, than he endeavoured to establish episcopacy in Scotland, and which had been during the common wealth in a very depressed state. It is needless to observe that such a gross breach of promise must have had a tendency to lower him in the opinion of his subjects; to render them jealous and distrustful; and, on the part of the presbyterian, to kindle a flame of rebellion against his authority.

Of the bishops ejected by the act of assembly in 1638, none now remained except Sydserv, bishop of Galloway, afterwards translated to Orkney. It became necessary therefore to renew the Scottish episcopal succession. A commission was accordingly issued to the bishops of London and Winchester, who, assisted by other prelates, consecrated James Sharp archbishop of St. Andrews, and primate; Andrew Fairfowl, archbishop of Glasgow; James Hamilton, bishop of Galloway; and Robert Leighton, bishop of Dunblane. A regular succession was thus secured. The bishops entered Edinburgh with great pomp, April 8, 1662. October 14th of the same year, we

read "the first diocesan assembly that we had since their late trowbels, mett at St. Andrew's, where the archbishop, Mr. James Sharpe, did preach. Sermon being ended, they mett, when the said archbishop was moderator, and he did charge Mr. George Ogilvie, minister of Pitnogo, formerly a rigid protester, to be his clerke of the said judicatory; after that, the roll was called, and the persons both present and absent were marked accordingly. About this tyme there was an order emitted by his majesty's secret counsell, discharging all ministers admitted or transported since August 1643, or thereby that wold submit to the present episcopall government, both as officio and beneficio, and withall to remove out of the presbyteries where formerly they had their residence till further orders. His sermon was very loyall, and told that his judgment was, that episcopacy was *juris divini*, and no bishop no king. The first word he spake after he was moderator was, 'I am that I am, by the grace of God and the bountie of his majestic.' When the roll was calling, he desyred the clerke to marke exactlie the absents that be to the counsell at Edinbrough. He discharged the lecture before sermon, and established the public reading of the scripture againe in the church till the minister should enter; the belife att baptisme was againe appointed to be said, and glory to the Father to be sung. He appointed Mr. Andrew Hinnayman to be moderator of presbetrie (bot they were no more to be called a presbetrie, bot brethren of the precinke); Mr. Alex. Balfoure, for Conper presbetrie; Mr. George Ogilvie, formerly mentioned, for Kirkaldie; Mr. Walter Bruce, for Dunfermling; Mr. Andrew Afflicke, for Dundie, till the next meeting, which was appointed to be on the — of —, 1663. As for kirk-sessions, he commanded the minister of the place to name four or five men whom he thought fittest for that employment, bot to be sparing of censure till they first acquainted him therewith. All that were present at this meeting of the presbetrie of St. Andrew's were only about five or six; eight or so absent of Cuper presbetrie; divers ministers out of Angus were present*."

The presbyterian ministers ejected from their cures, were necessarily exposed to great hardships, and were amenable to the law if they persisted in officiating. In process of time, however, an indulgence was granted, of which many took advantage, and were thus enabled to perform divine service. Some, however, refused to accept it, and thus became amenable to the civil power. These were usually designated Cameronians, from Richard Cameron, a young man lately ordained, and are properly speaking the covenanters. It is but justice to distinguish between those who rejected and those who accepted the indulgence. "In England, and other places where our Scotch affairs are very little known," says Woodrow, "the Cameronians and presbyterians are taken for the same. Every thing these people did, without any distinction, is charged upon presbyterians; and even what they did is very much aggravated and misrepresented. The prelatists among ourselves help on this mistake, and are very willing to confound the two kinds of sufferers in this period, though they cannot but know how much the parties might have been distinguished."

The descendants of the old Cameronians have been formed into six presbyteries; and have, in almost every case, relinquished their old habits of worshipping in the hills or in the glens. As a body, they are highly respectable; and have, I was informed, studiously kept themselves clear of the voluntary agitation. They still adhere to the covenant. In proceeding from Glasgow to Dumfries I was forcibly reminded of the troubled times adverted to. Bothwell Bridge of

course was not without deep interest; and in passing through a mirland country, and a deep ravine—the name of which does not at this moment occur to me—the graves of some who fell in the covenanting cause were pointed out. The covenanters had their peculiarities. Their language often partook of what is vulgarly termed *cant*; but it must always be a matter of regret, that the pen of the most popular of Scottish novelists should ever have been employed in inditing such a work as "Old Mortality."

It is extremely difficult to arrive at a correct notion of the state of religion in Scotland from the restoration to the revolution—a period perhaps the darkest in its historic page. The episcopalian and presbyterian historians are much biassed, as might be expected, in favour of their own view of the question. No one can doubt the piety of many of the covenanters, though some may be inclined to view the persecutions which they suffered, not so much as the result of their religious feelings as of their political principles—their determined opposition to the government of the day. It is painful to reflect, that on both sides cruelties were perpetrated, over which it would be well could a veil be drawn. The heart quite sickens at their details. It is impossible to deny that the spiritual state of episcopacy was at a very low ebb. There were few imbued with the spirit of a Leighton, with his gentleness and devotion; had there been more, ecclesiastical matters would have taken a very different turn. Sharp, the archbishop of St. Andrew's—whose cruel murder no reasonable man can palliate—had made himself extremely obnoxious even to his own party.

The courts of Charles II. and James II. were essentially popish. Popish influence, carried on by Jesuitical trickery and craft, was at work; popish influence, always dangerous in a court as in a cottage—and to this may fairly be attributed the violence of the proceedings of the government party. Many of the king's troops were protestant episcopalians in name, but papists at heart; and, to judge from their enormities, worse than heathens in practice. It is utterly unfair, therefore, to brand the episcopal church with the stigma of being the chief cause of those massacres which disgrace the annals of the Scottish historical page from the restoration to the revolution.

It is not sufficiently known, that the feelings of the Scottish people were very far indeed from being adverse to episcopacy—quite the reverse is the case; although the grossest misstatements have been published on the subject, and the restoration of presbytery is affirmed to have been universally hailed with delight—assuredly it was not so.

"Amidst all the difficulties in which the country was then involved," says the late bishop Waker, "it is an unquestionable fact, however much it may be generally overlooked, that the episcopal church was, during its last establishment, preferred by a large majority of the people; and at the revolution in 1688, an immense proportion of the kingdom were hostile to the change which was then accomplished. Sage, whose testimony is in every respect unexceptionable, says, 'There were but some three or four presbyterian meeting-houses erected on the north side of the Tay, that is, in the greater half of the kingdom—and these too, very little frequented or encouraged; and that on the south side of that river (except in the five associated shires in the west) the third man was never engaged in the schism.' The indulgence granted in 1687 by James II. secured toleration to all classes, and even gave encouragement to separate from the established church, which it was that misguided monarch's leading object to weaken: yet have we the most authentic assurance, 'that not fifty gentlemen in all Scotland, out of the west, did forsake their parish churches to attend meeting-

* Extract from the Diary of Mr. Lamont, factor on the estate of Dundie, in the county of Fife.

houses; and scarcely a fifth or sixth part of the nation did so, including the whole country."

The arrival of William and Mary gave a new aspect to ecclesiastical affairs in Scotland. "All the laws in favour of episcopacy were repealed. Threescore of the presbyterian ministers, who had been ejected at the restoration, were still alive; and these the parliament declared the only sound part of the church. The government of it was lodged in their hands: and they were empowered to admit such as they should think proper to their assistance. A few furious fanatics being thus associated, proceeded with ungovernable violence to persecute the episcopal party, exercising the very same tyranny against which they themselves had so loudly exclaimed *."

The feeling of the majority of men—of persons of education however—was decidedly in favour of episcopacy. Of about a thousand clergy, scarcely twenty trimmers were found betwixt the bishop and the moderator. In all the universities there were not four masters, heads or fellows, inclined to presbytery; and so averse were the colleges of Justice and Physic at Edinburgh to it, that the generality of them were willing, in 1689, to take up arms in defence of episcopacy.

The implacable hostility, however, of the opposite party will be fully apparent from the following address of the commission of the general assembly, dated Edinburgh, 1st June, 1703, and signed by George Meldrum, moderator, and presented to the duke of Queensberry, the high commissioner—an address worthy of a college of Jesuits, and having a direct tendency to overthrow religious liberty and the rights of conscience:—"We do therefore humbly beseech, yea, we are bold in the Lord, and in the name of the church of God in this land, earnestly to obtest your grace, and the most honourable estates, that no such motion of any legal toleration to these of the prelatical principles be entertained by the parliament. Being persuaded that, in the present case and circumstances of this church and nation, to enact a toleration of these in that way (which God of his infinite mercy avert), would be to establish iniquity by a law, and would bring upon the promoters thereof, and upon their families, the dreadful guilt of all these sins and pernicious effects, both to the church and state, that may ensue thereupon." "Yet was the man who signed this," says bp. Walker, "a ministerial conformist to the episcopal church, and bound by a special deed to canonical submission to bishop Scougal of Aberdeen."

It is needless to adduce many cases where the episcopal clergy, ousted from their livings, were exposed to many hardships and indignities. I am unwilling however to omit one case, which is the more worthy of notice, as it led to an important alteration in the acts framed against the episcopal party. It is the case of Mr. Greenshields. He was ordained deacon and priest in 1694, by the deprived bishop of Ross. He soon after went to Ireland. His orders were there acknowledged by the lord primate, in whose diocese he served a curacy till January, 1700, in every respect esteemed by his superiors and his brethren. At that time he came with his family on a visit to his relations in Edinburgh. His rector dying in the meantime, and the new rector determining to do his own duty, Mr. Greenshields was advised by his friends to open a chapel in Edinburgh, in which of course he read the English liturgy, and prayed for the Queen. He was prosecuted by the presbytery of Edinburgh, as a pretended preacher, &c. He exhibited the amplest testimonials from Ireland, in the established church of which he had served reputably for many years. He was however condemned, and thrown into prison; it being determined by his persecutors, that his ordination by the

excommunicated bishop of Ross, as they termed him, was null and void. Some persons took compassion on him, and had his case brought before the house of Lords, by the decision of which he was released. In consequence of this and similar acts of tyranny, the act (x. queen Anne, in 1712), was passed, intitled, "An act to prevent the disturbing those of the episcopal communion in that part of Great Britain called Scotland, in the exercise of their religious worship, and in the use of the liturgy of the church of England; and for repealing the act passed in the parliament of Scotland, intitled, 'An act against irregular baptisms and marriages.'" Under the toleration of this act, the episcopal congregations became numerous and respectable. In most places in the north, and in many in the south, the magistrates went to the episcopal chapel in their robes. North of the Tay, the large majority of the people were episcopalians. The accession of the house of Hanover, and the attempt to restore the exiled family, exposed them again to persecution. Notwithstanding, about A. D. 1740, the episcopal clergy still amounted to between two and three hundred, and their congregations were numerous and respectable, the clergy being generally men who would have adorned any church, as well by their learning as their piety.

Even after the revolution, it would appear that both episcopal and presbyterian ministers officiated in the same church. This was the case, for instance, at Brechin, where Mr. Abercrombie, minister at Lauder, by virtue of a commission from the presbytery of Dundee, took possession of the forenoon's *diet* of preaching; while the rev. John Skinner (an episcopalian) for some time took the afternoon's *diet*.

It is gratifying to think that between the more sober members of the presbyterian and of the episcopal church, the greatest cordiality is generally found to prevail; this I can speak to, from my own personal observation. Old prejudices, it is to be hoped, are dying away. Violent men on both sides will of course vituperate, and may not always be able to prove their affirmations to be correct; but it is to be hoped that such persons are few, compared to the well-informed. Neither party surely need to bring railing accusations against the other. As an establishment sanctioned, nay, supported by the law of the land—to defend which the sovereign swears on accession to the throne—the conscientious episcopalian, as a strictly loyal subject, will not seek to deprive the presbyterian church of one atom of its due. He will not join in *voluntary* associations—the result of the exertions of which, if carried into effect, would plunge the country into ignorance and irreligion. He will render "unto Cæsar the things which are Cæsar's;" and it is not too much for him to expect—what he will always find, except from some prating orators and vehement declaimers—the avowal that his church, notwithstanding its surplices and organs and liturgies and three orders of ministers, is built on the foundation of the apostles and prophets—Jesus Christ himself being the "corner-stone." Conscientiously and warmly attached to the church of England, I do not on that account feel myself called upon to abuse those who are no less warmly attached to the church of their native land. I esteem the liturgy as one of the greatest blessings which our church possesses. The more I read it, the more I admire its beauties—the more I feel it to be adapted for the use of sinful man. It has proclaimed the salvation of the gospel, where little could be heard from the pulpit, save dry ethical discourses. It has proved a barrier, in not a few cases, to the introduction of a soul-blighting socinianism*. I admire the occasional services—

* Without a liturgy, in fact, subscription to articles and confessions thoroughly scriptural, does not secure the prominent inculcation of divine truth in public ministrations; and incalculable mischief may arise from the concealment of truth, even

* Smollet's continuation of Hume's History.

and none more than that which is perhaps more than any declared to savour of popery—I mean the burial. Still it was not without emotion that I witnessed, in a remote burial-place in Scotland, surrounded by a falling dike or rough wall, far from kirk or village, the consignment to their kindred dust of the remains of an old Cameronian elder. It was in a pastoral district, thinly inhabited, yet many were present. Shepherds in their plaids, attended by their faithful dogs, who really seemed to shew an interest in the scene—for, of all the lower animals I have seen, the shepherd or colley-dog of Scotland is the most sagacious. No white-clad minister met the rustic procession; no promise was uttered—"Whosoever believeth in me, shall never die." All was conducted in solemn silence; and the grave being filled, the chief mourner took off his blue bonnet, and bowed to those assembled. "No storied urn, no animated bust," will record the fact that John — lies buried there. The drifting snow of winter will lie thick upon his grave. The heather on the hills around will bloom sweetly, and the gowan (daisy) of summer will blossom on the green sod which covers him; and no more around his peat-fireside will be recounted the apostacy of Sharpe, or the cruelty of Clavers (Claverhouse), or the bravery of those who witnessed a good testimony for the truth's sake. But his memory will long be cherished in the glens of — as a great man in the covenanting Israel; and his adherence to the solemn league brought forward as an example to the young Cameronians to remain steadfast and unmoveable; and I cannot doubt but at the last—notwithstanding his prejudices, and they were not a few—he will be found a member of that church of the first born which "is written in heaven."

when there is no inculcation of positive error. A preacher may not publicly endeavour to undermine the doctrine of the atonement, or deny in express terms the divinity of the Saviour; such an attempt would be too gross, and would excite merited animadversion; but he may so cautiously exclude these doctrines from his discourses, and so carefully keep them in the shade, that they shall gradually cease to be regarded as prominent doctrines of the gospel. Whole congregations, even while little aware—so silent has been their downward progress, and so little has there been to startle them—have been thus brought to the very verge of Socinianism, through the unscriptural ministrations of a pastor who has not scrupled to live on the wages of the church even while he has in his heart derided the doctrines to which, before induction into his cure, he had publicly avowed assent.—From *"The Preaching of the Cross,"* by the rev. Thomas Bissland, rector of Hartley Maudyff, Hants. London: Hatchards.

THE "FEAR OF THE LORD," AS ILLUSTRATED IN THE CHARACTER OF OBADIAH:

A Sermon,

BY THE REV. HENRY CURTIS CHERRY, M.A.,
Rector of Burghfield, and Chaplain to the Right
Hon. Lord De Saumarez.

1 KINGS xviii. 12.

"But I thy servant fear the Lord from my youth."

THESE words give us an interesting addition to the character, previously recorded in the same chapter, of Obadiah, that he "feared the Lord greatly;" and this was, that "the reverence and godly fear" which distinguished this good man, was the result of an early education in "the way of holiness," and that "from his youth" he had kept "the commandments of" his "God." "I thy servant fear the Lord from my youth." But it may be asked, was there no other tongue

rather than his own, thus to bear testimony to Obadiah's piety, and walk "in the fear" of God? If, as saith the wise man, "the fear of the Lord is the instruction of wisdom, and before honour is humility," it was the part of a wise man, surely, not to have boasted he was walking in "the fear of the Lord," for "to God" was all "the praise;" and the greatest honour he could derive, should have been from the self-knowledge that he was "serving the Lord with all humility of mind." We will therefore take a brief review of the circumstances in which Obadiah was placed when he uttered the words of the text, thereby to remove the inconsistency which at first sight meets us in his character, and to enable us, from those circumstances, through the teaching of God's Spirit, to consider—

I. The great principle of action in the life of Obadiah, viz., "the fear of the Lord;" and

II. The necessity for an early inculcation of this fear in the mind—"I thy servant fear the Lord from my youth."

Let us dwell, then, a little on the circumstances in which Obadiah was placed when first introduced to our notice. In the second verse of the chapter before us we are informed, "there was a sore famine in Samaria;" and of the long continuance of this divine visitation, on account of the sins and idolatries of Ahab, then reigning over Israel, we have express mention in Luke iv. 25—"In the days of Elias, the heaven was shut up three years and six months, when great famine was throughout all the land;" and again in St. James v. 17—"Elias prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months." The prophet Elias, or Elijah, here spoken of is, in the portion of scripture we are considering, particularly commanded by God to "go" and "show" himself "unto Ahab;" and the rather at that especial time, as there was then to be an end of the famine, and God was about to "send rain upon the earth." To conceal himself from the indignation of Ahab, who considered him in a great measure the cause of the calamity in Samaria, since he had openly denounced the monarch for his impieties, Elijah had withdrawn himself for one year, to a solitary brook called Cherith, where he was miraculously supported by ravens, and for more than two years had sojourned with "a widow woman" at Zarephath; so that the third year, when he was told to present himself to Ahab, was in fact the fourth of the famine, which lasted, as we have read, above "three years." "Ahab," we are told, "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him;" and, "as if it

had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took," moreover, "to wife Jezebel, the daughter of" an idol-serving "king, and went and served Baal, and worshipped him." Such at this time was the state of wickedness and rebellion against God in Israel, when Obadiah was the chief steward of the king's household. While, therefore, on every side the true worshippers of Jehovah were exposed to public scorn and derision, noble indeed was such a testimonial of Obadiah, that "he feared the Lord greatly." The question then naturally occurs to the mind, how could so godly a man be in such favour with so wicked a prince as Ahab? For the solution of this question, we must remember that God willed it thus; and as he "forms a people for himself, to show forth" his "praise," when and where it pleaseth him, so whoever really desires to be, as Obadiah, "the servant of the Lord"—for such the name signifies—cannot, under any trying circumstances, be prevented from being so. True piety, when early cultivated, is not the growth of place and circumstance, but of "the grace of God;" and those who have this grace, though it may be their misfortune to witness the idolatries and wickedness of their day, yet, after the example of Ahab's steward, will not be found to "bow the knee unto Baal." Ahab probably had discernment enough to perceive that there was not one around him in whom he could place such confidence as in Obadiah; and, though the king might laugh at his subject's religion, he felt he could not do without him. "Go into the land, Ahab said unto Obadiah, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way" which had been assigned to him, "Elijah met him;" and, on his recognizing the servant of "the Most High," Obadiah is thus commanded by the prophet—"Go, tell thy lord, behold Elijah is here." He felt that he was now but a weak and depending child of man; he knew that if he were to deliver such a message as this—that the prophet whom Ahab had long sought in every "nation" and "kingdom," demanded an audience of him—great as he stood in his Master's favour, death would be his punishment in case the king and Elijah did not afterwards meet; for it was more than probable "that the Spirit of the Lord" might "carry" his prophet "he knew not whither." Nor was Obadiah without the thought, that

trous as his master, wished to involve him in the same sentence of denouncement: "he" therefore "said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me? I thy servant fear the Lord from my youth." As if he had said, I am no idolater; it is true I hold a situation in Ahab's household, yet I am not, like him, one of "the rebellious children" of the Lord; I have "from my youth" continued faithful to my God. "Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?" Canst thou, then, find it in thine heart to expose a believing brother, like me, to such a perilous commission as this? Who could be offended with Obadiah for speaking of his piety, and recounting his good deeds, on such an occasion as this? It was not presumption or vain glory that led him to do so, but simply a dread of Ahab's ungovernable anger. The end of the Lord was now attained, in the self-humiliation which Obadiah felt—that with all his grandeur of state and the influence of office, he, like others, was but weak and liable to danger: "the light, therefore, was again suffered to shine upon him," and confidence to be restored at these words of Elijah—"As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto" Ahab "to-day." The fears of his troubled heart being thus at rest, "Obadiah went to meet Ahab," and he had now sufficient boldness to tell the tyrant—"Behold, Elijah is here!"

With this review of the circumstances under which he uttered the words of the text, let us now notice the great principle of action in the life of Obadiah, viz., "the fear of the Lord." "The fear of the Lord"—especially in the Old Testament—is a common expression, comprehending the whole of practical religion; but as an inward principle of daily conduct, it here implies a reverential awe of the divine majesty, and of offending God, and a determination through grace to obey every one of his commandments. Abraham was commanded by the Almighty to walk in this fear—"Walk before me, and be thou perfect;" and it is that which is held forth to us also as the summit of a Christian's duty and privilege. This "fear of the Lord" is not a slavish, but a filial feeling, excited as much by a sense of God's goodness as by a dread of his displeasure, and is characterized in this way by the prophet Hosea, when he foretold the piety that should reign in the last days of gospel blessedness:—"They shall seek the Lord, and David their king, and shall fear the Lord, and his goodness in the latter days."

Obadiah eminently possessed this principle. What, but piety to God, ensured his fidelity to such a master as Ahab? For so good a servant had he proved, that even Jezebel could not persuade her husband to hurt or dismiss him; and, amid the persecution of the servants of the Lord by this misguided woman, what but a regard for God's honour led Obadiah to exert all his power for their protection, by hiding one hundred of them in two caves, and supplying them with the necessities of life? Fearing God himself, he countenanced and loved to do good to all who "called" equally with him "upon his name;" and where impious rites and ceremonies abounded—where the golden calves of Jeroboam, and the blood-stained altars of Baal dared on every side to insult the majesty of "the Most High," this good man feared the Lord, not by halves, but fully; he was no time-server, but prostrated himself before "the God of Israel," and him alone. Here may we pause, my brethren, and from the character before us learn what is required of every true servant of the Lord, Blessed be God! we live not in times when divine honours were paid to wood and stone, nor when one only among the subjects of a kingdom was found faithful to the "King of kings." But dare we assert we have no idols of our own, to distract our attention and alienate our hearts from the living God? How, when the world claims friendship with us, are we, as having the "fear of the Lord" before our eyes, and mindful "that the friendship of the world is enmity with God"—are we, I say, prepared to withhold from it the right hand of fellowship? How, when "the flesh, with its affections and lusts," would drive from our hearts that "fear of God," and the knowledge that God seeth us—"and who may stand in" his "sight when once" he "is angry"—are we each of us ready to exclaim with God's servant of old in a similar case, "How can I do this great wickedness, and sin against God?" How, when the devil, the "god of this world," would blind our hearts, and whisper in our ears the often told, but once too fatal, suggestion—"Ye shall not surely die," to tempt us to listen to his wiles—are we at all times willing to follow the salutary advice of an apostle and follower of Jesus Christ—"Resist the devil, and he will flee from you?" See the operation of the "fear of God," as the safest and only principle for the mortification of all sin, and for the performance of all duty, in the case of St. Paul: hear his own words, under trials as severe as any man could well be called to endure—"I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." Thus may we also, my brethren, encounter all difficulties; and, "knowing in whom we have believed," may assure ourselves that no enemy shall be able "to prevail against" us. "In the fear of the Lord is strong confidence, and his children shall have a place of refuge."

That an early inculcation of this principle is requisite to the formation of a character like that of Obadiah's, we are next to consider; and no words can better enforce such necessity than those of Solomon—"Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." The days of sickness and death are the days of evil—"evil days" indeed to them that "have not known" God; as yet they come not, and why? because God is "long-suffering" to us-ward," and gives us time to repent; but they will come. Old age too will arrive, if not prevented by death; and then will the years be ours, of which we shall say, we "have no pleasure in them;" when, removed from our means of usefulness and opportunities of making good that we have lost, our "strength" will be but "labour and sorrow;" when all that will give us any satisfaction, must be the reflection of a life on earth, early began, and spent in "the fear of God," and the expectation of a better existence in heaven. Youth, I need hardly say—for trite is the remark—is the spring-time, or the morning in which the good seed must be sown, which, if cast into well-cultivated soil, and watered with the dews of heavenly grace, will, in spite of the noxious weeds and obstructions to its growth, present the ear of promise in the summer of manhood, and with full and golden honours will crown every expectation in the autumn of old age. Piety in the person of youth is lovely. Every record in the book of truth—of saints, prophets, and apostles of old, proposed to us as examples, and also of Christ, the great pattern, to which all are to be conformed—represents those "burning and shining lights" as early taught in "the fear of God," and in "the knowledge of" his "ways." Of Josiah, as the earliest in years to ascend the throne of Judah, so remarkable for his piety, and known as the good king of Judah, we read in 2 Chron. xxxiv.—"He did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left; for in the eighth year of his reign; when he was yet young, he began to seek after the

God of David his father." "Samuel, too, ministered before the Lord, being a child." For the good and religious education which his parents gave him when he was young, David felt himself bound to give God thanks, as for a great blessing—"O God, thou hast taught me from my youth;" and to this solid foundation, thus early laid under the same divine superintendence, he looked for the power of being serviceable to others when bent with years—"Now also, when I am old and grey-headed, forsake me not, O God! until I have showed thy strength unto this generation, and thy power to every one that is to come." The great argument which St. Paul adduced when writing to Timothy, his "dearly beloved son in the Lord," to "continue in the things which" he "had learned and" had "been assured of, knowing of whom" he "had learned them," was, "that from a child" he "had known the holy scriptures, which" were "able to make" him "wise unto salvation." But every other instance sinks into comparative insignificance, when we name him of whom it was predicted—"He shall be filled with the Holy Ghost, even from his mother's womb." At the early age of "twelve years" he was "found" by his parents, "after" an anxious search of "three days," "in the midst of the doctors" and expounders of the law at Jerusalem, "both hearing and asking them questions" in "the things pertaining to the kingdom" of heaven; and such was his appeal to them that "sought him—How is it that ye sought me? Wist ye not that I must be about my Father's business?" After such a bright display of early devotedness to religion, will you for a moment question how necessary it is to inculcate "the fear of God," as a principle of action, in those you would train up as Obadiah's, or servants of the Lord? Solomon tells you, "that the fear of the Lord is the beginning of knowledge." You that are fathers and mothers, think what a charge is committed unto you! "Bring up" then, "your children," not only "in the nurture and admonition of the Lord," but impress upon their hearts betimes this important lesson, that they make "the fear of God" in every thing they do the reason, his word the rule, and "his glory" the end of their lives. If you neglect this, or show a lukewarmness about it, you will lay up for yourselves a store of "bitterness" and remorse. Remember how Eli was punished—and let no Hophni and Phinehas in your house reproach you in the last day, as being accessory to their destruction. "I will perform, said God, against Eli all things which I have spoken concerning his house; when I begin, I will also make an end: for I have told him that

I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." With you it rests, O Christian parents, to form the characters of your offspring. Have "the fear of God before your" own "eyes" at all times, and they, by seeing the great principle which is at work within you, will be led themselves to "glorify" their "Father which is in heaven:" so God will own your example and bless your instruction to the spiritual good of the children he has given you; and when you yourselves are "gathered to your fathers," the seed sown by you will spring up, and those who follow you will sow it again with greater and more lasting results; thus, instead of "God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate" him, he will "show" his "mercy unto thousands of them that love" and fear him, "and keep" his "commandments."

ON SOME CIRCUMSTANCES IN ZOOLOGY AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. BURNETT, Esq.

NO. VII.—PART 2.

THE PRESERVATION OF NOAH, AND THE CREATURES WITH HIM, IN THE ARK.

ALTHOUGH the miracle stands recorded in the scriptures, that all that part of the creation which God had determined to preserve in so merciful and so wonderful a manner really was received into the ark, "to keep seed alive upon the face of all the earth," yet the fact has been disputed as physically impossible by some, and disbelieved entirely by others. It has been urged that the scriptures were never intended correctly to supply us with, or to instruct us in, the natural history either of the earth or of its inhabitants; and, as we are there only to find instruction in morals, or to gain information upon such matters as God has been pleased to reveal to us concerning spiritual things, it is not necessary to rely implicitly upon the account of Moses of the preservation of Noah and the creatures with him. The period of the year when Noah entered the ark has even been disputed and discussed with great learning—so unwilling have some been to believe that this event did not take place, or was not assisted by the agency and power of nature's laws. Amongst those who have taken upon them to adopt an hypothesis which is more or less contrary to the statement of scripture, we may mention the names of Vossius, Le Clerc, Stillingfleet, Whiston, Whitehurst, Woodward, Clayton, Pritchard, Burnet, Le Cat, De Lue, Buffon, Leibnitz, and many others*. Most of these writers contend—1. That the

* The arguments of all these, and many other writers upon the same subject, may with correctness be said to be *ultra crepidam*; for they profess to teach a language, the signs of which they do not understand. If man could have worked out

deluge was not universal. 2. That the human race only was to be destroyed, save Noah and his family ; and, as the whole earth was not peopled with man, the destruction which fell upon him did not fall upon the rest of the living creation in those countries where he had not penetrated. 3. That it was impossible that many creatures, now chained down by peculiar organization to certain localities, could ever have existed in the ark. 4. That the ark was not of sufficient dimensions to contain all the different species now in existence. These are the chief points which have been discussed by those who have desired to explain the subject by the light of nature, and the powers of unassisted reason ; and, although it may appear more consonant to reason to suppose that so many species of animals which now occupy the different regions of the earth, could not have been all preserved in the ark, yet it will also appear still more difficult even reasonably to explain the manner in which the animals were preserved at the time of the deluge, if they were not all received into the ark.

First, then, with regard to the universality of the deluge—a doctrine which the scriptures so emphatically lay down ; in spite of the learned disquisitions which have been put forth, and the plausible reasonings which have been offered—there is little doubt that the weight of argument is strongly in favour of the inspired narrative. In support of this fact, the very circumstance of God commanding Noah to build an ark, is sufficient to convince the less sceptical that there was no part of the old earth in a state sufficiently protected from the inundation to admit of the animals which were to be preserved, being there maintained. Had there been some spot which was uncovered with water at this period, for the reception of many animals, not only was the building of the ark a supererogation, but the destruction of all the living beings, which revelation tells us died at that period, was impossible ; for the inhabitants of the air, so long as their wings would bear them to those parts where the flood did not reach, could never have been exterminated. And, moreover, the belief that some spot upon the earth was preserved from the general inundation, in order that the creatures might many of them be there maintained till the face of the earth was again renewed, is quite as incapable of disproving the miracle as it is of explaining how the creatures were there preserved ; for the same physical difficulty would have attended the assembling together of the various living animals now in existence upon one spot of the earth, as it would when they were collected in the ark. If the deluge had been partial, then there had been no use in Noah's preparing, for a hundred years before, an ark for the saving of his house ; and to assert such a fact as the building of an ark, supposing the record of Moses to be untrue, is of all things the most unlikely, when it would have been so much more plausible and agreeable to nature, had it been contended in the scriptures that the different species were preserved upon some dry spot in another part of

simply by a scientific inference or problem, the fact, that Noah and the creatures with him were preserved in an ark, then there could have been no purpose answered by revealing this matter expressly by the agency of the prophet Moses. So that we thus throw a doubt over the necessity of the Holy Spirit's teaching.

the earth. But there is an argument above many others, that space will not here permit me to dwell upon, which is in all respects satisfactory, as well as physically confirmative of the declaration of Moses. It is perhaps not generally known that upon some of the highest mountains in all parts of the globe, the remains of marine animals have been found, either buried in the fissures of rocks, or incorporated in the matrix of those rocks. And what is still more deserving of our notice, if there are land animals found, it is never but in connexion with aquatic animals also. Without therefore drawing very largely on the reasoning faculties of the reader, it must be obvious that if these elevated districts could have been once covered with water—whether before their elevation or afterwards—the valleys must at least have been in a similar predicament ; and therefore any additional argument in favour of the universality of the deluge, though confirmative, would only be secondary to this great physical proof above mentioned.

But, secondly, it has been contended that at the deluge the human race only was to be destroyed, with the exception of Noah and his family ; and as the whole earth was not peopled with men, the destruction which fell upon the human race did not fall upon the rest of the living creatures in those countries where man had not penetrated. This is the argument of Pritchard and others, but it is certainly opposed to those memorable words of scripture—"I will not again smite every thing living, as I have done ;" and "All flesh died that moved upon the earth, and Noah only remained alive, and they that were with him in the ark." To say also that the curse of sin did not fall upon the whole living creation, in common with man, is again equally opposed to the express declarations of scripture*. We must all see here again how, inconsistent it must have been for Noah to have taken only those animals into the ark which happened to be localised in his neighbourhood, and to have left out the rest that were destined to be preserved from the impending ruin. If it is said he took in only a few for food, how comes it that we have a description of animals to be taken in to the ark that is clean and unclean† and if the clean were for food, what

* "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein ? The beasts are consumed, and the birds ; because they said, He shall not see our last end" (Jer. xii. 4). "Because there was no truth, nor mercy, nor knowledge of God in the land," Hosea says, "therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven ; yea, the fishes of the sea also shall be taken away" (iv. 3) : see also Jer. vii. 2, ix. 10. When to these texts are added the plain declaration—"I will destroy man whom I have created from the face of the earth ; both man and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them" (Gen. vi. 7)—it is probable the reader may not require more direct scriptural proof that not the human race only, but every thing living, was destroyed in consequence of the fall of man.

† This fact of distinguishing the clean from the unclean beasts, has induced some to believe that Moses wrote the pentateuch after he quitted Egypt. Such creatures were called clean as were appointed by God to be offered up to him in sacrifice. Of these the number must have been very small, compared with the rest. Of quadrupeds—bullocks, sheep, and goats ; and of birds—turtle-doves and young pigeons (Lev. xxii. 19) were the only clean. These were probably the only clean creatures at the

were the unclean creatures for? for they might with less difficulty have been kept alive upon the earth, had there been a place for them, and the ark would thus have been relieved of a very large portion of its charge.

Thirdly, it has been thought to be physically impossible that such creatures as the platypus, opossum, armadillo, &c., could be made to exist in the ark, as their very organization is so much opposed to it; and besides, had they ever been congregated there, how could they again reach those remote places to which some were naturally confined, separated by the ocean and other impassable barriers? And, even if none of these difficulties presented themselves, it has been contended that at a fair computation it would have required—the sloth, for example—20,000 years to accomplish a journey back to its native place. That all the species now inhabiting the different regions of our globe were once congregated in the ark, we must believe, unless we admit that a fresh creation took place after the deluge—an event rendered most improbable from these two circumstances:—First, Moses does not mention a word about such a new creation, whereas he names in his account, short as it is, many facts of infinitely less importance; and secondly, if the animal kingdom were to be re-created, where could be the use of preparing an ark of the dimensions of that said in the scriptures to be built by Noah? Besides, we can trace no connexion—yea more, we lose sight of God's mercy and justice, when we believe that all the creatures perished at the deluge; for the curse of sin falling upon a new creation that had received no such curse, is at once an error implied on the part of the Creator. Any view of the subject will therefore not allow us to suppose that any part of the living creation now in existence was created anew at the subsiding of the waters of the flood; and since there is great inconsistency in the belief that they were preserved in some corner of the earth, we fall back upon revelation, as containing the most rational, as well as the most probable statement. And this account is yet rendered still more certain by the knowledge which we possess of the natural history of many animals. One example is as confirmative of the fact as if we were to give fifty. It is well known that the Arabian camel is never found, nor ever has been found in a state of nature, but that it has been held in servitude from the earliest known period. Throughout the entire globe this creature exist only in a state of domesticity, and only as a property of man. To what must we attribute this most remarkable fact? "There are but two causes imaginable, in the nature of things: either that the entire race spread itself, like all other brute races, in free range over the globe, had at some period been chased, collected, caught, and secured by the confederated efforts of mankind—and so successfully, that not a single pair escaped in any of the solitudes of the earth to reproduce a free race; or that at some period the whole of that race was, by some cause to be assigned, reduced and placed within the power of man, from which it never afterwards escaped. The first of

time of Noah's entering into the ark; for distinction of human food into clean and unclean did not take place till after the giving of the law (Lev. xi).

these causes every sound understanding will discern to be morally impossible. We might as well account for the extinction of the race of the mastodon by a similar confederacy; which the wildest speculator has never yet imagined. The last case, therefore, can alone be true. But what cause can physics assign for the reduction of this race of camels, at any period or epocha of nature, so entirely within the power of man that it never again acquired its original freedom? The Mosaical record enables a child to assign the cause; for it relates that this race of camels perished with all other animals in the catastrophe of the deluge, excepting only one pair, reserved "to keep seed alive upon the earth;" and that thus the entire race, diminished in number to two individuals, became actually reduced and placed within the power of man: and when their possessors, quitting the ark, commenced their new establishment in Asia, these vegetable animals—formed to render such important services in those regions—were carefully preserved as they increased and multiplied with the generations of mankind, and were never suffered to escape from domesticity like individuals of every other species, and therefore they alone never recovered their primitive state of independence and liberty. Thus then a cause is incidentally found in the record which perfectly explains, and which alone can explain, an animal phenomenon as mysterious to natural history as the existence of the mistletoe in vegetation. The domesticity of the entire race of this peculiar species of camel is therefore a living and perpetual evidence both of the revelation in which the whole animal creation perished, excepting a reserved few, and of that also in which the human race was first established on the continent of Asia; and it is therefore evidence that those revolutions supposed by mineral geology to be different and distinct, were in fact and truth one and the same*." We see then that, however physically impossible it might have appeared that all the species now existing were preserved in the ark, we have a strong physical proof that in the instance of the camel of Arabia—an animal be it known which, with all the art which man can devise, has never been brought to live out of its native country†—the species were preserved in the ark "to keep seed alive."

But it has, in the fourth place, been urged that the ark was not of sufficient size to preserve all the different species. It will be remembered that in my fifth paper I endeavoured to shew that in every reasonable probability a very great many animals, both genera and species, became extinct at the time of the deluge; and this probability is yet further strengthened by the known fact, that a vast number of fossil remains of animals have been discovered in the bowels of the earth, to which there is no analogy with the existing

* Penn's Comparative Estimate, &c., vol. ii. p. 205-6.

† This animal has never been known to live out of its native country. "The formation of the camel's foot prevents it from being capable of travelling over a stony or rough road, or any ground that is moist. Its feet are adapted solely to the nature of the way which it traverses; and it is by this peculiarity of adaptation that naturalists are enabled at once to explain why it is that up to this hour the camel still continues an exclusive inhabitant of the desert, whilst every other animal has left the same aboriginal seat in central Asia, to accompany man in his migrations."—See note to Cuvier's "Règne Animal," translation under the head Camelus.

genera and species. And, therefore, when God commanded Noah to bring into the ark pairs of every thing living of all flesh to keep them alive, it has been considered by the ablest commentators that the word "all" or "every" has not an universal sense in this passage, but, like many other words, bears a sense which relates to the passage to which it is applied*. For these reasons, it is supposed that Noah did not receive the command to take every living thing then upon the earth into the ark, and that the passage will bear this interpretation—"Of every living thing which thou shalt bring into the ark, thou shalt bring in pairs to keep them alive." So far, it may be admitted, we may advance in our belief as to the revolution which took place in the animal world at the period of the deluge. And there is good reason, and that reason is borne out by facts, and those facts are not inconsistent with revelation when they shew that vast numbers of animals which peopled the antediluvian world were no longer fitted for the changes about to take place upon the earth, consequent upon the wider dispersion of the human race, and that they were destroyed in that great catastrophe. But a difficult question still arises in the minds of some. Were, then, the first of every species now in existence taken by Noah into the ark? Fearlessly we affirm not only that they were all taken into the ark, but that the size of this vessel was rationally in keeping with this assertion. That it was a far more commodious vessel, taking it at the common cubit as is generally understood, has been not merely mathematically, but practically proved.

About the beginning of the last century Peter Jan-son, a Dutch merchant, ordered a ship to be built answering in every respect to Noah's ark, but inferior in size, being one-fourth the dimensions; upon trial it was found that ships built after this plan were in peace-time beyond all others the most commodious for commerce. They would hold one-third more than

* "Of every living thing of all flesh, pairs of every sort, shalt thou bring into the ark, to keep them alive with thee." Now it has been urged that, although the terms of this command are universal (every living thing), yet the scriptural style so often employs universal terms with limited significations, that the universality of the terms will not necessarily prove that an universal sense was intended, unless that sense be otherwise circumstantially fixed. And this is undeniably true in very many instances, upon which account Dr. Hammond, in his note on 1 Cor. xiii., has been led to remark—"The word *παντα* (all things), though it be an universal, is not to be taken in the utmost extent, but according to the use in like phrases in all languages, wherein the universal sign affixed either to persons, or times, or places, or things, signifies only a greater number, but not all without exception." Schleusner likewise observes that "The word *πας* (all, every), is often employed in scripture indefinitely, to signify various, of different kinds; and often also to denote many, a great number" (Lex. Gr. in N. Tes.). When our Lord said—"All things which (*παντα α'*) I have heard of my Father, I have made known unto you" (John xv. 15), it is evident that the term is not to be understood universally and absolutely, but restrictively, and with relation to a special object. (See a continuation of this subject in Peun's Compar. Estimate, vol. ii. p. 213.)

† "Had the most skillful mathematicians and philosophers been set to consult what proportions a vessel ought to have, designed for the same use as the ark was, they could not have pitched upon any other more suitable to the purpose than these mentioned by Moses, in so far that the proportion of this vessel does very much tend to confirm and establish the truth and divine authority of his writings."—Bp. Wilson, the founder of the Royal Society.

those of ordinary construction, did not require more hands to navigate them, and sailed with greater expedition*. The Jews used three kinds of cubits; if we take the common cubit, as Shackford, Wilkins, and others have done, we have then a vessel measuring 450 feet in length, 75 feet in breadth, and 45 in height. According to this calculation, Hales says, the ark must have been of the burden of 45,413 tons. A first-rate man of war is between 2,200 and 2,300 tons; and consequently the ark had the capacity or strength of eighteen such ships, the largest in present use, and might carry 20,000 men with provisions for six months, besides the weight of 1,800 cannons and all military stores. Can we therefore doubt its ability to contain eight persons, a few thousand animals, with sufficient food for all? Many are apt to magnify the number of animals which went into the ark, and think it almost incalculable; but as an able writer has said—"When we except such as live in the water—such as proceed from promiscuous mixtures, and never generate again—such as change their colour, shape, and size, by changing their climate, and seem to be of different species when they are not—their number is very much reduced." But if there seems to be a physical difficulty in explaining how such varied habits and constitutions should, in violent opposition to the strong feelings of their nature and even the very organization of their bodies, have all been assembled in the ark, we have at least as great a difficulty in being able to give any satisfactory account of the time and manner, when and how, the different human inhabitants of America, Australia, the islands of the Pacific, or any other detached part of the globe, came into the spot they now inhabit. Yet that God hath made of one blood all the nations of the earth is not only proved by every writer on the natural history of man that is worthy of attention, but we are assured of the fact by St. Paul himself. And, although the organization of man is so much more favourable to universal distribution than that of the duck-billed animal, for example; yet as neither of them could of their own unassisted powers cross the Atlantic before ships were invented, so we must look upon the dispersion of the human and brute creation over the face of the earth, as arising out of the same command which, without any human assistance, brought the different species to Noah, that they might go with him into the ark.

* Miln's Physico-Theological Lectures.

† The dimensions of the ark are as follows—

	Cubits.	Feet.	Yards.
Length	300	or 450	or 150
Breadth	50	..... 75	..... 25
Height	30	..... 45	..... 15

‡ According to Cuvier there are about twelve hundred species of mammalia, six thousand species of birds, and about the same number of fishes. Among the lowest classes of animated beings, neither their size nor their variety will bear the same proportion to their individual numbers as in the higher animals. The space that these would occupy is therefore hardly to be disputed.

§ These changes being effected by the agency of second causes, such as food, temperature, &c., do not constitute distinct species, and have no connexion with the primary type on which all the species are founded.

The Cabinet.

PARSIMONY AS REGARDS GOD'S WORSHIP*.—We are living in days of economy and rigid parsimony; and when we plead for the house of God, that it should be set apart with honour, and decorated as becometh the Most High, O then we hear of nothing but plainness and neatness and simplicity! Hypocrites, selfish hypocrites, that we are! We dwell in houses of cedar; we spare no expence to embellish our dwellings; we take as much pains to bring from every quarter of the globe the rarest and most precious ornaments, as ever Solomon did for the temple of the Most High; we clothe our floors with carpets, that hardly from their softness give back the treading of the foot; we drink out of silver, and the golden plate gleams from the side-board; we have the songs of minstrels to cheer our evening hour, and we sit on velvet—I speak not of ourselves, but of the rich and noble in our land—and how do we treat God? We put him off with the cheapest, the most ordinary, the most common materials that we have; we take no pains to do him honour—anything will do for him. The rich carved mouldings, the polished oak, the beauteous screen, the coloured glass that at evening sun sheds its hallowed light, and wakens a deep religious emotion in the feeling heart of solemnity and awe; the strains of music practised to rehearse his praise; the finest voices that can be procured; the men singers and the women singers that made the harmony breathe of heaven, and which once were heard in our churches—all gone! in a few of our cathedrals still preserved, but now deserted! A few stragglers that, passing through the town, would observe the beauty of the architecture, saunter with careless gait and unmeasured pace, and stare about as if the song they heard was to do them honour, and not the Being by whose word they breathe. This is the modern way of honouring God; and if we ask when a church is building, for funds to ornament it—for carved work, for a grand and tuneful organ, for decorations worthy of our benefactor, we are replied to in the language of the traitor Judas; for nothing that we have is ours, all being God's, to be used in his service. But because we have the bag, and bear what is put therein, and purloin, like Judas, for our own wants and our own luxuries, and our own depraved tastes and comforts, we cry—why was all this waste of money? Let it be as plain as possible, and the residue given to the poor.

THE PRUNING KNIFE†.—The careful husbandman in bringing his vine to the highest state of culture, hesitates not to use the pruning knife: the sap is rising freely in it, but he is resolved that it shall be made to appear in the ripe clusters of good fruit; all useless leaves therefore, and tendrils, he unsparingly cuts away, and though for a time the branch may appear to droop and languish when it is pruned, yet

* From "The Leisure of some Winter Hours at Geneva, devoted to a few Sermons: By the rev. George Kennard, M.A., of St. Alban Hall, Oxford, and Gayton, Northamptonshire. London: J. Hatchard and Son. 1841, pp. 169." A somewhat extraordinary and not a little affected title, to a volume of sermons, of no very remarkable excellency, and which might have been composed for delivery at St. Martin-in-the-Fields, of which we believe the author was once curate, as well as in Geneva. With many of Mr. Kennard's remarks we cordially agree, and with none more entirely than that now quoted, and which fully coincides with the statement of the bishop of Salisbury in our 204th number (July 17, 1841).

† From "The Last Scenes in the Life of our Lord and Saviour; or, a Series of Practical Expositions on the last nine chapters of the Gospel of St. John. By the rev. D. T. K. Drummond, B.A. Oxon. Incumbent of Trinity Chapel, Edinburgh. London: Seeleys. 8vo, pp. 380." We are glad to find such a faithful display of gospel truth as is contained in this work. If this is the tone of preaching in the Scottish episcopal church generally, that church must rapidly gain an influence among all classes of the community. We wish Mr. Drummond had made this a second volume, and had expounded the whole gospel according to St. John. He may do so still, and we should recommend him to do so.—ED.

soon it revives with new strength, and yields a full increase. And so it is with the branches of the true vine. The life of the Christian is secured by his union with his Lord; but the careful hand of the spiritual husbandman is ever near to check everything which, by springing up either in the heart or the practice, might tend to hide or impair the growth of holiness. And though for a time he shrinks under the painful process; though flesh and blood be often ready to faint under the sharp treatment, yet is he at length compelled to exclaim, "It is good for me that I have been afflicted." The means by which the living branch of the vine is purged, that it may bring forth more fruit, are manifold. The word of God, that two-edged sword of the gospel—what a sharp purifier have many of God's people found it to be! Who can tell the moans and the sighs—who can tell the agony, the bitterness of sorrow, which that word has sometimes caused to the believer, when by it the "living Word" has spoken to him correction and reproof? But then as surely as he has felt its sharpness, so surely does he afterwards experience its sweetness—"This is my comfort in my affliction, for thy word hath quickened me."

Poetry.

LAYS OF PALESTINE.

No. XII.

By T. G. NICHOLAS.

(For the Church of England Magazine.)

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan;

"And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea;

"And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

"I have caused thee to see it with thine eyes, but thou shalt not go over thither."—DEUT. xxxiv. 1-4.

He stood on Pisgah's rocky brow,

And with a meek submissive eye,

Survey'd the landscape which below

Spread its wild beauties far and nigh.

The prophet knew his hopes were fled—

His days on earth were numbered.

He gaz'd upon that blessed land,

Where 'neath their vine's low mantling bower,

All clust'ring to the gleaner's hand,

They should beguile the sunset hour,

Ere yet the silver star of eve

The wearied oxen should relieve.

He look'd where Gilead's groves of balm

Shed their sweet odours o'er the mount;

He look'd on many a stately palm,

Shadowing the cool pellucid fount—

Where the faint wanderer oft delays,

And gratefully his thirst allays.

He gaz'd upon the azure sky

Which canopies that glorious clime,

And view'd with clear prophetic eye

The dawning of a happier time;

When Jesse's branch should wide expand

Its healing fragrance o'er the land.

And is the hope for ever fled,

Which bade each thought of sadness flee?

And must he ne'er those regions tread,

Which his rapt eyes rejoice to see?

He breathes from far that balmy air—
But he must never enter there.

He ne'er must join the song of praise
On many a dew-besprinkled steep—
He ne'er must list the shepherd lays
Of those who tend their beauteous sheep,
When golden hues of eve decline
O'er the rich vales of Palestine.

But all in love, the mighty hand
Which beckons him from earth away,
Points onward to a brighter land,
Illum'd by one unfading day—
He quits a scene with tumult riven,
For the calm peaceful joys of heaven.
Wadham Coll. Oxon.

Miscellaneous.

BAZAARS *.—Bazaars are abundantly numerous, and their prevalence is one of the very worst features in the proceedings of the so-called charitable world; and no doubt those in authority have, in the absolute need of churches and the hopelessness of raising funds by other means, tolerated and submitted to this system of bazaars: but surely every one who reflects on the subject without prejudice, must feel that such things are objectionable on many grounds. "Objectionable, Mr. Sanderson! why?" "I will tell you why I object to them. First, there is, to my mind, something very shocking and irreverent in Christians not bearing to part with their money, even in God's behalf, without getting all the pleasure which they can out of it previously. Next, the parade of a bazaar, whether on the part of the buyers or sellers, seems to me wholly inconsistent with our duty as Christians, not to let our left hand know what our right hand is bestowing. Thirdly, the means used to get money so commonly employed on these occasions, namely, by securing the attendance of some great person, and thus attracting the crowd, is an honouring of creature rather than the Creator, which must needs be offensive in his sight. Further, the plan of charging for the goods sold a sum three or four times more than they are worth is very dishonest, and, in many cases, I fear bazaars have operated considerably to the detriment of the honest tradesman. Again,"—"O spare, spare us any more of the charges of your indictment! We must plead guilty, and desire to be recommended to mercy." "Be assured, madam," replied Mr. Sanderson, smiling, "you shall have all the mercy I can show you; but you required my honest opinion with respect to such things, and I have given it you. I abominate the whole system, and think them a disgrace to a Christian country. It is a disgrace to us, that with our means we can make no sacrifices, and that we will give God nothing without seeing what we can get in return for it."

A PRIEST IN THE AZORES.—In our walk yesterday we were accosted by a slipshod friar. His dress did not indicate his order. He wore a dingy linen jacket, reddish-brown fustian trowsers, the extremities of which were tucked into the tops of old

* From "St. Antholin's." We have before recommended, on the whole, this little work of Mr. Paget's, and have hinted that here and there he has pushed his descriptions into caricature. We cannot help now begging Mr. P. to strike out page 110, should his book go into a second edition. Had we opened it at that place, we should undoubtedly have closed it at once without reading farther, and have consigned the volume to that capacious receptacle which contains the victims of our annual holocaust. We take the opportunity of adding, that "The Church Committee, or an Incident in the life of Mr. John Wilful—Burns, 1841," has just fallen into our hands. We have been highly amused by the perusal of this book, which is on a subject somewhat similar to that of St. Antholin's.—Ed.

Wellington boots, with a hat of high antiquity, now napless and rusty; and his mouldy-looking beard, joined with a moist oystery eye, and a nose of intemperate tendency to red, called to mind the Spanish proverb, that "there's many an old cloak that covers a good drinker." In his sitting-room were a few books—a well-used breviary in four volumes, one or two Latin prayer-books, an almanack, and a Portuguese work on Christian morals. On some of the volumes was an ancient crop of green mould, that had flourished for a length of time, in perfect peace. A snuff-coloured cloak hung in flabby folds from the same peg with his hat and sea-green umbrella, and below it a gallon flask of wine stood on the floor with a goodly tumbler to drink it from; it had been made by his own hand from the grapes raised in his own garden, and was the best island wine I had tasted in St. Michael's. He frothed it out from the flagon with a liberal hand, and with the expression of one who loved good wine, "Comme fait tout homme de brin." He showed us every thing in his house, from his bacon and wine-casks to the plot of flowers and sweet herbs in the corner of his garden, and led us even to his bed, spread upon a mat on the floor, which partook of much of the slovenliness and dirt of its owner. Within arms' reach of the pillow was the plainest and indeed the only proof of our friar's lingering attachment to the church, in the mouth of a London porter-bottle, wherein was stuck, until by constant guttering it had glued and buttressed itself to the neck, a stout fragment of one of the solid wax tapers from a neighbouring altar.—*Bullar's Winter in the Azores, &c.*

SUNDAY IN PARIS.—There is, perhaps, no line of demarcation so strong between the English and French, as the desecration of the sabbath by the latter. We may identify ourselves with their fashions, speak the language from preference, and visit exclusively in the Faubourg St. Germain's, until we have shaken off all patriotic partiality, and we begin to fancy we are all brethren of the same land; but this illusion only lasts for six days in the week—the revolving seventh chills us back into aliens, among a people who make no distinction whatever of respect for the day which we so highly reverence. The shops are unusually full on Sunday; the various labours of mechanics, masons, painters, carpenters, glaziers, are followed as a matter of course. Ladies stand at their windows with needle-work; and parties playing cards by daylight may be seen among all classes. Sunday is the great washing-day with *les blanchisseuses* of Paris, who only prepare their *laissez* for that day (it is a strong infusion of wood ashes, the powerful alkali of which saves them soap and labour, but at the cost of the linen, which it makes rotten): the environs of Paris, for some distance, appear to have been seized by the washerwomen for drying-grounds, and the number of fields which on Sundays are hung with lines of clothes, far exceeds what the eye can reach, and really requires to be seen to be believed. Sunday is used also by country families, who have their own laundries; therefore it would seem to be more than a matter of chance. But no persons work so hard on the sabbath as the French actors. Being sure of a full attendance at any theatre on that day, they are in the habit of making excursions to Versailles and other places within an easy distance of the capital, where they give a performance early in the afternoon to crowded audiences, and then they return to Paris in time to fulfil their usual business at their own theatres!—*Morning Chronicle.*

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PETERBOROUGH CATHEDRAL.

THE Church of England Magazine.

UNDER THE
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OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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PETERBOROUGH CATHEDRAL*.

THE original name of the city now termed Peterborough was Medeshamsted, as some say, from a pit called Medeswell, in the river Nene; but others, with more probability, consider it a compound word, from *mede*, meadow or watered land; *ham*, a sheltered habitation; *sted*, a station or place of rest. A monastery was founded here by Peada, king of Mercia, in 655. He, however, did not live to complete his design. Walferc, his brother, who succeeded to his crown, carried on, after an interval, the building of the monastery, which he dedicated to St. Peter, and enriched with many privileges by a solemn charter in 664.

Medeshamsted continued to flourish till 870, when the Danes, having ravaged the adjoining country, slaughtered the abbot and his monks, and burned his convent. It lay desolate for nearly a century; but, about the year 966, it was restored by king Edgar at the instance of Athelwold, bishop of Winchester. Its former privileges were then confirmed, and the name of Medeshamsted was exchanged for that of Burgh. From St. Peter's church at Burgh the modern appellation was easily formed.

In 1116 a terrible fire occurred, almost as destructive as that lighted by the Danes. The monastery, however, did not now lie long in a state of ruin; for, in the following year, John de Sais, the abbot, laid the foundation of a new church, which was the origin

* "Britton's History and Antiquities of the Abbey and Cathedral Church of Peterborough," and "Winkles's Illustrations of Cathedral Churches," with other works, have been consulted.

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of the present cathedral. This was completed under abbot Martin de Vecti, and was re-dedicated in 1143. But various alterations and additions to this structure were afterwards made under the direction of different abbots, till the dissolution of monasteries by king Henry VIII., since which time little but the necessary repairs has been done to it.

This abbey was richly endowed, though it was surpassed by others in the kingdom. Its abbots enjoyed, from the time of Edward III., the privilege of sitting in parliament; but it was not till about the year 1400 that they were permitted to assume the mitre.

At the dissolution, Peterborough was one of the places selected for the erection of new sees; and Chambas, the last abbot who had surrendered to the king in 1540, was, in 1541, appointed the first bishop. The church at the same time became of course a cathedral.

In the civil wars it suffered severely. For about the middle of April, 1643, forces entered the city in preparation for the siege of Croyland, which was held as a garrison for the king. One of the regiments was under the command of colonel Cromwell, who immediately began to break open the church doors, and to batter and deface the monuments within. In these wanton outrages neither the bells nor the books, the organ, the vestments, the seats, nor even the pulpit, was spared. "Down with that throne of antechrist," they cried; "down with it, even to the ground." And when the bystanders interfered, and one of them begged Cromwell to restrain his soldiers, the only

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[London: Joseph Rogers, 24, Norfolk-street, Strand.]

answer he received was, that his gods were a pulling down. "The God whom I serve," replied the other, "is beyond the reach of soldiers." "Nay then," rejoined the future protector, "we do God good service in our action." After the church had been thus defaced and the cloisters destroyed, the troops used to exercise within the consecrated walls. In a while it was granted to the inhabitants as both a place of presbyterian worship and a kind of parish workhouse. At the restoration in 1660, the cathedral was repaired and brought pretty nearly to its present state.

In describing the general appearance of this venerable structure, it may be observed, that it is less encumbered with houses in the immediate neighbourhood than most of our cathedrals; the spectator may obtain an unobstructed view on almost every side. The western front (of which an illustration is here given) is of a most splendid character. It consists of a kind of piazza or portico of three tall arches—of which the centre one is the narrowest—surmounted by three lofty pediments, with pointed gables, and flanked with towers and spires. Immediately behind this front rises a massive tower; but here the building is incomplete, for two towers were evidently planned, of which but one is finished. In the centre arch is placed a porch, containing, over the entrance, a room used as the library. This porch, however, does not harmonize with the general aspect of the front; still the façade is noble, and is not paralleled by any cathedral in the kingdom.

The whole building is in the form of a cross, in the centre of which rises a large lantern tower; but the effect of this is somewhat marred by disproportionately high turrets at the four corners. Besides the principal transept, there is another smaller one immediately behind the portico at the western front of the cathedral. The choir is circular at the east end, and is surrounded by a lower oblong structure, which forms the Lady chapel. This part of the building is exhibited in one of the illustrations. Altogether the external appearance is grand and uniform; and, were the south-western tower completed, there could be little wanting to render Peterborough cathedral perfect.

The interior is characterized by solidity and massive strength. The view from the western entrance is imposing, save that—as in almost all our cathedrals—it is interrupted by the screen surmounted by the organ. Would that our ecclesiastical authorities could be persuaded of the infinite advantage of entirely removing these obstructions, and opening out a continued view through the whole length of our churches. The ceiling

of the nave is of wood, painted in colours, in panels of a lozenge form. The ceiling is considered coeval with the nave which it rests; and therefore, though some degree detracts from the general appearance, it is a valuable specimen of those in vogue before the introduction of stone vaulting. The ceiling of both the choir and transept is of wood; but that of the side aisles and the nave is of stone. The roof of the chapel is groined in a manner similar to that of King's college chapel, Cambridge. The choir has been within the last few years refitted, and in such a style as to do credit to those by whom the alterations were superintended.

Scarcely any monuments remain in Peterborough cathedral; yet here were many illustrious personages—and among them, queen Katharine of Arragon, the first wife of Henry VIII., in January, 1536, in the north aisle; and queen Mary of Scotland, who died August 1, 1587, in the south aisle. The choir: the remains of the latter were afterwards removed to Westminster. One is said to have assisted at the interment of both these queens, and his effigy, in the time of the time, is still preserved. "Scarlett," as this celebrated person was familiarly called, died in 1594, at the age of 98 years.

The dimensions of the cathedral are as follow; though I must observe that there appears to be some uncertainty, as the measurements of the authorities I have consulted agree differently.

Length (outside) from east to west . . .
Length of transept from north to south
Breadth of west front
Height of great lantern tower
Height of arches at west front
Height from pavement to ceiling

I have little more to add to the account I have given of Peterborough cathedral; that the see, originally consisting of the dioceses of Northampton and Rutland, has been augmented by that of Leicester, and now comprises 498 parishes, with a population (according to the census of 1851) of about 400,000 souls.

HERESY.

By THE REV. E. STRICKLAND, M.A.,
Curate of Bristol Deerhill, Wilts.

No. I.

HERESY is a sin of no small magnitude. It has been the practice—and the popular feeling has been quite in its favour of late years—to regard this word as conveying no very unfavourable sense. Many excuses have been made and pleaded for its existence. It has been palliated, nay, defended, and we have heard little of its sinfulness and its ruinous effects. Our church—which is a witness and keeper of holy writ—has taught us in the litany to pray for deliverance from it; and has thus in the best way manifested her disapprobation of such a great evil, by deprecating it. In this inquiry it is our sincere desire and hearty prayer, to arrive at the true meaning of the word; and, as churchmen, we are anxious that the evil, whosoever it may be found, or by whomsoever encouraged and practised, may speedily be erased from the records of the church. To see heresy in its true light, we must consider its meaning not so much as used by heathen writers, as by men who spake by inspiration of the Holy Ghost.

It was anciently applied to different sects of heathen philosophers, who chose to rank themselves under some leader, and preferred his dogmas and teachings to those of any other*. But its real meaning is not to be determined from this, or its etymology. Its scriptural usage is what must lead us to a decision. It has been often argued that it is a relative term, and therefore must receive a meaning good or bad, according to its connexion. To this it cannot well be objected; as no one denies that the heresy of the Pythagoreans was far preferable to that of the Epicureans, and so of others. But, although heathen writers have their uses in clearing up certain parts of revelation, yet they are not in any other matter to be our guide, to the exclusion of the divine oracles. This is exemplified (1 Cor. i. 12, 13), where the Corinthians are reproved for wishing to have leaders after the manner of the academics, the peripatetics, and stoics. What, then, says the scripture? To this must our inquiry be chiefly confined.

Heresy (Greek, *ἁίρεσις*, from *ἀπαιώ*, or *ἀπεριζω*, I choose), in its primary meaning is—choice, wish, desire. In this sense we find it used twice in Herodotus, book i. 11 e.; twice in Lev. xxii., where (*κατὰ νόμον ἁίρεσις*) ver. 18, and (*κατὰ ἁίρεσιν*) ver. 21, are translated “free-will offering.” It occurs also in the apocrypha, which is quoted not as of any authority in establishing any doctrine, but as shewing the usage of the word. A covenant was made between the Jews and Romans; and the historian says—“If hereafter the one party or the other shall think meet to add or diminish, they may do it at their pleasures (literally, *ἢ ἁίρεσις*, from heresy, i. e., choice); and whatever they shall add or take away, shall be ratified” (1 Mac. viii. 30). It may be observed that these words, in themselves, are one strong argument against

the inspiration of the apocrypha. The language of the canonical scriptures is very different (Deut. iv. 2; Rev. xxii. 19).

In the original scriptures of the New Testament this word occurs eleven times. It is found once as a verb, nine times as an abstract noun, and once as an adjective. As a substantive it occurs six times in the Acts, and is always translated sect, except Acts xxiv. 14. It is used thrice in the plural number, and is rendered heresies. Thus the entire case is before us; and to understand it distinctly we must refer to every passage, and thus endeavour to gather its meaning. We would only premise that heresy and sect are synonymous terms; the latter is from the Latin, and signifies a party, a faction, a part cut off.

The word is found in the following places:—Matt. xii. 18; Acts, v. 17, xv. 5, xxiv. 5, 14, xxvi. 5, xxviii. 23; 1 Cor. xi. 10; Gal. v. 20; 2 Pet. ii. 1; Tit. iii. 10.

We shall now quote the passages themselves, and offer any remark that may elucidate them.

“Behold my servant, whom I have chosen (*ὁ ὑπὲρ πάντων*, whom I have preferred before all others); my beloved, in whom my soul is well pleased” (Matt. xii. 18). This is a quotation from Is. xlii. 1, but different from the septuagint, which translates the passage of Israel as a nation, and has it—“I will sustain him.” Here we have the verb in the good and pure and inoffensive sense of choosing: God chose Messiah as the way of salvation to man; and, to keep free from damnable heresy, our choice must be God’s choice, and him we must diligently and constantly obey. We shall soon see that it is choosing what God has not chosen, that constitutes heresy.

“Then the high priest rose up, and all they that were with him (which is the sect, *ἁίρεσις*, of the Sadducees), and were filled with indignation” (Acts v. 17). “Then rose up certain of the sect (*ἀπὸ τῆς ἁίρεως*) of the pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses” (Acts xv. 5). “After the most straitest sect (*κατὰ τὴν ἀκριβοτάτην ἁίρεσιν*, after the strictest heresy) of our religion, I lived a pharisee” (Acts xxvi. 5). Here we see the true church persecuted by an heretical faction of the Jews. It is probable the high priest was a Sadducee, though not expressly declared to be so. We know, from Josephus, this was sometimes the case. The preaching of the resurrection by the apostles had a direct tendency to overthrow the system of the Sadducean tenets, and they could not but foresee the ruin of their sect by the success of the gospel (Acts iv. 24). Hence they resorted to persecution; for they “laid their hands on the apostles, and put them in the common prison” (Acts v. 18). The Christians were also opposed by the sect of the pharisees—even by those who had been converted to Christianity; and this shews us how difficult it is for men to be soon delivered from prejudices. These judaizing Christians who rose up, still retained their former sectarian views; they thought and taught that circumcision, and the keeping of the law of Moses, were necessary for every one, both Jew and Gentile, in order to secure salvation. Alas! how early spread the worst of errors! There were divisions about Christ among the people when he was on

* See Epictetus, book ii., c. 19; Lucian in Hermotim, vol. i., p. 260, and Plutarch de Flace Philos, book i., c. 3; also Dionys. Halic., ep. i., c. 7.

earth; and the apostles, infallible in their writings and teaching, could not put down the same spirit which led to controversy in their days. On this account was St. Paul's declaration of displeasure—"I would they were even cut off which trouble you" (Gal. v. 12). In what way cut off? By excommunication, or by their leaving the society, or by their lacking opportunities for troubling it. When heretical notions spread, they were not disregarded; for we read—"The apostles and elders came together for to consider of this matter" (Acts xv. 6). And, though inspired, yet they used their reason, their judgment, and understanding, and thus afford a precedent for ourselves. Our church in convocation, restored or modified, should begin to act in a way worthy of her high lineage.

Heresy, in every place in which it occurs in the Acts, means a form or mode of religious discipline which any one follows, or the persons who follow such form (Parkhurst). But I do not think, with many commentators, that heresy in the scriptures of the New Testament (except the verb used Matt. xii. 18) is ever used in a good or indifferent sense. I grant it is used without any opinion, good or bad, being expressed about it; but that it is never to be understood in a favourable sense in itself, let the following considerations decide. Where, in the Old Testament, are obscured, perverted, or superadded doctrines or heresies allowed, or spoken of indifferently? No where. Heresies arose from false teachers among the Jews (2 Pet. xxi.); and surely what they taught cannot as a whole be commended, or bear a favourable construction, though it be mentioned without praise or dispraise. If Sadduceism and pharisaism were not heresy, what is it? Let our blessed Lord decide the matter. Did he not tell his disciples to "take heed and beware of the leaven (i. e. the doctrine) of the pharisees and of the Sadducees" (Matt. xvi. 6, 12)? They were to beware of heresy, which is man's doctrine. Further, it is clear that the pharisees were heretics, from teaching traditions and institutions merely human. "In vain (said Christ) they do worship me, teaching for doctrines the commandments of men" (Matt. xv. 9). It is also manifest, from Acts xxiii. 8, that the Sadducees were the same; for they denied the fact of the resurrection, and the existence of angels and spirits. Nor can we wonder that sects should arise among the Jews, when we call to mind that, after Malachi, God sent no prophets (who are supposed to have been instructed immediately from himself) till the coming of Christ. During this period fallible men expounded God's law, introduced corrupt notions, perverted the truth, and divisions were the consequence. How dark, forlorn, and perverted is man, without divine illumination! What evils are engendered from sinful ignorance! Surely we may say, without fear of offence, that were a savour of divine things more general, heresies would much decrease. The most ancient sect was that of the Sadducees; the founder, Sadoc, lived 250 B. C. The pharisees arose afterwards. The earliest account we have of them is that given by Josephus (Ant. book xiii. c. 18), where he says they were a considerable sect when John Hyrcanus forsook them, and became a Sadducee; i. e., about 110 B. C. They do not ap-

pear to have acknowledged any particular founder. They chiefly depended upon traditions, while the Sadducees rejected them, and revelation alike. Josephus, in his Ant. book xiii. c. 5, sect. 9, says—"At this time there were three sects (*ἀιρέσεις*) among the Jews, who had different opinions concerning human actions; the one was called the sect of the pharisees, another the sect of the Sadducees, and the other the sect of the Essenes." See also book ii. of Wars, c. 8, sect. 14, where he says the pharisees are most skilful in the explication of their laws, and introduce the first sect, i. e., the most influential and numerous. In sect. 2 of his Life, he says—"When I was about sixteen years old, I had a mind to make trial of the sects (*τῶν ἀιρέσεων*) amongst us." Then he mentions three sects (*ἀιρέσεις*), as he says he had frequently done. In the same section he tells us he conducted himself according to the sect (*τῇ ἀιρέσει*) of the pharisees. And in sect. 38 of his Life he speaks of one Simon being of the sect of the pharisees (*τῆς τῶν φαρισαίων ἀιρέσεως*). In these quotations from Josephus, we see heresies existed; and the same writer in different parts mentions the unscriptural doctrines held—thus unwittingly shewing the evil of heresy*.

The view taken above is confirmed by the second part of the Homily of Good Works, p. 46—"The inclination of man to have his own holy devotions, devised new sects and religions, called pharisees, Sadducees, and scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance and goodly glistening of the works), but in very deed all tending to idolatry, superstition, and hypocrisy; their hearts within being full of malice, pride, covetousness, and all wickedness." See Matt. xxiii. 25, 26; Matt. xii. 10, 14; Luke xvi. 15; Matt. xii. 1, 2; Mark vii. 11, 12; Matt. xxiii. 16, 23, 24.

But bad as sectarianism was among the Jews, it is declared in the third part of the Homily of Good Works, that "sects and feigned religions were not the fortieth part so many among the Jews, as they have been amongst us." In the first part of the Homily against Contention, p. 125, we read as follows:—"O how the church is divided! O how the cities be cut and mangled! O how the coat of Christ, that was without seam, is all to rent and torn! O body mystical of Christ! where is that holy and happy unity, out of the which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our head, except we be glued with concord and charity one to another. For he that is not of this unity is not of the church of Christ, which is a congregation or unity together, and not a division. St. Paul saith, 'That as long as emulation or envying, contention, and factions or sects, be among us, we be carnal, and walk according to the fleshly man' (1 Cor. iii. 3). And St. James saith, 'If ye have bitter emulation or envying, and contention in your hearts, glory not of it; for wherest contention is, there is unsteadfastness, and all evil deeds' (James iii. 14, 16). And why do we not hear St. Paul, which prayeth us, whereas he might command us, saying, 'I beseech you in the name of our Lord Jesus Christ,

* See Mosheim's Eccles. Hist., vol. i., p. 48.

that you will speak all one thing, and that there be no dissension among you; but that you will be one whole body, of one mind, and of one opinion in the truth' (1 Cor. i. 10)? If his desire be reasonable and honest, why do we not grant it? If his request be for our profit, why do we refuse it? And if we list not to hear his petition of prayer, yet let us hear his exhortation where he saith, 'I exhort you, that you walk as it becometh the vocation in which you be called, with all submission and meekness, with lenity and softness of mind, bearing one another in charity, striving to keep the unity of the Spirit by the bond of peace; for there is one body, one Spirit, one faith, one baptism' (Eph. iv. 1, 5). There is, saith he, but one body, of the which he can be no lively member that is at variance with the other members. There is one Spirit, which joineth and knitteth all things in one. And how can this one Spirit reign in us when we, among ourselves, be divided? There is but one faith; and how can we then say, he is of the old faith, and he is of the new faith? There is but one baptism; and then shall not all they which be baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one faith and baptism joineth in an unity. But if we condemn St. Paul's request and exhortation, yet at the least let us regard his earnest entreating, in the which he doth very earnestly charge us, and (as I may so speak) conjure us in this form and manner—"If there be any consolation in Christ, if there be any comfort of love, if you have any fellowship of the Spirit, if you have any bowels of pity and compassion, fulfil my joy, being all like affected, having one charity, being of one mind, of one opinion, that nothing be done by contention or vain glory" (Phil. ii. 1, 3). Who is he that hath any bowels of pity, that will not be moved with these words so pithy? Whose heart is so stony that the sword of these words, which be more sharp than any two-edged sword, may not cut and break sounder? Wherefore let us endeavour ourselves to fulfil St. Paul's joy here in this place, which shall be at length to our great joy in another place." And soon after the Homily says, p. 126, "He that is faulty, let him rather amend than defend that which he hath spoken amiss, lest he fall by contention from a foolish error into an obstinate heresy."

"We have found this man (Paul) a pestilent fellow and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect (*τῆς αἰρέσεως*), of the Nazarenes" (Acts xxiv. 5). This is the only place where "the sect of the Nazarenes" occurs; it is applied to Christians by way of contempt. Our Saviour is called Jesus of Nazareth in Acts ii. 22—iii. 6—iv. 10. Long before this, the followers of Christ were called Christians (Acts xi. 26, 28), but clearly not by their enemies. St. Paul was here charged with being pestilent and seditious; he was considered the ring-leader, the standard-bearer (for here is an allusion to military matters), or one who stood in the first rank of heresy—in short, as heresiarch, and guilty of profanation of the temple—a string of abusive epithets altogether. How then does St. Paul rebut this charge of heresy, of broaching pernicious principles, and causing unlawful separation? He said to Felix, "This I confess unto thee, that after

the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets (xxiv. 14). "The way which they call heresy," is very emphatic. Here the apostle grounds his faith on the law and the prophets, after the best and purest models of antiquity—the fathers of the Jewish church. How unreasonable and erroneous was it, to call the way of the worshipping of Abraham's God, which Christ taught and Christians practised, the sin of heresy! If heresy is a word of indifferent sense, why should the Jews use it odiously of St. Paul? But it is not of a neutral signification; for, being afraid on account of their own interests, with it they depreciated the Christians. Dr. Doddridge says, "I cannot but think this a place where the word *αἵρεσις*—which I own to be often indifferent—is used in a bad sense; for Paul plainly intimates that Christianity did not deserve the name they gave it" (Note on place). The apostle at once then refuted the charge by appealing to his practice. He had not chosen unscriptural doctrines, nor obstinately defended them with steadfast adherence—both which things heresy does. We see it is no new thing for the church, catholic and apostolic, to be reproached with heresy; may her faithful sons be ever ready and able to silence the accuser as effectually as St. Paul did. Paul did not propagate narrow opinions, or seek private interests, or say, "Let us go after other gods" (Deut. xiii. 2); but, with Moses, he boldly avowed the Lord to be his God (Ex. xv. 2). Cyprian confessed Christ to death; and, like Paul, he was traduced; for in his sentence were inserted the words "*auctor iniqui nominis et signifer*"—the leader and standard-bearer of an injurious name. But truth ever survives fury and persecution.

"We (Jews) desire to hear of thee (Paul) what thou thinkest; for as concerning this sect (*τῆς αἰρέσεως ταύτης*) we know that everywhere it is spoken against" (Acts xxviii. 22). St. Paul, as above, shows that heresy was inapplicable to Christianity as taught and held by him, for it was accordant with Moses and the prophets (ver. 23). If Tertullus was wrong in calling Christianity a heresy (Acts xxiv. 5), which Paul intimated was the case (ver. 14); for precisely the same reason were the Jews wrong in this instance, although some commentators take it here in a middle sense. It is true the Jews might not wish to reproach Paul; and it is equally true that Paul, if they did not, nevertheless reasoned as if they had. Incorrect verbiage must be rectified in order to produce correct ideas. Christ was everywhere spoken against; what wonder is it, then, that Jews and Gentiles should denominate Christians heretics, when they were split into rival and contending parties themselves? There is, in Justin Martyr, a passage which throws some light on this subject. He says that emissaries were sent to all nations, representing Christianity as an atheistical and wicked heresy (*αἵρεσις ἀθεος καὶ ἀνομος*). Contra Trypho, p. 234.

I now proceed to the consideration of the passages where the noun occurs in the plural number.

"There must be also heresies (*αἵρεσις*) among you, that they which are approved may be made manifest among you" (1 Cor. xi. 19). There must be heresies, or men are constantly tempted by the world, the

flesh, and the devil, and are overcome; so that (for it is the event, the effect that is to be noted, rather than the design) the sincere and tried may be the more noticed and admired by men, and approved of God. The reason for the existence of heresies is not casual but eventual—it is a conditional necessity; if such things exist, such results must follow. The Corinthians were carnal and contentious (1 Cor. iii. 3); therefore heresies they must have, which as naturally arise from strifes as disease from intemperance. To differ and dissent from the customs and practices of the church in things not contrary to scripture, but which scripture has not determined, shows a haughty, carnal, and contemptuous spirit. "If any man seem to be (i. e. is) contentious," says St. Paul, "we have no such custom, neither the churches of God" (16th verse). Here the apostle ends controversy by the authority of apostolical institution, and the consent and custom of the churches of God. It is right that the church should nip every heresy in the bud, lest it should become of frightful growth. Heresies are here clearly spoken of as greater evils than divisions (ver. 18); false doctrines are more dangerous than schisms. Schism is a state that often leads to heresy; it is, in fact, the high road to it. But, as the precise nature of heresy cannot be deduced from this passage, we must compare it with the two following:—

"Now the works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, divisions, heresies" (*ἀρρεσις*) (Gal. v. 19, 20). What was intimated in the passage above is here explicitly declared. Heresy is a work of the flesh; it is a toil, a labour, a drudgery, a wearisome servitude. Sin is called "the works of the flesh;" seldom is it that one sin, or one work of the flesh, goes by itself; one sin leads the way to others, seventeen of which are here mentioned. The servants of sin are liable to be drawn aside to the commission of any sin, if God by his Spirit prevents them not. Pride, envy, ambition, carnal affections, and the desire of pre-eminence, are works of the flesh, and give rise to heresies. Now these evil deeds are clear and manifest; they are condemned by the law of nature, by the natural conscience, and by the word of God. "The word (heresy), which is harmless in itself, is here used in a bad sense" (Dr. A. Clarke). This is true; and it may be affirmed of any word, that it is harmless in itself, in the letters and syllables of which it is composed: but when the sacred writers have stamped the meaning of a word, it is well not to palliate it for any sinister purpose. But this matter is further elucidated by the following passage:—"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies (*ἀρρεσις ἀπωλείας*), even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. ii. 1, 2). Heresies may find a prophecy for their existence, and thus prove the truth of scripture, but they can never find any warrant for their deviations. There shall be false teachers, therefore there must be heresies (1 Cor. xi. 19). Infallible apostles could not drive them away,

but they did what they could; and, in the spirit of love and of a sound mind, we must do the same. There were false prophets among the Jews (see Deut. xiii. 1, &c., and xxxii. 1, &c.; 1 Kings xxii. 6, &c.; Jer xxviii. 1, &c.; Ezek. xiii. 1, &c., and xlii. 25, 28; Zeph iii. 4); and as human nature remains the same, it will work the same evils among ourselves. Damnable heresies are but pernicious substitutes for the love of God, faith, repentance, obedience, and a holy life; and are equally destructive to the teacher and the receiver. They induce men to deny Christ—not that he ever existed, but to strip him of his attributes, his divinity, humanity, and atonement. They deny Christ, who is God, who purchased us with his own blood (Acts xx. 28), who is "the Lord that bought us." This is applicable to Christ, and proves his divinity, although it has been interpreted of the Father, who is called "thy father that hath bought thee" (Deut. xxxii. 6. Ex. xv. 16). What a gladdening view we have here of the atonement! Christ bought heretics with his blood; they do not therefore perish for want of a sufficient sacrifice, but because they deny him who made it. Seducing, designing heretics will as privily, in secret with subtilty, or without authority and illegally, as the word may mean; but swift destruction awaits them. How odious then is heresy from its stealthiness; it denies Christ—it exists without maintaining true candour, induces men to renounce and forsake each other, and involves the speedy destruction of body and soul!

I now consider the last place in which the word is found.

"A man that is an heretic (*ἀρρεσις* ἀνθρώπων, i. sect-maker, or sectary) after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus iii. 10, 11). This is the only place in the scriptures in which heretic is found. "I define heresy," says Dr. Waterland, "not merely a mistake of judgment, though in fundamentals, but espousing such erroneous judgment, either teaching or disseminating it, or openly supporting or assisting those who do." The name then not only belongs to all who propagate false doctrine, but to all who endeavour to corrupt others. In this place it appears to mean a person who maintains Judaism in opposition to Christianity, or who insists on circumcision in order to be saved (see 9th ver.) Titus, the bishop of Crete, is commanded to reject, or excommunicate, or put from the communion of the church, such an one. The *παραιδν* is properly rendered reject, may be seen by consulting the following passages, where it occurs in the original; to express the meaning of which, our authorised version has employed the verbs to excuse, refuse, entreat (see Luke xiv. 18, 19; Acts xxv. 11; 1 Tim. iv. 7, and v. 11; 2 Tim. ii. 33; Heb. xii. 18, 25). In this way the apostle acted; he rejected Hymeneus and Alexander (1 Tim. i. 20), and commanded us to avoid such (Rom. xvi. 17). We are not told to torture, imprison, or roast heretics—to confiscate their goods, and ruin their families; but we are not to notice them, or have communication with them. And be it remembered, it was the bishop that was to exercise authority; and that the intention of his office, by the censure of excommunication, was to aim rather at

the cutting off of errors than persons. Such discipline was to be exercised for a good reason; for an heretic is subverted, or rather perverted and depraved. Here is an allusion to the overthrow of a building. An heretic, then, is one who is turned from the true faith, and holds doctrines subversive of Christianity (2 Tim. ii. 18; 1 Tim. i. 19). An heretic is self-condemned; his actions witness against him (Matt. vii. 21, 22; Heb. xi. 7), in the same way that Noah condemned the world. Or it may mean that his conscience does this; and that in consequence he leaves the communion of the faithful, and becomes one of those "who separate themselves" (Jude 19), and make different and differing societies. The heretic maintains and practices what is wrong. He has chosen a lie; his affections are depraved, and his will perverted; he must therefore be admonished. Had his judgment and not his affections been wrong, he would have been self-acquitted, and would have needed instruction and not admonition (see Whitby). St. Augustin said, "Errare possum, hereticus esse nolo"—I am liable to err, a heretic I am unwilling to be; making heresy to be in the will or choice, as was said before. (For more particulars about heretical characters, see the following passages of scripture:—Rom. xvi. 17, 18; Phil. i. 15, and iii. 18, 19; 1 Tim. i. 1—7, 10, and vi. 3—11; 2 Tim. iii. 1—9; Tit. i. 9—16, and iii. 9—11; 2 Pet. ii.; Jude 8—13, 18, 19; Matt. xxiv. 11; 1 John. iv. 1; 2 Cor. xi. 13; 1 Tim. iv. 1—3). An heretic is condemned by his conscience in violation of such precepts as Matt. xxiii. 8, 10. Hymeneus and Alexander had put away "faith and a good conscience" (1 Tim. i. 19). Believers retain this good conscience (1 Pet. iii. 16, 21). "Beloved, if our heart (i. e. our conscience) condemn us not, then have we confidence towards God" (1 John iii. 21). Heresy is forming and following one's own choice, gathering followers after one's self, in opposition to the church of Christ, to scriptural truth and catholic practice. Hence Hesychius defines a heretic to be "one who chooses some other opinions or doctrine besides the truth."

The Cabinet.

YOUTHFUL GOODNESS.—The goodness of a well-instructed youth, O how amiable is it! We look on it as Jesus looked upon the young ruler, and we love it; but goodness is not virtue; and virtue is the product only of trial, only of conflict, only of oft-repeated victory over ourselves in little things, and thereby training up ourselves for great things. Else, when our Lord puts in his full demand, and says—"Sell all that you have and follow me," what will be your surprise, your disappointment, your sorrow—ay, and your going away? O remember, amiable young persons, gentle-minded persons, who would glide languidly along the path of promise, satisfied with warm emotions and good purposes—that while God is prodigal of grace and of encouragement, he gives no countenance to indolence—that though he brought his people out from Egypt by a mighty hand and stretched-out arm, and they had only to stand still to see the glory of God, yet that he brought them out to subjugate them to his law—to discipline them by his providences, and to train them by his institutions, to become a people holy to the Lord.—*Griffith's "Live while you Live."*

Poetry.

HAGAR'S FAREWELL.

(For the Church of England Magazine.)

[The following lines were suggested by a description of a picture by Guercino, in the gallery of the Brera, at Milan.

I.

O, HAD I never seen thy face,
Or made thy home my resting place;
Among the maidens of my land,
In happiness I still should stand,
And still my happy home would be,
The country of my infancy.
'Tis true, I am a pris'ner here,
And so are all my heart holds dear;
But what should be a stronger claim
On thee, to guard my youth and fame
From earth's contempt and scorn.
O, I shall say, in deserts wild,
Where scorching rays flash on my child,
Would he had ne'er been born!
For I could stand without a tear,
And thy injustice firmly bear,
If it were not for him;
Could pray our noontide ray might shed
Destruction on my injured head,
And strike my sad eyes dim.

II.

And dost thou think, that when no more
Mine eye shall meet thee as before,
And when my boy's free, happy smile
No more thy bosom shall beguile,
Canst thou believe that peace will rest
Within that false, betraying breast?
No, no; believe me, thy fond eye
Will seek for something still not here;
And thou wilt call, and no reply
Shall fall upon thy listening ear.
And when upon the mountain side
Thy household meet in pious prayer,
Thou'lt pause—the dews of eventide
Are come—and Hagar is not there;
Thou'lt pause—for yonder evening star,
That beams upon thy peaceful home,
Lights Hagar's path, in deserts far,
Where peace like thine may never come.

III.

'Twas thou that ledst my wandering feet,
To seek Jehovah's mercy-seat;
'Twas thou that badest me forget
The shrines at which my fathers met;
I learn'd from thee that sacrifice
Was counted at a worthless price,
Unless the sinner's contrite prayer
Was offered up in sorrow there;
And then that God's forgiving eye
Would beam in merciful reply—
And hope, and peace, might all be given
To the blest candidate for heaven.
Will he, then, gazing from above
On men, in mercy and in love—
Will he this act of thine approve?

IV.

God will be with, me and will bless
My child, though in the wilderness;
And he who tempers the rough wind
To the shorn lamb, will not be blind,
Nor turn his face away when I
Pour forth my supplicating cry.

V.

Farewell! the dews of morning rise,
And offer up their sacrifice;
It is too late to linger now;
Already, o'er yon mountain's brow,
The sun has poured its first bright ray;
O, when it sinks at close of day,
I shall be wand'ring far away!
The desert sand must be my bed,
The stars my midnight torches there,
And winds that howl around my head,
Shall mock me in my wild despair!

C. D.

Miscellaneous.

EPISCOPAL EXPENDITURE*.—There are some peculiarities in the position of a bishop which demand separate investigation; his income is always exaggerated, and the capabilities of his income still more monstrously overrated. Men either cannot, or will not, see that large revenues are, in proportion, more frequently embarrassed than smaller properties, just as the debts of wealthy states are more onerous than those of poor communities. This does not arise merely from the temptation to large expenditure arising from the possession of great wealth; it appears to result more frequently from the influence which the law of opinion exercises over all. The rich man, and particularly the man raised to a well-paid office, knows that much is expected of him, indeed far more than he can with prudence attempt to accomplish, and he feels that he will lower both himself and his station unless he makes some effort to realize this expectation. During the last war the measure of expenditure was not what ought England to be fairly expected to do, but what ought to be expected from a country holding such a position as England does among the powers of Europe. It is a little whimsical that the largest demands for episcopal expenditure are made by those who complain loudest of episcopal wealth. They see one half of the truth—that the state which a bishop maintains confers respectability on the entire clerical body, and that anything like shabbiness or meanness extends disgrace from him to the humblest curate; but they do not see that high prizes offered to the profession are the basis of the high standard which they justly raise as a guide for the public conduct of those who are placed at its head. The subaltern officer does all the hard work of the army for moderate pay, but he knows that the state which the general maintains confers respectability on himself and all his brother officers; and he further knows that, but for the existence of such prizes, men possessing other claims to respect from rank, fortune,

* From "The Bishop; a Series of Letters to a newly-created Prelate. London: How and Parsons, Fleet-street. 1841. pp. 382, 12mo." We recollect reading in a religious periodical a note by the editors, that they never reviewed bishops' sermons, because it was indecorous: without carrying the principle to this extent, we certainly were a little startled to find a layman lecturing a bishop. There is however really nothing dictatorial or offensive in the volume—quite the reverse; the letters, fifteen in number, are declared to have been *bona fide* letters addressed by a lay friend to a recently appointed bishop, and their perusal may be of advantage to lower members of the clerical profession.

family, or talent, would not be found in the army. Though all property, beyond that immediately produced by industry, is but an institution of society, and consequently subject to duties as well as invested with rights, yet public opinion has made the duties heavier, and the rights weaker, in all cases of life-income connected with a profession. A bishop, whose revenues terminate with his life, is expected to give away more than a person who has an inherited income of double the amount, descending to his children. His diocese imposes on him a far heavier expenditure of money and labour than a landed estate does on a nobleman; the latter "may do what he will with his own," at least within very wide limits; the former is scarcely permitted to look upon his income as "his own" in the full sense of property. Besides the responsibility to God which all possession of property involves, the bishop or rector is supposed to incur a heavy responsibility to his country, for the fulfilment of which credit is rarely given. "What an easy life the parsons have!" is the common phrase of every clown; but he never dreams of asking himself—"What do I think of the life of the squire?" Into the justice or injustice of such opinions it is not necessary to inquire, but their prevalence is a fact of sufficient notoriety, and they impose on persons of clerical rank a moral necessity for regulating their expenditure, not according to their individual feeling—scarcely even according to the strict requisites of their station—but according to the vague responsibilities which public opinion has associated with church endowments. I need hardly say, my lord, that we live in times when that opinion cannot be safely defied. This demand on a bishop's liberality is greatly increased if he holds himself aloof from party, for this offence forgiveness can only be purchased by a very lavish system of disbursements; and after all, he must be prepared to find that every shilling bestowed by party-men is equivalent to his pound; that an annual dinner given by a zealot will be celebrated as a feat of hospitality, while if he gave similar dinners every week they would be disregarded. It is not necessary to dilate on the merits of prudent economy, but assuredly nowhere is such a virtue more indispensably required than when demands on expenditure are regulated, not by realities, but by imaginations.

THE FEAST OF PURIM—Is in commemoration of the downfall of Haman and his ten sons. This fast is generally spent in public festivities, such as masked balls, letting off fireworks, &c. At one time a fair was kept in the vicinity of Duke's-place, London, but which the authorities of the city of London have very judiciously put down for several years past. Amongst the more respectable order, family parties are kept up to a very late hour. The tables are generally adorned with hung beef, to commemorate the hanging of Haman, which we read of in the book of Esther. On the eve of this feast the Jews attend their synagogues where the reader chants the book of Esther in the Hebrew language; and at one time, but which is partially abolished, whenever the reader repeated the name of Haman, the younger branches of the congregation used to provide themselves with small wooden hammers, which were designated Haman-clappers and beat the seats, &c., and otherwise created a noise by which practice the seats were very frequently broken.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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AN ADDRESS TO HIS PARISHIONERS ;

BY THE REV. JOHN DAVIES, M.A.,

Rector of St. Clement, Worcester.

My dear parishioners,—Anxiously desirous to be the means of promoting your everlasting interests, permit me to call your most serious attention to a few points essential to be ever borne in mind, by all who have been baptized into the Christian faith—by all who name the name of Christ. Be assured of this, "my heart's desire and prayer to God for each of you is, that you may be saved." The bible enjoins ministers, as "stewards of God," to be "faithful," and "not to shun to declare the whole counsel of God." If, therefore, I neglect to warn you, God will call me to an awful account at the judgment-day; but, if I do warn you, and you refuse to take advice, then "will your blood be upon your own heads" (Ezek. iii. 17, 18, 19).

There is too much reason to fear that numbers in this parish are living in such a state, that if suddenly called to their account, they must die "without hope," as they are "living without God in the world:" and is it not an awful situation, to be every moment on the brink of eternity, and yet utterly unprepared to meet God? Listen, I beseech you, to the solemn declarations of the word of God. "The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 17). "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup" (Ps. xi. 6).

* It is earnestly requested that the texts referred to, be carefully read.

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"At the end of the world, the angels shall come forth, and shall sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matthew xiii. 49, 50). These are awful words, and ought surely to alarm every careless sinner.

While I proceed to speak of some sins which more particularly call for notice, let me entreat you, if you value your souls, to examine yourselves, as in the presence of the Searcher of hearts, and to apply what is said to your own case. "Judge yourselves, brethren, that ye be not judged of the Lord."

I. Has not God said in his word—"Remember the sabbath-day, to keep it holy?" (Exod. xx. 8.) Yet how grossly is the sanctity of the sabbath violated. How many make it a day for transacting worldly business, or for taking journeys, or for visiting; while others spend at the alehouse those hours which ought to be consecrated to God. Let all these persons remember that for the employment of every part of each sabbath, they must give an account at the judgment seat of Christ. That time which is spent on the sabbath in following your worldly calling, never has the divine blessing. As money obtained by defrauding others never, in the end, really benefits its possessor, so that time of which a man robs God on the sabbath, never turns to good account. Be assured, the way to procure a blessing in the week, is to serve God faithfully on the sabbath. (Read Isaiah lviii. 13, 14). The profanation of this sacred day is the fruitful source of every kind of evil. It is a sin peculiarly

hateful to God. How was the anger of the Lord kindled against his people, Israel, for the violation of the sabbath? "And my sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness to consume them" (Ezek. xx. 13.; read also Exod. xxx. 14; Numb. xv. 32-36; Nehem. xiii. 15-22).

II. It is declared in scripture, that those who indulge in drunkenness, revellings, and such like, shall not inherit the kingdom of God (Gal. v. 21.). Yet how does the sin of drunkenness prevail among you; what misery does it produce in your families; what quarrels and disputes; what waste of money and time, which ought to be better employed! Drunkenness destroys both body and soul. Poverty and disgrace here, as well as "shame and everlasting contempt" hereafter, are the portion of drunkards. The "strong drink," for which you are so ready to barter every thing, will be found at last to "sting like a serpent, and bite like an adder." Awful deaths very frequently occur through intoxication, yet it is lamentable to see how, even among young men, this hateful habit is gaining ground. They begin by occasionally frequenting the alehouse, and by degrees become habitual drunkards—a curse to themselves as well as to society. How ought the least approach to this sin to be avoided by all who have any regard to their reputation in this life, or their salvation in the life to come. O drunkard! if thou continuest in the sinful indulgence of intemperance, reflect what will be thy condition when in hell, lifting up thine eyes, being in torments, thou shalt beg, and beg in vain, for a drop of water to cool thy tongue! How often also do the young expose themselves to temptation by frequenting races, wakes, dances, the play-house, and similar places of amusement; and are thus led astray, and too late find that "the end of that mirth is heaviness" (Prov. xiv. 13; read also Prov. iv. 14, 15).

III. It is declared in the word of God, "that no unclean person hath any inheritance in the kingdom of Christ and of God" (Ephes. v. 5); yet how fearfully is the sin here referred to, increasing. Formerly it was considered a deep disgrace in the sight of man, as well as a heinous sin before God, to be the parent of an illegitimate child; but in these days such sins are so little noticed, that numbers of both sexes are found in every place, with unblushing forehead "glorying in their shame." But a day will come "when whoremongers and adulterers God will judge;" for the bible classes such characters with "the unbelieving or infidels, with the abominable, and murderers, and idolaters, and liars; who shall have their part in the

lake which burneth with fire and brimstone, which is the second death" (Rev. xx. 8; read also Matthew v. 28; Prov. ii. 30; Prov. vi. 26; Prov. vii. 27; Prov. ix. 38).

IV. How hateful to a holy God is the profane use of his name, in violation of an express command—"Swear not at all" (Matth. v. 34). Yet, so prevalent is this sin becoming, that even children are heard in our streets uttering oaths, which they have learned of their parents and other grown-up persons who ought to have set them a better example. Is it not said in the bible, "Because of swearing, the land mourneth?" (Jerem. xxiii. 30). But how will the swearer be able to stand in the presence of that God, who has solemnly declared that he "will not hold him guiltless that taketh his name in vain"* (Exod. xx. 7). Forgetfulness of God, or violent anger, will never be admitted as any excuse for swearing; for it is impossible that one sin can be an excuse for another. Yet how do swearers, when enraged, call for damnation not only on others, but on themselves. O swearers! have you ever seriously considered what damnation means? When you call for damnation on your souls, you pray that you may be cast into that place of torment, "where the worm dieth not, and the fire is not quenched." (Mark ix. 44). Swearers, reflect I beseech you. "Who among you can dwell with the devouring fire? who among you can dwell with everlasting burnings?" (Isai. xxxiii. 14). "Can your heart endure, or your hands be strong, in the days that I shall deal with you?" (Ezek. xxii. 14.) "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31).

V. Although, in his word, God has expressly said, "Thou shalt not steal" (Exod. xx. 15,) by which commandment is forbidden every kind of fraud as well as robbery; yet how frequently do persons purloin or waste the property of their employers, which it is their duty to take care of as though it were their own; how many think nothing of overreaching their neighbours in bargains, and by false statements, impose upon them in various ways: and, if they can escape human detection, think all will be well, forgetting that a holy God marks their guilty conduct, and will surely "bring them into judgment;" for it is declared in scripture that "the Lord is the avenger of all those who go beyond and defraud others in any matter" (1 Thess. iv. 6; Prov. xx. 10).

To the characters above enumerated, an

* To utter the sacred name of God in thoughtless exclamations, which is often done in common conversation, is plainly a violation of this commandment; and ought to be most carefully avoided by every person who fears God.

to all who are living in sin of any kind, I would say—"Except ye repent, ye shall perish" (Luke xiii. 3). As your minister, I warn you to "flee from the wrath to come." Remember, I beseech you, how the impenitent sinners who lived in the time of Noah, perished by the flood; and how the inhabitants of the cities of the plain, in the days of Lot, were consumed by "brimstone and fire from the Lord out of heaven," on account of their iniquities. The same holy God who inflicted vengeance on those transgressors, equally abhors sin now; and, if you continue in sin, "be sure your sin will one day find you out." And how will you face God in that day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted?" (Read Jude 14, 15).

Again I implore you, repent ere it be too late. "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon" (Isa. lv. 6, 7). "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10; read Luke xviii. 13, 14; Prov. ii. 20-23). But repentance, like every other "good gift, cometh from above." You must therefore pray for the Holy Spirit to give you a new heart, that you may be enabled to repent of and abhor and forsake sin, and to love and practise holiness. Pray, in the words of the psalmist—"Create in me a clean heart, O God, and renew a right spirit within me" (Psalm li. 10); or, of penitent Ephraim—"Turn thou me, O Lord, and I shall be turned; for thou art the Lord my God" (Jer. xxx. 18, 19; read Luke xi. 9-14; Ezek. xxxvi. 26, 27).

At the same time ever bear in mind, that "there is no other name under heaven given to man, in whom and through whom you may receive salvation, but only the name of our Lord Jesus Christ." Pray for faith in God the Saviour. A new heart, pardon of sin, and every other blessing promised in the gospel, can be obtained only through the merits and mediation of the Great Advocate; for "he is the way and the truth and the life; no man cometh to the Father but by him" (John xiv. 6). "He is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25); and he has left this gracious declaration in his word—"Him that cometh to me, I will in no wise cast out" (John xi. 37). Go to him, therefore, "all

ye that labour and are heavy-laden, and he will give you rest. Take his yoke upon you, and learn of him; for he is meek and lowly in heart, and ye shall find rest unto your souls; for his yoke is easy, and his burden is light" (Matt. xi. 28, 29, 30).

(Read John iii. 16; Acts iv. 12; Acts v. 31; John iii. 35, 36; Psalm lxviii. 18; 1 John ii. 1, 2; John xv. 5; Acts xvi. 30, 31; 1 Tim. i. 15; 1 John i. 7).

Now do not imagine, my friends, that in calling upon you to forsake your sinful practices, and to become the real servants of Christ, I am urging you to surrender anything conducive even to your present happiness; for while you live in sin you must be strangers to peace. "There is no peace, saith the Lord, unto the wicked" (Isa. lxviii. 22). That man alone can enjoy real happiness who, "being justified by faith, has peace with God through Jesus Christ our Lord." He alone, amid the trials and sorrows of life, can look up to God as his "reconciled Father," and feel assured that "all things are working together for his good," in time and in eternity. "Godliness has the promise of the life that now is, and of that which is to come" (1 Tim. iv. 8).

Although too many in this parish come under the description of persons already addressed, there are others among you of a different character—persons moral and respectable; but do not suppose, my friends, that morality and respectability of outward conduct, though useful in society, are sufficient to render us acceptable in the sight of God, who requires the dedication of the heart to his service and glory. Beware of resting satisfied with "a form of godliness without the power of it." Beware of self-righteousness, which is hateful to God; as well as covetousness and love of the world. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). Our Lord Jesus Christ says—"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). "Except a man be born of the Spirit, he cannot see the kingdom of God" (John iii. 3). Again it is written—"If any man be in Christ, he is a new creature" (2 Cor. v. 17). "Without faith it is impossible to please God" (Heb. xi. 6; read Ephes. ii. 8, 9; also Art. xi.).

Some of you, I trust, are not only moral in your outward conduct, but are really changed in heart by the Holy Spirit—Christians in deed and in truth, as well as in name and profession. You, my friends, feel deeply for the unhappy condition of your ungodly neighbours; strive, therefore, to prove to them, by

* See Collect for Ash-Wednesday.

* See Article ix., x., xiii.; Rom. iii. 23.

your consistent life, the value and excellency of true religion*. "Be careful" not only "to abstain from all appearance of evil," but to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Be clothed with humility." "Put on the whole armour of God." "Watch and pray, that ye enter not into temptation." "Search the scriptures" daily. Regularly and devoutly attend the Lord's table, to receive the holy sacrament. Keep up family worship. Above all, "Look unto Jesus, the author and finisher of our faith." "Let the love of Christ constrain you." Seek in all things to breathe his Spirit, to tread in his steps, and to "adorn his doctrine." In every trial and temptation, look only to him in faith for succour and support. And may his blood daily cleanse you; may his Spirit be your sanctifier and comforter. In all your journey through this valley of tears, may "he guide you by his counsel;" and afterwards, when death shall have put a period to all your conflicts, may he receive you into glory!

Let me, in conclusion, most solemnly call upon you all to reflect on the shortness and uncertainty of life, that you may not delay to "prepare to meet your God;" but remember that "now is the accepted time—now is the day of salvation."

Especially let those who are "halting between two opinions" earnestly pray for divine grace to enable them to follow the Lord fully. "Ye cannot serve God and mammon." Remember Felix: when "St. Paul reasoned with him on righteousness, temperance, and judgment to come," he trembled, and answered—"Go thy way for this time; when I have a convenient season I will call for thee." But the convenient season never came, and he perished in his sins. Whereas the gaoler, when he had anxiously inquired, "What must I do to be saved?" and St. Paul had replied—"Believe on the Lord Jesus Christ, and thou shalt be saved"—listened, obeyed, and found mercy. Imitate his example, bearing in mind these words of our Lord—"What is a man profited if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

And let me earnestly exhort all, especially the young, to shun, as they would the face of a serpent, those who reject the bible, whatever fair speeches they may make in order to beguile and deceive. Infidels, however plausible the names they may assume—whether

that of socialist, free-thinker, or such like—all infidels are the enemies of God and man; therefore they are your enemies. "They are in the gall of bitterness and in the bond of iniquity." Have nothing to do with them; avoid their society altogether; reject their publications with abhorrence; do not pollute your minds by reading them: if you do read them, you will "grieve the Holy Spirit," and endanger your immortal souls. Never forget those words of St. Paul, addressed to the Corinthian converts—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said—I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vi. 14—18, and vii. 4; read 1 Cor. vi. 20, x. 31).

CHURCH RATES*.

No man can plead honestly that his conscience will not let him pay a church-rate, when his conscience will allow him to purchase or inherit any property which he previously knew to be liable to such a payment. This is a voluntary act, and there is therefore a prior obligation on such tender consciences to reject the holding of property known to be by law subjected to charges which they cannot bring themselves to pay; for otherwise the plea of conscience does, in fact, enable them to attempt to appropriate to themselves that which they have not honestly acquired, either by purchase or inheritance. Not by purchase—for they bought the property subject to this charge; and paid, therefore, so much less for its possession. Not by inheritance—since the original bequest, on which they rest their own title, allotted this portion to another, and not to them. Their own refusal to profit by the church does not affect this obligation. If their ancestors had built a certain bridge, and bequeathed an annual rent-charge to retain it in repair, they could not honestly appropriate to themselves the rent-charge so reserved,

* Read Article xii.; Titus ii. 11, 14; Titus iii. 4, 9; Rom. xii., xiii.; Phil. iv. 8; Gal. v. 22, 23; 1 Peter ii. 9; 2 Peter i. 5, 8; Rom. viii. 31-39; Philip. v. 12; Sermon on the mount.

† Prov. xxvii. 1; Isai. xl. 6, 7, 8; James iv. 13, 14.

* From a very able charge delivered to the clergy of the archdeaconry of Surrey in June, 1841, by Samuel Wilberforce, M.A., chaplain to his royal highness Prince Albert, and archdeacon of Surrey. London: Burns, Rivingtons, Hatchards. We would urge on our readers to bring the above remarks under the notice of their dissenting acquaintances.

upon the plea that, through some peculiarity of constitution, they disliked the bridge, and never would make use of it. Their dislike cannot alter the original bequest.

This view is so simple and straightforward, that I hardly like to add to it anything beside; and yet I must say, that to every churchman it is evident that even the dissenter receives so much good from the continuance of the nation's church, that his church-rates cannot be esteemed an unrequited payment. In a thousand ways he reaps this benefit. In the marring standard of revealed truth, preserved amongst us as a people by her creeds, her liturgy and articles, he has—unawares it may be, but no less undoubtedly—his own safeguard against the grossest doctrinal declension. In her meek strength and universal presence he has the cause and the instrument of a peace and liberty which he could never possibly enjoy amidst the angry collisions in which a nation composed of equally divided sects would always be abounding. The security of his own freedom to worship God according to the dictates of his conscience, is to be found in her strength and her forbearance.

Nor is this all; if the dissenter receives present good from the established church, he owes her also a deep debt of gratitude for former benefits. From the church of England he has received the word of God in his own tongue—from her the transmitted gift of Christian truth, handed on through many generations from the church of old; and, when it seemed almost lost, by her worthies was freely shed that martyrs' blood with which the land was seeded for a better harvest, when the weeds of error had rooted and ripened the most freely over its extent. It was while they "played the man," that the flame was lit which has since lightened not England only, but, by reflection, every part of Christendom. It was to these and such as these, "not counting their lives dear unto them," that those who have left our church still owe their deliverance from the darkness of popery, and their preservation from the blacker death of infidelity. For those holy men who, under God, cleansed our people from the Roman stain and brought us back to so large a measure of catholic purity, were, be it ever well remembered, English churchmen.

On every ground, then, we deem our title to these church-rates clear. We ourselves think them altogether just. We need not be deterred from their collection by any fear of really violating conscience; and we may therefore, without hesitation, take all legal steps to enforce their payment. Nor do I see how any of us—whether parishioners, churchwardens, clergymen, or archdeacon—can honestly do less; for we have, all of us—though some more especially than others—received as a trust the maintaining of the church's corporate rights, and that trust we must faithfully discharge; those rights we are bound to hand on uninjured. You will not, I hope, find me slow to take the steps which my position indicates as mine. I well know that I shall find you ready to support, in every lawful way, any efforts I can make; and of this I am convinced, that, as the opposition to this payment may commonly be traced to a secret hope of

success in resisting it, and so of effecting an escape from a pecuniary charge—a motive which would lead some persons to dispute most obligations—so, when a few ruled cases have cut off this hope, the violence and irritation which are now alleged as grounds for legislative interference in the matter, will very speedily and of themselves die out.

It may be well to mention here, in passing, that the precedents to which I have alluded, further shew that any neglect of churchwardens in attending on this court after citation, or making due presentments to it, subjects them in like manner to its monition; and, if that be still neglected, to imprisonment, incurred by contumacy. I trust that it may be enough for me to have shewn the possibility of such a course, and that the painful necessity of entering on it may never be forced on me by wilful negligence in any quarter. But on this I am resolved, that the law, whilst it is the law, shall be respected as far as I am charged with its administration; and that neither height of station, nor the number of offenders, shall screen those who set themselves against it. That the law will prove too strong for such, be they who they may, I cannot doubt. The safeguard of English liberty is gone if the law have lost its majesty, and may be wantonly transgressed by any one.

THE KNOWLEDGE OF THE ATONEMENT EXTENDED TO OTHER WORLDS*.

It must be admitted that man has a very limited knowledge of other worlds. He can gaze upon their stately grandeur, as they shine forth along the arch of heaven; he can pass an elevated survey over the starry throngs, as they twinkle in ethereal blue; he can fix his contemplative powers on the ample round of created magnificence, and fill his mind with the pictured glories of planetary systems, and the dazzling suns of other skies: but there is a limit beyond which no effort can carry him. He may survey their machinery; but of the moral economy which prevails in those distant provinces of Jehovah, he is ignorant. However, it would be unwarrantable to conclude that the inhabitants of those worlds are equally ignorant of ours; for, though man by his own powers cannot gather any intelligence concerning their moral history, that knowledge might be communicated by messengers delegated for the purpose by the Creator and Governor of all. Therefore, on the same principle, we see no reason why the inhabitants of other planets may not be familiar with the moral economy of this, through the intercourse of celestial beings; and probably, but for sin, a reciprocity of knowledge and sentiment would be cultivated and maintained between us and these happy intelligences. Doubtless it was the foul stain of rebellion that caused the angelic visitants to retire from earth, except as occasional messengers for special purposes, and to discontinue that friendly intercourse once vouchsafed to man in the walks of Eden: they could no longer hold communion of sentiment with those who had so grievously sinned against the God of purity and love. But, for aught we know to the contrary, the inhabitants of millions of those distant worlds, if not of all of them, may live in the hallowed purity of primeval

* From "The Moral Government of God elucidated and enforced, by Thomas Kerns, M.D., author of 'The Arcana of Nature revealed,' &c." London, 1841. Simpkin, Marshall, & Co. 8vo. pp. 408. This volume, dedicated to Dr. Singer, of Trin. coll., Dublin, reflects great credit on Dr. Kerns. It is in our estimation the more valuable, as being the work of a medical man. It contains 17 chapters, and the subjects treated are of a most interesting character.

rectitude, and echo forth one continuous song of grateful adoration to the Creator and Sovereign Ruler of the universe. With such beings angels would rejoice to hold intercourse; their benevolent minds would gratefully embrace the divine permission to mingle with the populations of such happy worlds, and to swell their hallelujahs as they rise to heaven. That these happy intelligences, generally designated "holy angels," are acquainted with man's moral history, we think there can be no doubt. It appears to have been embodied in the grand design of the atonement, to make known to these thrones, principalities, and powers, the wisdom of God there so sublimely displayed. If they "desire to look into" the mysteries of human redemption, this wish indicates that they are generally familiar with the subject. If this be allowed, it must appear exceedingly probable that, in their frequent intercourse with the happy members of Jehovah's great family in distant provinces of his empire, they would disclose to them the discoveries which had been made of God's transcendent wisdom and goodness, in providing a plan for the recovery and salvation of the lost apostate race of man—a plan in which all the divine attributes harmonize, by which God can "be just, and the justifier of him who believeth in Jesus."

It is generally regarded as the trait of an exalted mind, to produce the largest amount of good from any particular cause; and doubtless this is eminently applicable to the Divine Being in reference to his extensive operations. As redemption is one of the most distinguished movements of his mighty government, and the most exalted display of his moral nature, the wider it is made known the more glory will redound to his wisdom, love, and power. Therefore it is highly improbable that the knowledge of such an event should be confined only to the immediate theatre of its manifestation. If, while angels survey the lofty achievements of redeeming love, their hallowed bosoms are filled with sentiments of wonder, adoration, and praise; may it not be made the means of producing among the inhabitants of many a distant world similar feelings towards their benevolent Creator? It is not necessary that we should be personally interested in any particular exercise of benevolence in order to love and esteem the author of it. While contemplating the disposition of some generous mind as developed in the disinterested acts of a pure philanthropy, though we should derive no direct benefit from the flowing stream of his generosity, yet we could not refuse him the willing tribute of our fullest approbation. But this would come far short of the claims of such conduct; for we should be constrained to love the noble source of a benevolence so exalted. On the same principle, the inhabitants of other worlds, though unfallen, and consequently unreckoned, may yet feel an intense interest in the sublime display of the divine character which was made by the atonement. The pure philanthropy then unfolded, and the exalted benevolence which was then exercised, are subjects on which they could not fix an attentive survey without eliciting every generous feeling of their hearts; and not only so, but they must revere and love the illustrious character which shines forth with traits of such peculiar excellence. What must have been the effect when, before the assembled population of some unfallen world, an angel's eloquence was strained to picture forth the scene of Calvary? How must their unvitiated minds have expanded with holy rapture, while he unfolded the wondrous work of human redemption, so eminently calculated to enlarge their loftiest conceptions of the moral attributes and government of God!

But should any of those worlds be contaminated by sin, and peopled with transgressors against God, we see no difficulty at all in supposing that the effects of

the atonement should be also extended to them. The locality in which the great work of human redemption was achieved, could by no means limit the extent of its effects: as well might it be supposed that the boundaries which defined the land of Judea could obstruct the extension of information to other countries of the globe. With God it is as easy to communicate the intelligence to the distant worlds of his creation, as to the distant countries of our own: he who made those worlds can be at no loss for means to instruct them. For aught we know, the heralds of salvation to other worlds may be, in many instances, the happy spirits who have felt its saving efficacy here, having been redeemed from earth and passed away to proclaim its power in distant skies. But when we look along the roll of prophecy, and consider the all-important knowledge connected with our salvation, which has been made known through the ministry of the prophets, we are led to regard this channel as an exceedingly probable one, through which the knowledge of the atonement may be conveyed to the furthest provinces in the universe, where its saving effects are designed to operate; for it must be borne in mind, that if the divine authority of the prophet be admitted, the most exalted truths of revelation can be introduced and established by his means; and the Holy Spirit, who spake by prophets in our world, and introduced the most sublime doctrines of our religion with an authority that defied scepticism, may act in a similar manner, and for similar ends, in worlds far remote from human observation, where perhaps unnumbered millions exercise a kindred faith with ours in the name of Jesus, and in the merits of the atoning blood; from whom, in high and lofty strains, the song of the Lamb swells and rises towards the eternal throne. But whether the effects of the atonement are extended to other parts of God's creation, and whether the inhabitants of other planets have ever fallen, are subjects on which scripture affords us very little information; but that the knowledge of it has filled a wider sphere than earth, is a truth expressly declared in the sacred volume, and fully accords with the principles of the divine government. It is not at all improbable that the exhibition of God's justice made on Mount Calvary greatly tends to deter his intelligent creatures from offending; while the simultaneous display of his mercy fills with ardent and undying love the pure intelligences of a thousand worlds. We consider the objection of no weight which is drawn from the comparative insignificance of our world, and the improbability of its being selected as the place of an act so stupendous as to reach in its consequences the boundaries of a more extended creation. The fate of empires may be decided within the limits of an isthmus; and it appears to be a matter of secondary importance in what locality of God's dominions the great work of human redemption was effected. The question of first moment to ourselves is, whether it has been proclaimed to our world on indubitable authority. If this be secured to us, we know not how it could have materially affected our state, even though the mysterious transaction had been executed where it was devised—in the highest heaven itself.

In those lofty plains where cherubic legions chant the eternal song and dwell in the presence of God, all must be familiar with the great atonement. There "the voice of many angels round about the throne proclaim with loud voice, Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honour and glory and blessing." Nor can we suppose that these intelligent beings sing without understanding; their comprehensive minds must be fully acquainted with the glory of his redemption-conquests, and the nature of those trophies which he won from the empire of death. Yes, they are continually reminded of it by the tidings of re-

pentant sinners successively brought to the courts above, the very announcement of which fills with generous joy their benevolent bosoms. An event of such magnitude, and involving such a brilliant manifestation of the high attributes of God, being familiarly known in the great moral emporium of the universe, it is exceedingly probable that it should be communicated to other provinces of his peopled empire, particularly when the knowledge of it would be calculated to exalt in the eyes of all rational beings the exalted glories which clothe his majesty and enshrine his name; and the probability appears strengthened when we bear in mind the facility with which intercourse may be kept up between the seat of heaven's imperial government and the most distant parts of creation, even to the very outskirts of infinitude.

SERVICES OF THE CHURCH.

No. XVIII.

"Understandest thou what thou readest?"—ACTS viii. 30.

CONCLUSION OF THE LITANY.

THE litany is characterized by intenseness of devotion. It expresses the wants both of body and soul, with solemn earnestness. And as it commenced with a humble and fervent invocation of the Triune God, so it closes with corresponding dignity and earnestness in those detached and expressive ejaculations, addressed (like the preceding parts) to Christ, in his incarnate divinity, as the "Son of God, as the "Lamb of God;" while we affectionately renew our entreaties for his hearing, for his mercy, and for that peace—his own peace—which in his farewell discourse he bequeathed to his disciples as an unworldly, inestimable, and incorruptible inheritance—"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you" (John xiv. 27). And if we crave his mercy with the irrepressible importunity of those who in the days of his sojourn on earth, pursued him with the cry, "Have mercy on us, O Lord, thou Son of David," we shall certainly, like those persevering applicants, obtain the desire of our hearts: "for every one that asketh, receiveth; every one that seeketh, findeth; and to every one that knocketh, the door of mercy shall be opened" (Matt. vii. 8).

I. "O Son of God, we beseech thee to hear us." In using us such words, what do we but obey the bidding of scripture, which says—"We have a great high priest, Jesus, the Son of God,"—"touched with the feeling of our infirmities;" "let us therefore come boldly to the throne of grace" (Heb. iv. 14, 15, 16)?

II. "O Lamb of God," &c. So John the Baptist describes Christ to his disciples (1 John xxix); and so is he described when, in the book of Revelations, the redeemed are spoken of as "those which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). "Grant us thy peace." "Being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. v. 1).

III. "O Christ, hear us! Lord, have mercy," &c. There is reason to believe that those three ejaculations which precede the Lord's prayer, were designed to correspond with the three divine Persons; and that, in this abbreviated litany as in the opening invocation, we respectively implore the mercy of the Father, the Son, and the Spirit*. If it should seem to any that the repetition which is found in the foregoing sentences comes under the description of that "vain" repetition which our Lord reprobated, let it be remembered that the mere saying of the same words over

again is not of this class, but rather the natural expression of great earnestness. When our Lord was very earnest in prayer, in the garden of Gethsemane, how did he express it? was it not by repeating three times the same words (Matt. xxvi. 44)? When we reflect that the great subject of this earnest prayer is mercy, we shall feel that the petitions ought to be uttered with the deepest solemnity of feeling; and that every thing like hurry and irreverence is sadly unfitted to such petitions. These are weighty exclamations—the utterance (if they be any thing more than a mechanical form, or an unmeaning echo) of an inward sense of our need of God's clemency to save us from perishing. How unseemly then—how indicative of the absence of a right posture of mind, is that hastiness of manner in the use of these sentences, which the pious worshipper is sometimes condemned to witness. If the publican might have been commended had he said "God, be merciful to me a sinner" (Luke xviii. 13)! in a hurried, careless manner, then may those be approved who take into their lips the words of a cry for a divine mercy, without solemnity and deliberation.

IV. After the Lord's prayer, the minister says—"O Lord, deal not with us after our sins;" to which is made a response which is the echo of the same sentiment—"Neither reward us," &c. "After," in each of these sentiments, is according to: "Deal not with us as we for our sins and iniquities do deserve." The minister having again said "Let us pray," in order that the congregation may be made more attentive, there follows—

V. A prayer against trouble and persecution. We entreat God, who will not despise the sighing of a contrite heart (Psalm li. 17; 2 Kings, xxii. 19) to "assist our prayers," which he has promised to do, for the "Spirit helpeth our infirmities" (Rom. viii. 26); and to aid us whenever our "troubles and adversities oppress us." Here, too, we have his promise—"Call upon me in the time of trouble" (Psalm l. 15). "From the craft and subtilty of the devil" he will deliver us, who prayed for Peter that his faith might not fail (Luke xxii. 31, 32). The "providence of God's goodness" is our security—his care and government of the world; which we trust will be extended in a special sense to the church of his Son Jesus Christ. Thus secured from being "hurt by persecutions," we pray that we may evermore give thanks unto God in his holy church. Of the persecution spoken of in this prayer—of cruel treatment, that is, on account of our love to religion and fidelity to our God—the history of Daniel is an instructive instance. Why was he thrown into the lion's den, but for his steady resolution to serve God (Dan. vi. 5—10)? How did the princes obtain the decree against him, but by "craft and subtilty" (Dan. vi. 8)? and were they not "brought to nought" (v. 24)?

VI. To this prayer the congregation answer, not in the usual way, by saying "Amen," but in a short sentence of scripture, in which we vary the expression of earnest prayer. This is again taken up by the minister; then follow several short prayers, which the minister and people offer up by turns; and which may therefore be called—

VII. "The alternate supplications." "From our enemies," &c. (Psalm lix. 1). "Graciously look," &c. (Isai. lxiii. 9). "Pitifully behold," &c. (Heb. iv. 14—16). "Mercifully forgive," &c. (1 Kings, viii. 50, 51). "Favourably, with mercy," &c. (Psalm lxxix. 13). "O Son of David," &c. In an ancient litany it is found thus—"Son of the living God": a form which seems more strictly appropriate to Christian worship than the words as they stand in our prayer-book, however natural those words were in the lips of a Jew, to the Messiah who was to be of the "house and lineage of David." Accordingly, some have supposed that our form is a corrupted translation of those words

* This interpretation is sanctioned by the learned Dr. Chandler, and by Mr. Wileally, in their valuable works on our litany.

• "Pill. Dei vici, minister re nobis?"

in the ancient litany; and yet, even if this could be shewn to be the case, there would be no reason for not addressing Christ in the form of our prayer-book; since it is as the Son of David that he took upon him our nature, and became capable of being touched with the feeling of our infirmities (Heb. iv. 15; ii. 14). The "alternate petitions" ended, the minister again invites the people to joint and continued prayer, by saying "Let us pray," and proceeds to supplicate God.

VIII. "For protection from evil, and grace to live a holy life." This prayer is a protestant version of an old form which was used in the church of Salisbury, of which the following is a translation. Compared with our own, it will shew how careful the reformers were to cast out from our ritual every thing that might seem to countenance the unscriptural notion of the intercession of saints—"We beseech thee, O Lord, mercifully look upon our infirmity; and all those evils which we justly deserve, avert by the intercessions of all thy saints."

1. "We humbly," &c. The infirmities on which we pray God as a Father "mercifully to look," are those sins which are committed through weakness, in distinction from such as are habitual and presumptuous. Of such "infirmities" we have an instance in the conduct of the three disciples at Gethsemane (Matt. xxvi. 41)—the spirit willing, the flesh weak."

2. "And for the glory," &c. The evils we have "righteously," are those we have justly deserved (Lamentations iii. 39).

3. "And grant," &c. (Ps. cxlvii. 11) "and evermore serve thee," &c. There is a close connexion between a justifiable "confidence in God's mercy," and future "holiness and purity of life." True, there is "strong consolation to those who have fled for refuge to the hope set before them" (Heb. vi. 18); but equally certain it is that every one who hath been made partaker of this hope, "purifieth himself even as he is pure" (1 John iii. 3).

4. "To thy honour and glory." Holiness and purity in man redound to God's glory. "Herein is my Father glorified," said Christ, "that ye bear much fruit" (John xv. 8). And again—"Let your light, &c...and glorify your Father which is in heaven" (Matt. v. 16).

5. "Through our only Mediator and Advocate, Jesus Christ our Lord." These words occur frequently throughout our services, at the end of prayers; but it must not be imagined that they are of small moment, because they come last. They are of the first rank in importance. As no petition can enter with acceptance into the ears of God that is not supported by the mediation of him who sitteth at God's right hand, so none can be listened to from us, which is not offered through that same Divine Intercessor. A "mediator" is one who acts between two parties (in medio), in order to reconcile them. St. Paul was a mediator between Onesimus and his master, Philemon (Philem. 10 and 18); which latter verse, compared with Isa. liii. 6, will illustrate Christ's mediation (1 Tim. ii. 5). An "advocate" is one who pleads on behalf of another to remove from him some evil, or to obtain for him some good. Thus Christ pleads our cause in the court of heaven—"If any man sin," &c. (1 John ii. 1); and leads us up to the Father, so as to secure our acceptance—"I am the way," &c. (John xiv. 6).

The above prayer was composed, originally, above 1,100 years ago; corrupted indeed afterwards, by entreating God to "turn from us" all "evils" for the sake of the intercession of his saints, but reformed in our liturgy, not only by leaving out that unscriptural addition, but by inserting, for more complete security, a new clause—"Grant, that in all our troubles we may put our whole trust and confidence in thy

mercy." And thus it is that we borrow from the church of Rome; not refusing to use any forms because she may have misused them, but restoring them to the state in which they were first framed by the early church.

We have gone through the consideration of this ancient, scriptural, and devotional litany. They who employ it aright, not with unreflecting formality, but as a vehicle for the conveying into the ears of the Most High, the expression of the spiritual and temporal wants of themselves and of the whole body of the church—they who regard the litany in this light, will find it a precious, an invaluable office.

FEED MY LAMBS:

A Sermon*,

BY THE REV. WILLIAM DYER, M.A.,

Curate of Limington, Somerset.

JOHN xxi. 15.

"Feed my lambs."

THE occasion upon which these words were first uttered was one of peculiar interest. Our Lord had now terminated the period of his ministry on earth. He had fully satisfied that will of his Father, which, as his divine power alone enabled him, so his divine love and compassion alone prompted him, to come and accomplish. He had, as himself declares (John xvii. 4), "glorified him on earth; he had finished the work which he gave him to do." He had manifested God's name unto men; he had healed the sick, cleansed the lepers, raised the dead, cast out devils, proving thereby the divinity of his mission. He had founded his church, appointed his apostles, instituted his sacraments; he had proved himself to be unto us both a sacrifice for sin, and also an example of godly life; he had "risen again for our justification," and thus, having overcome death, and him that had the power of death, he "opened unto us the gate of everlasting life." And now he was on the eve of taking leave of his beloved disciples. He was about to "leave the world, and to go to the Father"—to be "exalted with great triumph unto his kingdom in heaven," and there, having prepared a place for us in the many mansions of that "house not made with hands, eternal in the heavens," to sit down at the right hand of God, dispensing to his church the promised gift of the Holy Ghost, and interceding for his people until that day when "he shall come again with glory to judge both the quick and the dead."

The injunction of the text, I say, was delivered by our Lord on one, and that most probably the last, of those occasions when he appeared to his disciples after his resurrection. For thus the evangelist introduces it—

* Preached Jan. 31, 1841, in aid of the National Society.

"This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?"—that is, more than thy fellow disciples love me, or more than thou lovest thy boats and nets, and earthly property? "He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

This command, in very nearly the same words, you will find by examining the whole passage to have been repeated by our Lord three times, either with a view of extracting from Peter three several professions of attachment and love to his divine Redeemer, answerable to his three previous denials of him before his crucifixion; or else perhaps (which renders the circumstance more endearing to our hearts), the more manifestly to display his great anxiety for the immediate preaching of that salvation, to accomplish which he had just before, as the good Shepherd, given his life for the sheep.

But, although the commission was first addressed to St. Peter, we must not for a moment suppose that it was intended to be confined to him. All Christ's ministers, in every age, in every clime, are most assuredly concerned in its execution, as is evident from these words—"Go ye, therefore, and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." Yea, every individual member of Christ's holy catholic church, in his vocation and ministry, and according to his means, is interested in the fulfilling—nay, by every tie of duty, of gratitude, of love, and sympathy, is bound to fulfil—this command of the Saviour of the world—"Feed my lambs." Consider then, brethren, these several points.

I. Whom we are to consider as Christ's "lambs."

II. Our duty respecting them.

III. In what way that duty can best be discharged; and then let me apply the whole, in the last place, to the particular cause commended this day to your renewed support.

I. Whom are we to consider as the "lambs" of Christ, referred to in the text?

Doubtless we are to understand by this term, all the less informed and weaker portion of Christ's flock, as by "sheep," in the two following verses, are signified the stronger and more experienced. The faithful shepherd will be a man of great discrimination

and prudence. He will ever have his eyes upon his charge in general, lest perchance they deviate from their proper limits, stray into noxious and deadly pastures, or lest some foe approach to worry and devour. But his especial attention will be bestowed upon the weak, the helpless, the sickly, and the maimed. To these he will be most indulgent; these will he ever render his most ready aid, carefully preventing them from being over-driven, and striving, by every method with which either art or experience has supplied him, to facilitate their return to health and to soundness. And just so—only influenced by so much the greater degree of zeal and anxiety as is proportionate to the magnitude of the case—will the ministers of Christ, the under shepherds of his spiritual flock, acquit themselves in their pastoral relations. While they provide "strong meat" for the "sheep"—them who are of full age, even those who by reason of use have their senses exercised to discern both good and evil—they will nourish the "lambs," every one that is unskilful in the word of righteousness, with more appropriate diet, even with "the sincere milk of God's word, that they may grow thereby" (Heb. v. 13, 14; 1 Pet. ii. 2). They "will preach good tidings unto the meek; bind up the broken hearted, comfort the feeble minded, support the weak;" "make straight paths for the feet, lest that which is lame be turned out of the way." They will animate the timid, strengthen the doubtful, instruct the ignorant, and succour the distressed. No true want of the soul will go unnoticed—no real means of alleviating it will be unrevealed.

But by the "lambs," for whom in our text the shepherd's care is particularly challenged, may be understood the younger portion of Christ's flock; those "little ones" whose tender years ever called forth the most pathetic emotion of sympathy from within the Redeemer's breast—ever elicited from his sacred lips, strains of kindest benison, proofs of most compassionate regard. And, indeed, that this is a true and legitimate application of the term, no one can entertain a single doubt, who compares the following prophecy of the Old Testament with what is recorded in the New, concerning its fulfilment. Isaiah foretold of Christ, that "he shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom" (xl. 11). And by St. Mark we are informed that "they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me,

and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them" (x. 13, 16). Did he seek to enforce upon the minds of his followers the teachableness and submission with which men should inquire into the truth of his doctrine? He took his illustration from infancy—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight" (Matt. xi. 25, 26). Did he seek to describe the humility which became his disciples? "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Did he seek to inculcate the acceptableness of the very meanest act of kindness performed out of love to God? "He took a child, and set him by him, and said unto them, Whosoever shall receive this child, receiveth me; and whosoever shall receive me, receiveth him that sent me." Shall we not then, brethren, come to the conclusion, that the young are especially the endeared objects of Christ's tender love—the "lambs" of that flock "which he hath purchased with his own blood," and which he so affectionately commended, through St. Peter, to the care of the church while time shall last? Let us now .

II. Consider what is our duty respecting them.

On this point the text is clear and express. "Feed my lambs," said the Saviour. And I beg you to observe that, although the commission to feed the flock generally is thrice repeated, the "lambs" are not only particularly specified, but they occupy the very first place in that commission. And this indeed is fitting and natural; for upon the proper nurture of these tender ones depend the future prosperity of the flock, and the anxious shepherd's ultimate compensation.

And as in natural things, so also is it in spiritual. The only effectual means, under God, of rendering a community either a blessing to themselves or to others—useful members of society, or sincere disciples of Jesus Christ—appear to consist in imparting to the infant mind, when yet its sentiments are unformed or its habits unsettled, the principles of a virtuous and godly education. I say, advisedly, a godly education; because on

this point sufficient stress does not seem to have been laid by the generality of the advocates for, or promoters of, the instruction of youth. It is a sad mistake to think that it is enough to teach the young the elements of reading, or writing, or arithmetic—to aim at making the maids virtuous, or the lads honest—to urge upon them the happiness of contentment, or the comfort of a good life—the respectability and reward that is usually attendant on a course of sobriety and diligence. Not to say that all this is but beginning at the wrong end—is building upon a sandy foundation—such a scheme of education is both impious and cruel. It is impious, because it tends to drive God out of his own world; it overlooks the relation in which we respectively stand to that Almighty Potentate "in whom we live and move and have our being." It altogether omits the consideration, that "the first of all the commandments is, Hear, O Israel! the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment." It is cruel, because it keeps almost, if not altogether, out of sight that knowledge which is alone able to make men "wise unto salvation, through faith which is in Christ Jesus." It tends to blind us to our real state of sin and danger; it gives not one hint towards the solution of the problem—"If a man die, shall he live again?" or, at least, it discovers to us no satisfactory method of answering the two most important of all questions—"What must we do to be saved?" how shall we "flee from the wrath to come?" As man is destined for immortality—as his chief end is to glorify God, and enjoy him for ever—and as every soul will either dwell for ever in endless joy, or have its portion in the abodes of infernal misery and despair—the great object of youthful education should be the training up souls for Christ, the rearing of the tender plants of the celestial paradise in the wisely-adjusted temperature of the Christian nursery, until they may, with more chance of safety, sustain the scorching heat of temptation, or the withering blasts and storms of adversity. We should so feed the "lambs" of the Redeemer's fold with the bread of life, and give them of the waters of salvation—so instruct them in his word and doctrine—so seek to impress them with lively apprehensions of his love and sympathy, and correct their wanderings with the tender discipline of Christian reproof—that when they are permitted to range at large among the more advanced members of the flock, there "may be no place left among them, either for error in religion, or for viciousness of life." And if we succeed

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statements as—"The wicked shall
ed into hell, and all the people that
(and if so, much more them that know
God?" "He that believeth, and is
; shall be saved; but he that believeth

not, shall be damned?" Are there any who
assent to these solemn truths? Then says
Christ to every human heart—"Feed my
lambs." And are any living under the as-
sured persuasion "that the hour is coming,
in the which all that are in the graves shall
hear Christ's voice, and shall come forth:
they that have done good, unto the resurrec-
tion of life; and they that have done evil,
unto the resurrection of damnation?" Then,
by every sentiment of love to perishing souls
—of anxiety as to their final portion—such
are now invited to accede to the will of him
"who will have all men to be saved, and to
come unto the knowledge of the truth." They
are exhorted most affectionately to avoid that
bitter load of unavailing reproach which at
the great day may torture them within, or
with which the spirits of the damned shall
then upbraid those who had contemptuously
despised the divine injunction—"Feed my
lambs." But—

III. In what way can this duty be best
accomplished? I answer, confidently, by
schools for Christian education (and in an
eminent degree by the institution of Sunday
schools); for many of our youth, from their
employment in factories, or in the pursuits of
agriculture, even at a very early age, are
incapable of receiving instruction during the
week. I look upon such institutions as a
source of the very greatest blessing to the
community in general, and particularly to
the parish where they have been formed.
Were it only for that reverence for the Lord's
day which is there so continually inculcated—
for the morality, the decency, the order, which
is there instilled into the infant mind; were
it only for the habitual attendance on public
worship which is there enforced—the Sunday
school would prove a mighty agent in the
progressive amelioration of our species. For,
go now into the streets and look at some
thoughtless fool, who disregards the sanctity
of the sabbath or the ordinances of God's
house! Misery, vice, dishonesty, lust, de-
bauchery, lie deeply depicted in his coun-
tenance; and through the effects of the last
midnight brawl, or drunken stupor, he can
scarce keep his eyes awake. Look at him
among his associates—what oaths does he
utter—to what villany does he listen—to
what crimes does he lend himself! Look at
him in his family—how does he neglect or
maltreat the wife of his bosom, whom he
promised to cherish until death—how does
he starve, by his idleness or intemperance,
his ragged and destitute children! And what
brought him to this horrid state of wretched-
ness and depravity? The early profanation
of the sabbath-day—the want of some kindly
discipline in one of these schools of Christ.

It is not, however, by a mere inculcation of outward observances, that we shall comply with the charge which our Lord delivered in our text; it is by addressing ourselves to the wants of the soul. It is by setting before the child the gracious promises of the Saviour, and his own intimate concern therein. It is by setting before him the more important doctrines of the gospel: his natural depravity—his own insufficiency of himself to help himself—the majesty and the mercy of God the Father, in providing an atonement—the unfathomable love of God the Son, in giving his precious blood for our redemption—the almighty power of the Holy Spirit, in subduing our carnal wills, in helping our infirmities, in leading us into the paths of holiness. It is by holding up to his view the heinousness of sin, which could involve the whole offspring of Adam in death temporal, spiritual, eternal; and which nothing could possibly expiate but the voluntary humility and death of God's only begotten Son. It is by means such as these, that we truly may be said to feed the lambs of Christ.

I mentioned just now that in the three precepts delivered unto Peter in the context, there was an evident distinction drawn by our Saviour concerning those who composed his flock. There were the "lambs," which denoted the weaker portion of his people, and especially the young; "the little children," in whom he always so greatly delighted; and there were the "sheep," by which we are to understand the older and more advanced disciples. And now I will point out to you another peculiarity in the terms employed. The original Greek word, rendered "feed" in the first and third instances, would be better translated, "Provide with food"—"provide my lambs with requisite pasture." That in the second instance would be more correctly rendered—"Tend my sheep; guide, watch, and defend them." Now the one is more emphatically the duty of the people—the other, that of the ministers of Christ, the deputies of the "great Shepherd of the sheep."

It is yours, my brethren, to supply the means; it is ours to apply and direct them. It is yours to assist us with your personal help, with your substance, with your prayers; it is ours to advise, to superintend, and to stimulate to effort. And it is not one of the least of the benefits derivable from Sunday schools, that they tend to make the pastor acquainted with his flock, especially with the most interesting section of it. They tend to cement a tie, the most lovely, the most important that is formed on earth. They bind, in the closest bonds of spiritual communion and fellowship, the heart of child, of teacher, and of minister, which grows with their

growth, and strengthens with their strength "and a threefold cord," Solomon tell "is not easily broken."

And now let me, in conclusion, apply whole to the particular cause I this day forward to plead. The society in whose half I now intercede, is called the "National Society for the Education of the Poor on the principles of the Established Church," and, as its name imports, its object is to fuse useful and Christian knowledge among the children of the humbler classes of community. It undertakes to train up schoolmasters and mistresses, and duly qualify them so far as human means can qualify them for their arduous but interesting work. It solicits help, according to the exigency of the case, towards the building, repairing, enlarging school-rooms in destitute parishes, and also in contributing towards the support of such schools, either by occasional gifts of money, or donations of books. No one will contend these are blessed works; and they ought to be encouraged by all who love the Lord Jesus Christ in sincerity and truth. No man who values the privileges which he possesses in this highly-favoured land, will scarcely refuse to lend his aid in communicating them to others, and in transmitting them down to posterity. The rich should gladly and liberally give out of their abundance—the poor should at least drop a mite into the treasury of God. Is it no blessing to teach children in the way of salvation—to bring them early out of the darkness of nature, to that Salvation who has shed forth upon the world the beams of light and life eternal? Is it none to instruct them in their relative duties to God, to their neighbour, and to sow the seeds of holy and useful and Christian life in their hearts, which, at some future and perhaps not distant day, the Holy Ghost may cause to ripen into a luxurious harvest? Yes, my brethren, such a blessing, indeed, is it; and blessed as these, this society seeks, with the aid of you here present, who can, will refuse to withhold them in so pious and excellent an undertaking; and when I tell you that we are indebted to this very society for help towards building the school-room which forms so pretty a feature of this village, I trust I offer an additional motive for the exercise of your generosity on the present occasion. Did I permit, I could recite many proofs of the benefits which have been conferred by institutions of this nature. The children are taught to read the word of God; they commit to memory portions of it, as well as the lectures and catechism of the church, which are continually explained to them, and in w

They are frequently examined by the teacher and the minister; by which means they at length become familiar with the scriptures, and lay up in their memories—I trust I may say in their hearts too, not seldom—a stock of historical and doctrinal truths, a supply of devotional and scriptural expressions, which, by God's blessing, may at some future period of life, if not always now, prove to them a treasure of inestimable value.

Now, my brethren, I crave your Christian liberality for the further prosecution of these unglorious labours, not so much now in our own parish, as in the length and breadth of our land. I dislike begging above all things, and to beg for Christ I am not ashamed; to beg for an institution so nearly concerning the salvation of souls, I cannot refuse; to beg for an object so sacred, so important, so binding upon every man who styles himself a Christian, I readily consent.

Some of you are blessed with abundance; give this day of that abundance. Some have a share of this world's wealth; give, according to your ability, of that little. It is not for personal aggrandizement; it is not for the temporal relief of your destitute fellow-creatures; it is not for the cause of missions or for the building of churches—it is for the promotion of education in general, that I now ask your assistance. I ask you for the poor children of your native land, who else must go and die in ignorance—for the general good of your own common flesh and blood—for the spiritual welfare of the feebler members of the flock of Christ throughout these kingdoms.

Will you refuse the appeal? Will you have the schools dismissed, and suffer the dear children to wander in the streets, ignorant and unpitied, “without hope and without God in the world?” Will you have them “like brutes to live, like brutes to die?” When Christ commands—“Feed my lambs,” will you deny the request? Will you say, “Go, and come again, and to-morrow I will give; when thou hast it by thee?”

My dear brethren, time is rapidly passing away. Our opportunities of doing good are one after another decreasing. The period is not far distant when the cold icy messenger shall address each one of us—“Give an account of thy stewardship, for thou mayest be no longer steward.” This time to-morrow some one of us that would not give to-day, may not be allowed to give; for there is no giving in the grave. There is no charity while wrapped in a winding-sheet—while nailed up in a coffin. “Whatsoever,” then, “thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, neither thou goest.”

My brethren, the wealth you possess is not yours—it never was yours. If you doubt this, hear what the prophet tells you—“The silver is mine, and the gold is mine, saith the Lord of Hosts.” And David thus confesses, when contemplating the riches offered by the people for the building of the temple, “All things come of thee, and of thine own have we given thee.” You are only trustees; and to every one of you having talents your Lord says, “Occupy till I come.”

“Honour the Lord then with thy substance, and with the first-fruits of all thine increase.” Show by your actions this day, even the poorest of you, that your faith is sincere—your professions are not hypocritical—that you rejoice to aid in every good word and work. I commend the whole subject to your regard and support, requesting you to give this fact due consideration; that the very last request that Christ our Saviour made to his disciples on earth, and the strongest proof he called for of love to his memory and cause, was a compliance with that precept which we have adopted as the words of our text—“Feed my lambs.”

THE EMPLOYMENTS AND ENJOYMENTS OF THE REDEEMED*.

It is too frequently supposed that the happiness of the righteous in the future world shall consist in a mere reception of enjoyment, communicated to their souls from the eternal throne, as the unceasing stream of a fountain; while the grateful response of adoration and praise ascends from their bosoms. This appears rather a vague and undefined description of the felicities which pervade that happy world. We admit that these particulars enter into the blissful existence of the redeemed; but we regard this view as exhibiting but a part of their employments and enjoyments. In this display, where do we find the lofty grasp of intelligence? and where the exercise of expanded intellect? That the song of praise will be ceaseless, and the expression of gratitude an endless and delightful employment, we cannot doubt; and that the communication of enjoyment from the smiles of Deity will be as uninterrupted as the radiation of his glory, we firmly believe; but we also hold that, in addition to these, there will be the most untiring activity of immortal minds—the most unwearied exertion of exalted intelligence.

Without doubt, the grand and all-absorbing employment of the redeemed will be to acquire a knowledge of God; and, for this purpose, we may reasonably conclude that their minds will be brought to bear upon every field of observation within their reach, wherever his glory has been manifested. If so much of God appears in his works as connected with our world even in its fallen state, what must be the magnificence of those unfolded glories which shine forth through the scenery of a world destined to bloom in everlasting spring! And if man, with impaired faculties, can discover such striking evidences of the divine perfections in these lower works, what lofty conceptions must the expanded minds of the redeemed possess when surveying the grandeur of those works which garnish the altitudes of celestial climes!

* From Kern's “Moral Government of God.”

When to an inspired apostle the vistas of heaven were opened, and a sketch of its glories passed before him, some intimations of the employments of its inhabitants were given; amongst which is that of fixing an attentive survey upon the works of God, as spread out in sublime profusion through the length and breadth of that distant world, and concluding their ecstatic gaze with the sudden burst of a wondering exclamation—"Great and marvellous are thy works!" If the perfections of the Creator shine forth by his works in the regions of eternal beatitudes, doubtless the inhabitants will be fully qualified to study their resplendent glories; they will possess in an exquisite degree a taste for the sublime displays of God, which shall there meet their every view; and in the varied scenery of these works they shall find endless occupation.

It must not be supposed that heaven is surrounded by the measureless blank of a dreary solitude. If our skies present so glorious an assemblage of shining orbs, may we not reasonably conclude that the magnificence of celestial glory shall then appear a thousand-fold greater? And if man in his present state can gain such lofty views of the starry universe, and by the aid of science can unfold the grandeur of planetary worlds, what shall his stretch of observation be, when, from the plains of light, his lofty powers survey the refulgent splendours which lie around, and his unshackled mind contemplates the scenery of a thousand skies! If man at present enjoys so much pleasure in beholding the works of God, and, through the aid of astronomical science, obtains such exalted conceptions of the divine character, may we not confidently anticipate the renewed study of these noble themes in that world which furnishes such facilities, and where man shall be endowed with mental qualifications so eminently appropriate? In every view of these distant orbs, we observe a display of the omnipotent energy and infinite wisdom of the Creator, in their magnitude, number, order, and motions; and shall all these be shut out from the contemplation of the hallowed intelligences of heaven? We cannot suppose that there will be such a withdrawal of pure felicitous enjoyment in the eternal world, or that such a magnificent display of the divine attributes will be removed from the field of vision. We are rather disposed to think, that our attainments here, which at best are but very limited, should be regarded as the dawn of future achievements, and the introduction to a study which shall be resumed with nobler powers in the life to come. When we bear in mind the relation of this little world to the universe, we are led to conclude, that only in the eternal world shall the unfoldings of created magnificence burst upon our astonished vision, and then shall we really begin to study the works of God. Though astronomy opens to us great beauty and grandeur in the heavenly bodies, yet it cannot be supposed that, in our present immature state of being, we should comprehend the glories of creative energy; these richer views of unveiled omnipotence remain to be explored in loftier climes, and by an intellectuality perpetually expanding. Nor can this source of mental enjoyment ever be exhausted: new fields of creation, and new displays of the divine attributes, shall be continually opening to our view; and, when millions of years have been spent in studying the manifestations of the Creator in some of his stupendous works, the sublime and illimitable regions of created glory will lie in lofty grandeur before the intelligences of heaven, inviting their enlarged powers of contemplation. But it must not be supposed that the study of creation will be prosecuted with toil and fatigue; no weariness will attend on the elevated conceptions of those happy beings, nor languor on the boldest excursions of mind; neither will any of their studies be conducted, as is too often the case in this evil

world, without reference to God. The constant and undeviating tendency of their mental employment will be, to lift the soul in wondering adoration to the Creator of all. They shall behold him as the Cause of all grandeur, the Author of sublimity and of beauty, and the Spring of life, bestowing on all the impress of immortality.

There is a field of contemplation still more august than that to which we have referred—the world of mind rises exceedingly beyond the loftiest display of materialism. This must be evident to us when we reflect, that the magnificence of those things which clothe the earth, adorn the skies, and garnish the regions of felicity, are all subservient to mind; and that heaven itself is but the temple of intellectuality. This department of our nature, when hallowed, is possessed of exquisite beauties: the calm serenity and softening gentleness of the virtuous mind furnish a cluster of graces on which the purest intelligence may repose with delight. How exceedingly attractive are these sweet affections of the righteous soul, even in our present state of being! But when freed from the grossness of mortality, and introduced into the exalted purity of heaven, their loveliness shall expand a thousand-fold: integrity of character will stamp an inestimable value on our associates there. How delightful to know that every individual is a friend, and every friend a true one!

And with what delight will the redeemed contemplate the mental excellence of those angelic intelligences who shall be their companions in glory! Not only the soft and endearing traits of their characters, but also the sublime powers of their minds, will engage attention, and eminently exalt their ideas of the divine Author. But when we rise to gaze upon the incommunicable glories of the uncreated Mind, and behold the unveiled majesty which enshines the great I AM, what a field opens for intellectual employment! How illustrious will the moral perfections of Deity appear, when the grand economy of his dispensations is unfolded, and the mysterious movements of his providence revealed, to the praise and glory of his grace!

We might enumerate many particulars which will enter into the employments of the redeemed in glory, if our limits permitted us; but it is enough to say, that no inlet of enjoyment with which we are here acquainted, and which may be sanctified to the service and glory of God, shall then be closed. If the contemplation of varied scenery be here made the exciting cause of a grateful response to the Creator, we may reasonably conclude that such shall not only be continued, but vastly augmented, in the climes of bliss. If the consideration of God's moral character fills the enraptured bosom with gratitude, and the hallowed mind with lofty conceptions of his exalted attributes, it will certainly constitute an appropriate occupation in a state of glory. If the friendly intercourse of the children of God is here a source of such refined enjoyment, may we not anticipate a renewal of it in the abodes of blessedness? We cannot suppose that, where happiness shall be complete, any knowledge shall be lost which may minister to its promotion. However, it is unnecessary to notice topics so numerous; our object in introducing the subject of future glory being to direct the reader's attention to that state which shall so illustriously unfold the mysterious aspect of divine Providence, and show the principles which sustain his righteous government in relation to man.

Our views of the divine economy are so limited, that, when looking around upon the moral world, we are frequently at a loss to understand the present existing constitution of human society. We behold the children of God with a magnanimous fortitude suffering in the paths of pain, poverty, or persecution; while the insolent despiser of God and the scoffer at

all religion, rolls on wheels of splendour, and reposes in the lap of luxury and ease. We behold the man of humble piety and inflexible integrity despised and neglected of men, whilst the hypocrite lives to see his wily schemes crowned with prosperity, and his cunning artifice applauded by the multitude. We see the Christian either cut down in the midst of his usefulness, or doomed to pass his years in the vale of obscurity; while the tyrants of our race are suffered to live in the exercise of wanton cruelty, and raised to honour in the land. When we calmly survey these things which are constantly enacted before us, at first thought we are ready to conclude that such a state of things is entirely discordant with the exercise of a righteous government; but if the fact be once admitted, that a righteous Governor presides over the affairs of the universe, the mind almost involuntarily looks beyond the boundaries of this visible scene of things to a future state of rewards and retribution. But let the realities of a glorious immortality and the sublime felicities of heaven be seen in the distance, then all these perplexities vanish, and difficulties are solved. Taking in that eternal state in connexion with the present, we shall behold the operations of an equitable administration; for the suffering saints shall there be filled with joy and gladness, while shame and confusion shall cover the workers of iniquity. Then shall it appear manifest that the events of time constituted but a small portion of God's moral government over mankind; and that, in the eternal world, the great drama shall be wound up, the ways of Providence unravelled, the wisdom and rectitude of the divine conduct vindicated, while all the attributes of the supreme Governor will shine forth illustrious in the light of eternity.

The Cabinet.

INSUBORDINATION.—Nothing in this busy and licentious age is more usual than for private men to invade the office, to exercise the duties, to canvass and control the actions of their superiors; discussing what they ought to do, and prescribing laws to them; taxing what is done by them; murmuring at their decrees, and inveighing against their proceedings: every one is finding holes in the state, and picking quarrels with the conduct of political affairs; every one is reforming and settling the public according to models framed in his own conceit. Things, saith one, are out of order; the constitution is very defective, and ought to be corrected; such a law in all reason should be repealed, and such an one enacted; here our statesmen were out of their politics, and there our lawgivers failed in point of equity or prudence. No, clamours another no less eagerly, all things stand as well as can be; nothing can be amended, or ought to be altered; our establishment in all respects is more perfect than Plato's commonwealth, or the state of Utopia. Thus doth each man appoint himself counsellor of state, and turns legislator without any call from the king, or choice of the country; every one snatcheth at the sceptre, and invests himself with the senator's robe; every one acteth a prince and a bishop, or indeed is rather a censor and controller of both orders; not considering the wrong he committeth, nor the arrogance he practiseth, nor the mischiefs which naturally ensue on such demeanour; for to direct or to check governors is in effect to exautorate or depose them, substituting ourselves in their room; and what greater injury can we do them or the public? To fix or reverse laws belonging to the highest authority and deepest wisdom, which it is enormous presumption for us to arrogate to ourselves; by attempting such things we confound the ranks of men and course of things—we ruffle the world—we supplant public tranquillity; and what greater mischief than this can we do among men?—*Barron.*

Poetry.

SABBATH BELLS.

(For the Church of England Magazine.)

SWEET sabbath bells! unto mine ear
A holy sound of peace ye bear;
Now floating on the summer breeze—
Now whispering mid the leafy trees—
Now borne aloft with sudden swell—
O! sweet thy music, sabbath bell.

A glorious message, too, is thine,
To call us to the sacred shrine
Where stand the "chosen of the Lord,"
Dispensers of his sacred word
To all; thy chimes of mercy tell,
And heavenly hopes, sweet sabbath bell.

Thy voice is heard—behold, they come
From lowly cot and lordly dome,
From cottage porch, with flow'rets bright,
From stately halls of ancient might,
From pleasant vale, and peaceful dell,
To welcome thee, sweet sabbath bell.

The aged man with locks of grey,
Prepares thy summons to obey;
The modest matron, meek and mild,
And by her side the laughing child:
With holy joy their bosoms swell,
At sound of thee, sweet sabbath bell.

Church of our fathers! though the foe
With furious hate would lay thee low,
True English hearts shall still be found
Thy sacred fane to circle round;
Thy hallow'd altars love they well,
And dear to them the sabbath bell.

THEODORA.

THE CHRISTIAN WALK.

BY ANNE ELLIOT.

(For the Church of England Magazine.)

"Be ye wise as serpents, and harmless as doves."

WITH foul intent, full many a snare
By evil hands is spread;
And many a hostile brand is raised
Against the pilgrim's head,
As in obedience to his God
He treads the straight and narrow road.

The helmet of salvation must
Upon his brow be placed;
His feet divinely shod must be;
His form in armour cased;
And he must look unto the Lord,
And he must wield the Spirit's sword.

So shall his walk be circumspect,
So shall he danger shun;
So shall he close triumphantly
The course in fear begun—
For while he communes with the skies,
Behold him as the serpent wise!

Though many an angry temper stirs
Within the pilgrim's breast;
Though many an ill desire pollutes,
Alas, his saintly rest;

Though much to tempt doth meet the eye ;
Though much occurs his soul to try :

Yet let his spirit spread its wings
And bear him to the bowers,
'Mid which seraphic beings cull
Celestial fruits and flowers ;
And let him list the hallowed strains
Which sweep the ever-verdant plains :

So shall his irritated soul
Be calmed and hushed to peace ;
So shall each wish unsanctified
Its importunings cease—
For while his heart is fixed above,
Behold him harmless as the dove !

Miscellaneous.

RELICS.—The veneration of relics appears to me more painful than any part of catholicism [popery] ; Rome abounds in these. We went on Friday to the church of San Giovanni in Laterano, a great depository of them. This is the cathedral of Rome ; the popes on their election go in solemn state to take possession of it ; we saw the curious old chair of stone on which they are seated on the occasion. In the cloisters are many extraordinary relics, brought from the Holy Land by Helena, the mother of Constantine, to whom the catholics are largely indebted for her exertions in searching for and conveying to Rome these precious curiosities. Here are two columns of the temple of Jerusalem, said to have been rent in twain at the time of the crucifixion—the table of the last supper, which is so small, that not more than three or four persons could possibly sit round it—a vial, said to contain some drops of the blood of our Saviour—another, with some of the water which flowed from the wound in his side—a small piece of the sponge on which the vinegar was given to him—a lock of the Virgin's hair, and a piece of her petticoat ! Here too, I was told, is the very porphyry pillar on which the cock stood when he crowed, after Peter's denial of his master ; and, more than all, the towels with which the angels wiped the face of San Lorenzo when he was broiling on the gridiron ! It is impossible to resist smiling at these absurdities, but what a feeling of sadness does it impart, to think that people can be found to give to them the sincere homage of their hearts !—*Letters from Italy to a Younger Sister, by Cath. Taylor. Murray, 1840.*

SUPERSTITION.—**THE BEFANA AT ROME.**—ROME, Jan. 7.—The ancient custom of making new year's presents (*strenæ*) survives still, though with some modifications. The name is no longer *strenæ*, but *Befana* ; and the festival falls on the 6th instead of the 1st day of the year. On inquiry, we find that Rome has adopted this transposition in honour of the Epiphania, or three kings at Cologne, which has also been called the first Easter of the year. The feast is intended in commemoration of the costly presents which the magi of the east laid by the cradle of the infant Christ ; and thus the old heathen custom has been sanctified by its connexion with a great festival of the church. The name *Befana* is evidently a corruption of the Greek "Epiphania ;" but the following fable is related of its origin :—The *Befana* is a misshapen old woman with negro features, who makes it her duty to visit every child during the night between the 5th and 6th of January. She rewards the good with sweetmeats and presents, and whips the naughty, afterwards taking them with her to her subterranean dwelling. At midnight (says the fable) the walls turn into cream-cheese (*ricotta*), to admit *Befana*. When she has accomplished her mission, the walls turn again

into stone. It is easy to imagine the anxiety of the little ones, who, on this dreadful night, address letters and petitions to *Befana*, and laugh and cry by turns, till they fall asleep. The mother then goes to the bedside, and arranges the presents of *Befana*. On the morrow, those of a more mature age interchange presents : the lover brings his tribute to his lady-love, the penitent to the confessor, the bridegroom to his bride ; so that this day occasions in Rome the outlay of several thousand scudi for toys, sweetmeats, dresses, plate, and jewels. The fun and merriment that ensue enliven the eternal city, and make it look quite young again. Even in the graver circles of austere domesticity, the evening passes more cheerfully and merrily than others. The very monks and nuns unbend ; they throw dice for small stakes, and play at *latto*, and other innocent games. The merriment of the city penetrates even the pope's palace ; for this year his holiness invited the cardinals *Bianchi*, *Mattei*, *Orioli*, *Patrizi*, and *Bolidori*, to celebrate the *Befana*, along with the most distinguished members of the apostolic household. *Latto* was played, and capons, sugar-plums, choice game, and costly wines and other dainties, were put up for prizes. It was remarked that the great prize was won by cardinal *Mattei*, the new minister of state for the interior. The prize which fell to the share of cardinal *Patrizi* led to endless merriment and bantering, and the merry party broke up at a late hour.—*Allgemeine Zeitung.*

TIME.—A day is the interval of time between the departure of any meridian from a heavenly body, and its succeeding return to that same body ; and the day derives its specific name from the body with which the motion of the meridian is compared. Thus, the interval between the departure and return of a meridian to the sun, is called a solar day ; in the case of the moon, the interval is called a lunar day ; and in that of a star, a sidereal day. The revolution of the earth on its axis is always performed in the same time ; and if the heavenly bodies preserved the same positions with respect to each other, the intervals between the departure and return of a meridian to each would be the same, and all days consequently of equal length ; but the earth, the moon, and the planets are in continual motion, with velocities varying in each particular body ; and therefore the length of a day, as determined by any of these bodies, is a variable quantity. With the view of obtaining a convenient and uniform measure of time, astronomers have recourse to a mean solar day, the length of which is equal to the average of all the apparent solar days in a year. An imaginary sun, called the mean sun, is conceived to move uniformly in the equator, with the real sun's mean motion, in right ascension ; and the interval between the departure of any meridian from the mean sun, and its succeeding return to it, is the duration of the mean solar day. Clocks are adjusted to mean solar time ; so that a complete revolution through 24 hours of the hour-hand of one of these machines, should be performed in exactly the same interval as the revolution of the earth on its axis, with respect to the mean sun ; and if the mean sun could be observed on the meridian at the instant that the clock indicated 0h. 0m. 0s., it would be again observed there when the hour-hand turned to the same position. As the time deduced from observations of the true sun is called true or apparent time, so the time deduced from the mean sun, or indicated by the machines which represent its motion, is denominated mean time.—*East India Year Book for 1841.*

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THE PRACTICAL EFFICACY OF FAITH.

BY THE REV. CHAS. RAWLINGS, B.A.,

Curate of St. Stephen's and St. Dennis, Cornwall.

FAITH in the Son of God is far from being a slumbering inoperative principle, as some are led to imagine; its exercise is marked by holy strength and energy; it "worketh" with an activity that is awakened by the most powerful of all motives, and directed to the most salutary of all ends. The influence of this heaven-born principle of faith is distinctly traceable throughout the entire experience of the real Christian. He walks by faith, not by sight. Faith is the star which illumines with steady radiance his path through the darksome wilderness of time to the kingdom of light and glory above. Many and formidable are the difficulties which beset the Christian traveller to Zion. Were he not supported by a divine principle within—were he left but for a moment to the vanity of human resources, his strength would soon be found perfect weakness, and he would become an easy prey to the destroyer; but his security is, that he walks by faith and not by sight. The moral triumph he achieves is under the protecting shield of faith; clad in this armour of heavenly temper, the Christian is enabled successfully to encounter the shocks of temptation, under whatever form they may assault his steps. The solicitations of sense plead in vain for indulgence; his eye is serenely fixed on that place where alone true joys are to be found. For the faith by which he is animated is defined by an apostle to be "the substance of things hoped for, the evidence of things

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not seen;" it imparts a reality to the visions of hope, and a present existence to what is veiled from the bodily eye.

Again—does the world spread her thousand allurements before the view of the believer in Jesus? He is enabled to rise superior to them all; for "this is the victory," says an apostle, "that overcometh the world, even our faith." Every thing here below, when contemplated by the eye of faith, and in the light of eternity, sinks into utter meanness and insignificance. In reference to the man who is a partaker of divine faith, it may be observed—pleasure can no longer please, ambition can no longer fire, honour can no longer soothe, riches can no longer dazzle. The ordinary objects of human desire and pursuit, the things which more especially interest and engage the corrupt affections of fallen man, have lost the magic of their spell, and the enchantment is broken up; the fading glories of a fading world are valueless to those who "walk by faith and not by sight," who, withdrawing their attention from the vanities of time, live in assured and joyful anticipation of the bright immortal crown, "the inheritance incorruptible and undefiled, and that fadeth not away."

I need not pause to remark the striking contrast which is exhibited between those who live according to the world, and those who live above it; it must be sufficiently manifest to all. On the one side we cannot fail to observe a state of abject slavery and restless dissatisfaction; on the other, a calm and dignified elevation above all meaner objects, accompanied by a joy the world can neither

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give nor take away—and what makes the astonishing difference? It is the invaluable grace of faith.

But let us further trace the believer under circumstances of trial and distress. The people of God are not favoured with an exemption from trial and distress; there are indeed multiplied sources of woe in this wilderness-state to all; but the Christian has sorrows more immediately his own, and which therefore none but himself can know. But, when the night of affliction overshadows his path, and the stars withdraw their shining, what is it that imparts comfort and repose to his troubled soul? Does he bring to his aid the force of reason or the dictates of philosophy? Does he try to school himself into the patience of haughty submission? No. If indeed he made the experiment, it would prove a failure: the secret is this—the secret of his consolation and support under trying circumstances is this—he walks by faith, not by sight. If he looked to mere outward appearances, if he judged things by feeble sense, if he consulted his own private feelings only, he would be ready to arraign the wisdom and the goodness of God, and to seek in expressions of morbid complaint an unavailing solace to his woes. But no; he has been taught in another and a better school; in the spirit of true humility he acknowledges God's "judgments concerning all things to be right." He can look with the eye of faith beyond the darksome scene of things around him, and catch glimpses of the divine goodness and mercy; he "endures as seeing him who is invisible," and submits without a murmur to the dispensations of his God. In the strength of faith and holy confidence he can adopt the language of the apostle, and say—"I know that all things work together for good to them that love God." I feel assured, and I gather encouragement from the assurance, that all the dealings of God towards me, however mysterious they may now appear, shall be made subservient to my eternal welfare and happiness. In the various trials he is called upon to experience, the believer sees a fit discipline for his soul: in this manner his graces are to be improved, his faith is to receive additional strength, his hope is to soar with a bolder wing, and his love to glow with an intenser flame. Yea, the Christian is privileged to look beyond this narrow scene of things—this little day of mortal life—and say in the language of the apostle, in the language of kindling anticipation—"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

And now let us contemplate the real Christian in one other point of view. Let us trace

the believer in Jesus to the last scenes of existence, when flesh and heart are beginning to fail him, and his dissolution draweth nigh. If ever there be a moment when the importance and value of religion are more especially seen—if ever there be a moment when the reality and strength of faith are indeed put to the test, that moment is the moment of death; then every thing is stript of its false hues of colouring, and appears as it really is; then is the truth of the wise man's remark in reference to worldly objects without exception most affectingly felt—"vanity of vanities, all is vanity." In the solemnities of death, what is to support the man who walks by sight and not by faith? If he looks to the world, the world is fast fading from his view; if he looks back on the past, it is darkened with regret for mispent time, and abused opportunities of grace; if he looks forward to the future, it is a future without hope, and conscience points to the terrors of a dread tribunal. What, I repeat, has the careless sinful worldling to support him in the hour of death, and in the prospect of a judgment to come?—all without is comfortless, and all within is dark; he has no stay on which to rest his soul; the only image present to his view is a "certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries" of the Lord.

Vastly different is the spectacle presented by the believer in the final hour; he too must approach the gloomy precincts of the grave, and submit to the common lot of mortality. But is he too without support and consolation in the last struggles of expiring nature? Has he no refuge to flee unto in "the dark and cloudy day?" Is there no satisfaction from a review of the past; is there no ray of hope to illumine the future? Yes, he is animated by "a hope full of immortality;" it is a hope fixed on the Rock of everlasting ages, and therefore cannot be moved; the rage of the billow and the fury of the tempest assail it in vain. Under the circumstances here described, the Christian can exclaim, in the language of an apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He can echo the joyful assurance of St. Paul, and say—"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Bright is the scene which opens before the view of the dying Christian; it is a scene clad in the hues of heaven. The eye of faith is even now fixed on the everlasting hills, the new Jerusalem, the city of the living God. The consum-

mation of hope is at hand; the reward of sufferings endured, of difficulties overcome in the spiritual warfare, rises in prospect. The cords of mortal life are one after another in succession broken asunder: at length the moment comes when the last sigh is spent; "the corruptible puts on incorruption, and the mortal puts on immortality;" the happy spirit wings her flight to the bosom of her Saviour and her God in the paradise of rest above.

ST. MARY'S COLLEGE, OSCOTT.

[The following account of the college of St. Mary, at Oscott, cannot fail to interest our readers. It has been very kindly forwarded to us by Dr. Graville, and will form a portion of his work on the spas of England. From an unfortunate mistake it did not appear in the May part, which we much regret. Whether popery is, on the whole, increasing in Great Britain, is a momentous question, which we cannot here discuss: that dissent is increasing, is a notion too absurd for any rational, unprejudiced man to entertain: that the church is yearly gaining firmer hold on the affections of the people, we fearlessly declare. It is very true that, in the northern districts especially, new popish chapels will arrest the eye of the traveller; that in Lancashire and Cheshire there may be a mighty stir by the emissaries of the papal see; and, from our own observation, we bear full testimony to the truth of Dr. Graville's remarks. The records of dissent may blazon forth the fact that this or that chapel has been opened by independent, baptist, or presbyterian (Socialist?) ministers, as the case may be; but is the church of England dormant? Is there no energy? Are there no new churches erecting? How many places of worship in the one diocese of Chester alone—more especially referred to, perhaps, in the following just remarks—have been consecrated during the last twenty years? The bishops of London and Chester could tell of much energy—of much zeal. Have they been all the day idle? They could enumerate tens of churches which they have consecrated within a very limited space of time. And this fact, amid much that is dark in our prospects, encourages us: we hail it as a token for good, a beacon of blessed light. Popery is doing much; dissent is doing nothing, save to lower itself in the estimation of all right-thinking people; the church of England is on the alert. Is the Church Building Society doing nothing? Is the Pastoral Aid Society doing nothing? Is the Additional Curates Society doing nothing? Reader! let us ask you, as a professed member of the established church, are you doing any thing for the support of church doctrines, for the promulgation of sound religion? The question is momentous; let it be answered candidly, seriously, conscientiously. It is one thing to be alarmed at the apprehended increase of popery—to be shocked at the erection of an independent chapel; it is another thing to be really earnest in adherence to the soul-saving doctrines of vital Christianity.—E.D.]

In the course of my extensive tour through England, particularly in the northern counties, I declare that the tokens and appearances of Romanism met me in so many places that I could almost have fancied myself travelling through a Roman catholic state. I do not remember having seen more places of worship, or many much more magnificent ones among them, in the Roman catholic state of Baden and even Bavaria (except in the capital of the latter), than I have noticed in my peregrination north of Birmingham. I was admiring one day a recent and very imposing structure of Mr. Pugin, having the outward show of a cathedral, which had just been opened for the Roman worship, when a gentleman, well acquainted with that skillful architect, assured me that he was then engaged in superintending the construction of twenty-two other Roman catholic churches, principally in the Gothic or English style of architecture, in which Mr. Pugin is known to excel.

Indeed, their chapels and churches in England and Wales are said to be upwards of five hundred, many of which are larger and handsomer than the majority of the churches of the dominant religion; besides twenty convents, and not fewer than nine colleges in England alone for the education of the Roman catholic youths.

One of the latter institutions, conducted by the Jesuits at Stonyhurst, I have already mentioned and

described in a previous volume*. A second, still more important, and one which deserves on every account the attention of my protestant readers, is that the title of which I have placed at the head of the present chapter. As it lay in my way more than once going to and from the spas of the midland counties, I could not resist the temptation of visiting it; the more so as I knew that, among the students of the establishment, there were three or four belonging to Roman catholic families of the highest respectability and exemplary character, with whom I had been in habits of professional intercourse.

Another motive for such a visit I found, in that universal attention which the subject of education, with or without the aid of the church, commands at the present moment in this country, especially in reference to the Romanists. Such a motive is indeed paramount; and my readers can hardly blame me for introducing into my present work, as an episode, the account of the new college of St. Mary's, Oscott. Thither, therefore, I drove from Birmingham, on Sunday, the 27th of October, 1839.

Within the last three or four years, an almost barren tract of land, part of an elevated plateau, distant about five miles north of Birmingham, on the road to Sutton Colefield, and a little to the left, has been invested, by the liberal support of the Roman catholic gentry and the munificent donations of one of the higher clergy of that creed, with an importance which, though unperceived at this moment, may and will exert, at some future period, a commanding influence through a very extended sphere of society in England.

In the centre of that previously barren spot, over the surface of which parterres of flowers, green-plats, and serpentine walks have been traced by a skillful hand, and plantations raised as screens against the colder winds, and a noble extended parapeted terrace erected, commanding a vast panorama before it—in that centre an imposing mass of building has been reared, which presents one of the most striking and solid examples of the Elizabethan style of architecture that has been executed in modern times. That building is St. Mary's College, which, with its adjoining Gothic chapel, is the combined production of Pugin and Potter of Lichfield.

The edifice, which is of red brick with sandstone ornaments and accessories, extends nearly 300 feet in length, with its front to the south, and contains within every possible collegiate accommodation which the classical, moral, and physical education of one hundred and thirty or more children of the Roman catholic nobility and gentry of this and of one or two foreign countries can require, or the theological instruction of young men destined for the priesthood can demand.

To the right of the college and connected with it, is the church recently finished under the special direction of Mr. Pugin, which has cost at least 15,000*l*.

The origin of this institution and imposing building is shortly this:—Prior to the French revolution the Roman catholic clergy of this country were educated in France, Germany, Italy, and Spain. That ever-memorable convulsion, and the perpetual state of warfare which it led to between this country and France, as well as the abolition which ensued of almost every institution for ecclesiastical purposes in many parts of the continent, threw the Roman catholic bishops in England on their own resources, with regard to the education and formation of the required number of clergymen for their flocks; and they endeavoured to meet the pressing wants of the times by establishing in this country separate colleges under the exclusive jurisdiction of each. Circumstances rendered it expedient to combine the educa-

* In that account there are two typographical errors, as "Oscott" for "Oscott," and "Brownhill" instead of "Brownhill."

tion of the laity with that of the clergy, and the practice has continued to the present time.

It was for similar reasons that the "famed" Maynooth College was established in Ireland in 1795, with the sanction as well as the pecuniary aid of government, continued ever since, for the special object of educating and qualifying persons to be parish priests. But there a first and very important error was committed in its organization, which has extended to this day its baneful influence over the results of that system of education. That error consisted in confining the object of the institution to the rearing up of none but young aspirants for the priesthood; instead—as in the case of the Jesuits' college at Stonyhurst, and of this of St. Mary—of devoting it to the education of laymen as well as ecclesiastics: thus tending to infuse liberality of sentiment among the latter by bringing men of all classes and professions together.

Old Oscott was founded two years before Maynooth College—that is about 1793—and the building was gradually added to, as increasing wants rendered that step necessary. Further and more extensive additions becoming again urgent, it was deemed advisable to erect a new edifice, instead of increasing the already unsightly pile of the old buildings. The new college accordingly was commenced in March, 1835, and opened in August, 1838, a little more than a year before my visit.

It at once bespeaks the liberality of the bishop of Cambrayopolis—Dr. Walsh, the papist prelate of the midland district—as well as the thriving condition of the old college institution, that the necessary funds for the purchase of the land, the construction of the building and for its furniture, amounting to about 45,000*l.*, have been supplied partly by the former and partly by the latter.

This fact, as far as it concerns the college itself, shews one of the advantages to be derived from combining with the ecclesiastical the secular education of many young people; inasmuch as, by such a plan, pecuniary resources are obtained, which render the establishment what it ought to be—*independent of all government subvention, and of course control, on the one hand, and of all eleemosynary support which would be derogatory, on the other; and yet the pecuniary charges made at this establishment for the secular education of youth are exceedingly liberal.*

Not satisfied with merely contributing towards the establishment of the new college a great part of his own wealth, which he so well knows how to distribute in works of charity and benevolence (as I learned from various quarters), the pious and reverend person just named has added another precious gift to his previous munificent donation of money, by presenting to the college a collection of 12,000 volumes, well known as *La Biblioteca del Marchese Marini* at Rome, the publisher of a new edition of Vitruvius, from whose executors the books were purchased by Dr. Walsh. These 12,000 volumes, which, including duty and carriage, cost nearly 3,000*l.*, were incorporated by desire of the donor with the library of the college, which amounts now to about 18,000 volumes.

This library is rich in the writings of the fathers, and in ecclesiastical history, the classics, and classical archeology. It is also well supplied with literary and scientific journals, and with the transactions of literary and scientific bodies. It moreover contains a valuable collection of tracts in the various departments of literature and science, formed by Cancellieri and Visconti, being part of the Marini library; and grievous was the mortification experienced by the learned at Rome when this unique collection was transferred from thence to England.

A very handsome room, fifty feet long, has been assigned for the methodical arrangement of the Marini library, adjoining to which is the much larger, lofty, and covered apartment, containing the re-

mainder of the college library—forming the west termination of the grand façade of the building.

To this and every other part of the establishment I was conducted by the professor of mathematics and mathematical physics—a secular priest, like the rest of the principal instructors of the establishment—who, with the utmost readiness and urbanity, showed and explained to me whatever most attracted my attention. Mr. Logan, the gentleman in question, had been deputed for that purpose by the rev. Dr. Weedall, the rector of the college—a person of most amiable, mild, and winning manners—by whom I had been kindly received after the celebration of their morning service.

From the library, my curiosity led me to the museum before I proceeded to take a more general survey of this very extensive building, in which no expense appears to have been spared to render it most effectually applicable to the various purposes it is intended to accomplish.

The museum is one principally of religious antiquities, and is situated in one of the upper rooms of the central tower. Mr. Pugin, who, though a layman, fills in the college the office of professor of architecture, considered as a branch of art, is a principal contributor to the museum. The earl of Shrewsbury, also, has made many important additions to the collection by his numerous donations, among which I may mention a complete set of canonicals, three in number, with a stole and cope, most profusely and tastefully wrought in gold and embroidered in silk, to represent various figures of saints and bishops, so accurately finished and the colours so vivid that the whole would seem to be the work of the other day, and by the most skilful hands. Yet they were discovered accidentally, not long since, in some recondite place in the Roman catholic cathedral of Waterford, supposed to have been concealed in it in order to save them from the rapacity of the protestants.

Whether this last expression was meant to apply to the triumphant soldiers of William of Nassau, who, having reduced the popish garrison of rebellious Waterford to extremities in 1690, compelled them to surrender nearly at discretion; or whether it refers to a much earlier period (1617), when the exorbitance of the papists obliged the government to banish all their regulars, which at that time did in great numbers swarm almost everywhere in Ireland, and to issue a proclamation against the papist clergy*, I was not able to determine. The exquisite workmanship of the canonicals certainly would incline one to consider them as the production of the more recent of those two periods; and so do their freshness and high state of preservation†.

Not far from where these splendid objects were displayed, the worthy professor pointed out, with some degree of exultation, another object contained in a glass case, and by him considered as a proof of the loose and ready way in which Roman catholics are often accused of murderous crimes against protestants. That object was a short dagger of well tempered steel, which bore inscribed on one side of the broad end of its richly-gilt blade, near the hilt, the words—"Memento Godfrey, ætat. 12, 1678," with a death's-head; and on the other side—"Pro religione protestantium." "The murder of Godfrey," said Mr. Logan, "was ascribed to the Roman catholics at the time; but, when the dagger which inflicted the fatal wound was examined, it exhibited the above tokens of a protestant murderer's knife." A very unsatisfactory proof this; for the papist, who could encompass the death of an innocent youth‡, would not scruple at fixing the

* October 13, 1617.—*Cox's History of Ireland.*

† These objects are evidently of foreign handicraft.

‡ Surely, if the inscription be accurately copied, the dagger could not have had reference to Sir Edmundbury Godfrey at all; for the active justice of peace must have been more than an innocent youth of 12.—*Ed.*

odium of that foul act upon the protestants themselves by using the poinard of one of the defenders of the reformed religion, whom he had probably murdered before or robbed of his weapon.

There is a small painting in this collection exceedingly well preserved, its colours most vivid, which appeared to me to be the work of Giotto, as it strongly resembles some of the paintings on the walls of the Campo Santo at Pisa, known to be the production of that earliest of the Italian masters. It represents Christ of mature age, placing a diadem on the Virgin Mary, while cherubims sound the organ at their feet, and angels stand on each side.

As a specimen of the handicraft of some of the converts to the Romanists' creed in China, another very curious picture, representing the Madonna and Child, was pointed out to me, supposed to be about 150 years old, and to have been brought over from that empire by one of the missionaries. It seems executed by scratching the quicksilver at the back of a looking-glass into a design of the group, the heads and hands being afterwards painted of a dark ochre colour. The drapery of the Madonna and Child are of gold tinsel pasted on the back of the glass; and so is the halo around the heads, which are decorated with diadems of sham jewellery.

The archeological museum is only one of the many appliances contained in this college for aiding the professors and assistant-masters in the work of instruction. There is also a costly apparatus both for mechanical philosophy and chemistry, as well as incipient collections of natural history. These are placed in various parts of the building, the internal arrangement of which seems deserving of all praise, whether for amplitude of room, cleanliness, order, and the suitable style of its solid yet tasteful furniture. It is a model for a college worthy the attention of those who, in these times of renovated zeal for education, are or are likely to be at the head of collegiate institutions.

The great staircase of oak, in character with all the essential parts and ornaments of this Elizabethan edifice, leads to a very spacious and long corridor, parallel to the entire front of the building. The strangers' room, a very handsome apartment, is on this floor. It contains a central oak table, with chairs to correspond, covered with green velvet; and I noticed around the walls a series of alto-relievo carvings in wood, representing the several events of the passion of our Saviour. They were purchased abroad for the college, are of an oval form, and about ten inches in diameter. Paintings presented by Lord Shrewsbury are to be seen in this room, as well as in the library and along the corridor.

Below the latter, on the ground-floor, a similar corridor, with a tessellated pavement, leads to the grand refectory for the general students, to that of the priests, and to the dining-room of the "philosophers." There is likewise the great room for general study, which is a gallery fifty feet long by fourteen feet wide, wherein the scholars are arranged on parallel forms in two series, with the prefect and sub-prefects of studies seated on elevated rostra, overlooking the whole room, and maintaining the strictest order and silence.

Small libraries of reference exist for each class, even down to the youngest children of eight years of age.

At the back of the principal building, two wings project about sixty feet, forming a quadrangular court, with the play-ground beyond it, which is upwards of six acres in extent, and will be soon sheltered from the north and north-east winds by a very extensive and growing plantation.

In the upper floor of these wings are the dormitories, which are far superior to those of Stonyhurst, admirably as I, at the time of my visit, thought the latter calculated for their intended purpose. As at

Stonyhurst, these handsome and well-aired apartments are arranged with a number of single beds and curtains, but of better, more showy, as well as uniform materials, so as to constitute a succession of separate sleeping-places, one for each student. When occupied by the students, they are watched by appropriate superintendants, who visit every apartment frequently during the night, to enforce order and perfect silence.

Into these apartments the boys retire at about nine o'clock, P.M., in regular procession, accompanied by sub-prefects, some of whom are also stationed on the different landing-places of the great staircases leading to the dormitories.

The personal surveillance practised over the actions of the students extends to the play-grounds, both to the one out-of-doors and to those in-doors—of the latter of which there are several, for such of the boys as cannot or choose not to play in the open air. Among the amusements, gymnastic exercises and tennis-ball are much and properly encouraged.

This system of vigilance is a system of prevention, and works marvellous results. Hence, although the general discipline of the establishment is a firm one, and the inculcation of good manners as well as of moral principles is a leading principle of it, penal inflictions are never necessary, and the object of education is attained by moral checks only. For similar reasons, no "fagging," bullying, or supercherie of any sort, is allowed among the boys, and any overbearing on the part of some towards others is instantly checked.

Nor is it to be supposed from this, that the mode of life led by the students must be that of a recluse; for in no establishment of the same intention have sources of gaiety and means of amusement been more liberally provided, in the shape of music, fencing, and dancing rooms, besides all other diversions of out-of-door exercises.

To carry this system into effect no mean staff of officers is required. Accordingly I found, upon inquiry, that independent of the rector and vice-rector, the prefect of studies, and the prefect of bounds or discipline, there are twenty-four superintendants, exclusive of the professors and teachers, and thirteen priests.

As the establishment professes to prepare young men for matriculation at the universities of London and Dublin, at which papists are admitted for degrees, for which reason the form of studies has been altered so as to suit it to the London curriculum; and as an application has been made (so I understand) to government, to permit the students of Oscott, when once they have matriculated, to return to their college to complete the higher studies previously to taking their degrees, it is manifest that the course of studies to be pursued at Oscott will be of the most comprehensive kind. It is, in fact, already so, although students are not admitted, at present, older than fourteen years of age.

But, if the application just alluded to should be granted, young men will continue at this college until the usual period of life at which under-graduates generally quit their colleges at the English universities.

Ample provision exists in the present staff of the college for such an extension of education; inasmuch as there are already two professors of Greek and two of Latin, a professor of history and geography, one of philosophy, another for mathematics and mathematical physics, one for experimental philosophy and chemistry, one for natural history; lastly, a professor of theology, for those who intend to embrace the ecclesiastical state.

The professors of classics and mathematics are assisted by numerous masters, and there are also resident in the house native teachers of the French, German, and Italian languages, with all of whom I

had the pleasure of conversing at the plain but abundant mid-day repast in the combination room, at which I was hospitably invited by Dr. Weedall, after some hours spent in examining the establishment.

Looking at one of the half-yearly examination papers, which extends to every branch of knowledge taught in the college, from the highest class (philosophy) to the lowest, including the rudiments, it is impossible not to admit the superiority of the arrangement of the studies and selection of authors over those of some other national colleges in England. If, indeed, all that is there set down has been taught and learned, and has afterwards been displayed by pupils, under fifteen years of age, at a public examination of several days, the sooner some other collegiate establishments in this country look to themselves, and strive to come up to what is here done, that they may not lag behind in the great work of public education, the better will it be for those confided to their instructions.

This is said without any reference to the question of the religious creed, which certainly imparts its peculiar colouring to some of the studies at Oscott, though it does not take away from the general character of the instruction given its comprehensiveness and perfect adaptation to many institutions of protestant foundation, guided by more enlightened principles of religion.

One great, and I would almost call it national, advantage to England, arising from such institutions as Stonyhurst and St. Mary's is, that they render unnecessary the temporary emigration to a foreign country of the children of its wealthier Roman catholic subjects, and of the young men who desire to enter into the priesthood. Very few, if any of them, are ever sent away now to France or to Italy for their education, as was incessantly the case half a century ago; a circumstance which tends to keep them steadfast in their allegiance as true Englishmen, despite of any feeling to the contrary which a diversity of opinion regarding the religion of the state might be supposed to engender. After a residence of many years at Rome or in a Roman catholic college on the continent, apparently for the purposes of education, how many were there not, in former times, who returned to England perfect foreigners in their hearts, imbued with the strongest prejudices against this country and its dominant religion?

RECOLLECTIONS OF A TOWN PASTOR.

No. IX.

MARRIAGE.

THE nicely-ironed copy of the morning paper, which lay neatly folded for some hours on the luxurious breakfast table of the rich, and the damp crumpled one, eagerly snatched from the news-boy, to stop the incessant enquiries of some frequenter of an early coffee-house, where the precise price of the cup of coffee or tea, toast and muffin, was ostentatiously displayed in the window, alike announced that on the previous day, at St. — Square, by special license had been celebrated the nuptials of the — with —, the lovely daughter of —. It stated, at the same time, that the ceremony had previously been performed that morning at the chapel of the — ambassador, by the right rev. vicar apostolic. The usual descriptions of the dresses of the bride, of the magnificence of the entertainments, of the setting off of the happy pair for the honey-moon, were descanted on in due course; and in the world's estimate this would have been regarded as an excellent match: unceasing congratulations were of course made to the friends on both sides. As wearily after a heavy day's work I sat down to

glance over the newspaper, as was my usual custom, my eye fell upon the announcement; and I confess it afforded me matter for serious reflection, and not a little painful thought, for the evening.

In a former paper I alluded to the evils resulting from a difference of religious views, in the case of a couple in a very humble rank of life; perhaps the present will set it forth in a much stronger light, vastly different as were the spheres in which the parties moved. I have always conceived—as surely every right thinking man will conceive—that marriage, except founded on strictly religious principles, must be wretched; and for this simple reason it cannot be expected that it will be attended by the blessing of God. Our church, I think, puts this in a very clear and scriptural light. Marriage is not in her estimation a sacrament, as certainly it is not—but it is a very holy ordinance; and she really cannot sanction the union of two persons in the holy estate of matrimony, taking place in the parlour of a clerk of an union (an union of course of a different nature) or in the back shop of a dissenting tobacconist. The rubric, respecting the newly married couple receiving the sacrament of the Lord's supper, fully shews her view on the subject.

The bridegroom and the bride, in the case to which I more immediately refer, moved in a high circle, if not in what might be deemed the very highest; on either side there was an excellent fortune. They had met for the first time at a fancy ball, had waltzed together, had suddenly become attached; an intimacy commenced which ultimately led to their union. Both were well educated, and what might be termed highly accomplished. There was a little impediment which, in the first instance, seemed to oppose that union, viz., their different religious views: for the gentleman was a protestant, the lady a catholic—that mild and gentle and soothing expression by which the abominations of popery have been sought to be softened down. As far as religious views were concerned, it is really absurd to mention them, or to advert to the subject. The former now and then looked into a church, or was formally seated in his family pew; the latter was satisfied with mass, provided the music was enchanting, and the frankincense more than usually fragrant. The former paid tithes without an audible grumble, because he was compelled to do so, even while he despised all parsons. And he had to be the representative of a borough of strictly protestant principles. The latter confessed to the priest, because it would have been shocking to omit this duty; and had him frequently in the house, providing always on a fast-day the choicest fish the market could produce. But, as far as any vital soul-saving knowledge of religion was concerned, there was no difference between them. I happened to have heard something of the parties, though not resident in my parish, and felt a deep interest in them; and this circumstance made the union a matter of more serious reflection to my mind. I could not but feel that little real happiness was likely to result from the match; for it was not the first instance of the kind which had come under my notice; and my fearful forebodings were too speedily realized. The young couple, persons of fashion, for a season launched into all the gaieties of London fashionable life—and what a fearful launch it is—and spent the remainder of the year in a continental tour. Both were lavishly addicted to worldly pleasure, and greedily mixed in those festivities by which the Lord's day is so fearfully desecrated. Their equipage excited remark in the park; their Sunday soirees were the talk of their circle. By degrees the husband imbibed semi-infidel principles—perhaps “semi” might be omitted; and, even in the countries where popery was the predominant faith, and was most notorious for the splendour of its ceremonies, the lady became insensible to religious impressions of any kind. The affection which

they professed for each other, and which perhaps they had at one time felt, gradually waned. They had no family—perhaps it was wisely ordered that they should have none—for a tacit understanding existed that the boys were to have been educated as protestants, the girls as Romanists; this I believe is not uncommon, but nothing can be more absurd. Mutual jealousies arose, mutual accusations were the consequence, and in the short period of two years they had come to the determination to separate from absolute abhorrence of each other; it was in vain that relations on both sides kindly endeavoured to interpose, and to bring them to a better mind: their feelings were not merely those of apathy, but of mutual disgust.

The lady's maid was an uncompromising papist, a tool of the priest who fared so daintily on the Friday's turbot, who sought to poison the mind of her mistress, and to urge her no longer to live with a heretic; and, though she devoutly went to mass when she could be spared, had a crucifix over her mantle-piece, and refreshed herself on the perusal of the "Garden of the Soul," scrupled not to invent the grossest calumnies against the character of her master. To all this she had been urged on by other parties, and these were all strict Romanists; she had a task appointed for her by those whose vows of sanctity should have taught them better, and she performed that task full well, as a faithful devotee. How often is the comfort of a family utterly destroyed by the officious innuendoes of a waiting-maid or other confidential servant; their little-tattle too often teems with mischief. I could recount within my own knowledge a variety of instances of this very nature. The lady was brought to believe that she held not the first place in her husband's affections: the spark of jealousy once kindled was carefully fanned into a furious flame. The husband became wretched: his house was not the abode of peace. When abroad, he sought the debased society of ruined gamblers; and spent his nights and, in fact, his days at play. When in England, he was canvassing or entertaining the electors of the borough referred to—but who were not to be deceived—or following the hounds, or betting at a main of fighting cocks, or running up to Tattersall's, or some gaming house in town. I do not know an instance which more strikingly exemplified Hogarth's "Marriage à la mode."

"It is extraordinary, and I cannot conceive how it is, that the ———" (mentioning the names of the parties referred to) "seem to be so wretched. They are as rich as Croesus; though I am aware his money came from a city connection—something about dry-salting, or moist sugaring, Deans the housekeeper said. I never saw a house more elegantly furnished than theirs. I noticed their splendid new carriage in the park last Sunday. Such liveries! such horses! I quite offended coachman Joe by pointing out the equipage to him as a model; for Joe is self-willed, and must have his way, and rules in the stable with a high hand. I saw her name particularly distinguished in the last court circular for the splendour of her dress; and I know he is a high man at Newmarket. We changed horses at the same time last Easter Sunday at Chesterford*, as we were going to the Spring meeting."

The foregoing was the remark of an old lady of fashion; and what was a mystery to the dowager countess of —, and which was equally so to her two daughters—one of whom was embroidering a waistcoat, not for her brother; and the other petting a favourite poodle, whose weekly expenditure for food, &c., probably exceeded what would have main-

tained three families in a union workhouse (the liver disdained by the cur would have given these families a day's good dinner)—was no mystery to me. The marriage was not founded on religious principle. It mattered little whether the one was a protestant and the other a papist; unquestionably, God was not in all their thoughts, and, alas! there is reason to fear he was not in the thoughts of the old countess. I do not know a sight more painfully distressing and depressing than that of an old woman, with one foot in the grave, and not a vestige of grace in her soul. It matters little whether she sits rouged and kalydored (even by Rowland) in her coroneted chariot, returning from her morning drive at seven to dress for dinner, ushered by powdered lacqueys and obsequious hand-maids; or whether she has been selling turnips and carrots, all day in Shoreditch, with a pipe in her mouth, and turns in at the same hour at the renowned Cherry-tree, or Basinghouse, for a glass of gin—certainly not her first that day: both must, in the course of nature—or rather the order of God's gracious providence—soon bid adieu to all terrestrial things. The ermined robe, the expensive shawl, may have sheltered the one from the slightest chance of a June breeze; the old, tattered, once red cloak, which has weathered many a snow storm, may have been the almost only covering of the other. But there is a dress in readiness for both—the shroud; and the worm will find his way into the coroneted coffin as readily as into the wretched workhouse shell. I have seen the baby in its coffin, and put the fragrant rose and sweet jessamine on its little brow and its little feet; I have watched by the side of youth's consumptive death-bed, and sought to dissipate the vain hope of recovery, which beat high in the minds of the relatives and of the patient; I have prayed by the straw pallet of the wandering outcast, and have heard the bitter wail of a Newgate convict—but I have never felt so deeply as when I have beheld utter ignorance, utter insensibility, in those of far advancing years—an ignorance for which there was no anxiety that it should be dissipated—an insensibility which it seemed to be utterly hopeless to attempt to arouse. But I am really wandering from the subject of my present paper; and I may advert to the countess dowager again, for I had occasion to see her frequently.

The couple referred to separated by mutual consent—not by any legal decision. They met but once again after their unfortunate resolution, at Havre; a female was leaning on the arm of the husband, and the wife leaned on the arm of an Italian. A blush mantled on each cheek as they passed, probably unnoticed by their respective companions, at least strugglingly endeavoured to be concealed. She may now, for aught I know, be living. He died a fearful death in a far distant land; into the wretched particulars of which, as it could be productive of no good, I will not enter. I believe that within three weeks after his funeral she appeared gaily dressed at a ball in Brussels; and it is just possible, were any to winter at Rome a few months hence, she might be observed moving in a sphere of reckless vanity and utter forgetfulness of God. I am far from asserting this *will* be the case; for I do not know that she is alive.

Should this hastily written paper fall into the hands of any about to enter into the honourable, nay, holy estate of matrimony, let me advise them seriously to consider whether the engagement has been made on Christian grounds, and under the influence of Christian principles. Have both parties considered the cost? Have both parties been on their knees for direction at the throne of grace? Have both considered the solemn and awful position in which they are about to be placed? Let them solemnly and seriously put these questions to themselves. If answered in the negative, there is no solid prospect of felicity. The marriage festivities may be preparing; the marriage garments

* If I mistake not, the present bishop of London was rector of this parish; and, in a printed letter on the sabbath, adverts in just language to the evil results to this parish from Sunday travelling to Newmarket.

may be preparing; aye, the woof and web for the bride and bridegroom's shroud may be prepared already. Readers, may you and I meet where there can be no shroud; for in that land there is no death. May our robe be the spotless robe of a Redeemer's righteousness! May our dainties be those of the marriage supper of the Lamb!

EXCUSES FOR NOT ATTENDING PUBLIC WORSHIP:

A Sermon,

BY THE REV. WILLIAM FOX, M.A.,
Curate of Woodstone, Huntingdonshire.

LUKE XIV. 18.

"And they all with one consent began to make excuse."

HAVING heretofore admonished you from the words of the apostle—"Not forsaking the assembling of yourselves together, as the manner of some is"—of the positive sin against God's commandment, incurred by those who absent themselves from public worship; of the dishonour done to God by neglecting the place he hath so highly honoured; of the sin against your own souls in forsaking the public means of grace; and of the injury to the church generally by separating from the communion of your fellow Christians: I intend on the present occasion, to consider the common excuses which are pleaded in their defence by those who neglect this sacred duty.

In considering these excuses, I need hardly say that, when God in his providence visits with sickness, or places beyond the reach of his temple, the non-attendance in such case is not sinful, but impossible; and that the sick chamber or the lonely dwelling will be "a little sanctuary" to those who wait upon their God in secret—who, absent in body, desire to be "present in spirit with the congregation of the saints." I speak not now of such cases, but of those who excuse themselves from a duty which they might fulfil; for the performance of which a way would readily be found, were the will not wanting. To such I would seriously put the question at the commencement, whether there can be any lawful or reasonable excuse for leaving undone what God has commanded—for not honouring the habitation of his presence—for cutting themselves off from the public channels of his grace—for defrauding their fellow Christians of the benefit of their presence, their influence, their example, in God's house? Beware, I would say to such, that it be not wilful ignorance and unconcern which leads to the framing of excuses which otherwise had never been framed or thought of!

But what are those excuses? The first that is commonly alleged by the mere moral man (if indeed he deserve the name) is this—"I do no wrong; I don't know that I should be any better for going to church." Let us calmly consider this. "I do no wrong." What is wrong? Let the Judge of heaven and earth decide. "Sin (or wrong) is the transgression of the law;" and what is the law? The whole law is summed up by the Lawgiver in two commandments—"Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength; and thou shalt love thy neighbour as thyself." When the excuser says—"I do no wrong," does he mean to say—"I fulfil these commandments; I love God with all my heart and mind and soul and strength; I love my neighbour as myself?" Assuredly not. To the love of God he is a stranger; his law, perhaps, he has never thought of; only so far as it is copied into human laws has he any respect unto it. Love to his fellow-man, too, in its chief sense—love to his soul (not to speak of pure, disinterested regard for his temporal interests)—is a principle foreign to his thoughts. He may say, with the young rich man—"All these have I kept from my youth up," merely because he has not, according to man's judgment, been guilty of injustice or fraud, or, it may be, unkindness; but love to the whole family of man has no place in his heart. He pleads, "I do no wrong," and yet these two great commandments are unheeded. O let such bethink them that their judgment is with the Lord! Man's laws may serve for time; but to the Lord they stand or fall for eternity. "The word that I have spoken unto you, the same shall judge you in the last day." And, is it so, that such have no need to attend the Lord's house?—they who are ignorant of God's law no need to go there, where that law is read and taught?—they who are strangers to God's service no need to go there, where he is worshipped in the congregation of the saints?—they who have no pure love to their fellow-man, no true self-love, or regard to their own best interests, no need of going there, where love to man, for time and for eternity, is taught and cultivated in spiritual communion with the Father and with his son Jesus Christ? The same persons will, perhaps, object and say—"There are many attend the church who are no better for it; we are as good as they. There are many hypocrites who go there." I agree with those objectors; there are many who are regular attendants upon public worship, who seem nothing profited

herby; many no better than yourselves; ea, many hypocrites, who mock God in is temple. But what then? If some worship only in appearance, is that a reason hat you should not go there, and worship od in "spirit and in truth?" If some profit ot by what they hear, should you there- re refuse to hear the words of eternal fe? If some—monstrous abomination!—o there from some worldly motive, and en make a trade of sacred things, should ou therefore deny yourselves your own pirital interests, and have no part in hat true godliness which is great gain? Would you reason thus concerning the hings of time? Would you, therefore, not at or labour for the bread which perisheth, ecause many languish, sicken, and die, who ave bread enough and to spare?

Again—some say they are true friends f the church; they were brought p to it; they never went anywhere lee; not like those who go from place to lace—at one time in the church, at another n the chapel. Is it possible that such lan- uage is used to excuse from this most solemn luty? Why, it is a chief argument by which ve would stir up ourselves to diligent and rayerful waiting upon God in his temple. 'We are true friends of the church,' therefore ve will show our adherence to her by assem- ling ourselves with her children. We were ough up within her pale. We have ex- amined her doctrines and her formularies, nd find them scriptural—these we will con- tinue to use. The church has nourished and supported us with her spiritual provision in times past; we will not now forsake her. Others wander, and are inconstant; we will be the more steadfast; we will dwell in her house for ever. The plea of those who laud the church and yet neglect her spiritual services, s like the boast of Israel of old—"We have Abraham to our father," while yet they alked not in the faith of Abraham; it is a ensure upon the creed of others rather than vindication of their own; it is that mere olitical religion which is a mockery of the rue—which would make loyalty to an earthly overeign a substitute for loyalty to the King of kings; or a regard to the temporal oncerns of the church, an excuse for neg- lecting its highest interests, the spiritual good f immortal souls.

Others there are—and these a numerous lass among our poorer brethren—who say, ey have not opportunity; their time is not heir own; the family must be attended to; e cattle, the stock must be cared for. rue, my brethren, the family must be unded and the cattle must be fed—the ws of God and of humanity demand it;

but do these duties occupy the whole sabbath? Cannot both be attended to in their place? Can the family be left on other days, and can they not on the Lord's day? Can the fond mother leave her child- ren to attend the market, the fair, the feast; and is this impossible, to fulfil her highest duty, to worship God in the temple, and ask his blessing for her children? Do the cattle occupy the whole sabbath, or the hours of public worship? Are the two things incom- patible? Can no arrangement be made? no change in the time of feeding? no alterna- tion of labour? The good man is indeed merciful to his beast, but is mercy to the beast to supersede mercy to the immortal soul? Does the master require more than this? Is not this a requirement contrary to God's law? Should it not be humbly and respectfully represented? Has the master "no care for these things" himself; and will he not heed the conscientious scruples of his servant? Shall we obey man rather than God? Shall we put in peril our immortal souls for any man's pleasure, or for any man's profit? O! let all such try and ex- amine themselves, and pray to God to guide the examination; whether they be not plead- ing vain excuses—excuses which are gladly seized upon to cover their ungodliness, to justify their own carnal tastes and pleasures—while they should break from the chain with which they are willingly tied and bound?

Were not there some excuses—the same in substance—pleaded by Israel of old, but not allowed by Israel's King (vers. 18, 19, 20)? "The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

But, again, many of our poorer brethren say they cannot come up to church, for they have no good clothing; they cannot appear as respectable as they would wish. What shall we say to this? The Christian—the man who loves his fellow-man—will doubtless feel for such, and, were it the Lord's will, would gladly it were otherwise; but at the same time we cannot admit this as a sufficient reason for neglecting the public worship of God's house. By no means: if, as is too often the case, our want of better clothing proceeds from misconduct or mismanage- ment—if God has visited us with poverty by reason of our sin, our duty and our interest is plain—to change our course, to repent of our sin, of our abuse of God's mercies; to do this in secret, and then to come up with

our fellow-sinners, clean and dressed as we can afford, to bow with them before the throne of grace, returning to the path of duty, if haply God may return to us, and leave a blessing both for soul and body: but if, as may be the case, we are reduced under the good providence of God, not from any fault or misconduct of our own, why should we not wait in the Lord's courts in our worn or faded garments? Why not appear there as we appear among our fellow-creatures on other days? Does the Most High forbid our coming in such dress? Does he refuse to be honoured by the poor in their poverty? Is it his will, because he has thought fit to bring us low in this world, that we should be cut off from the blessings of the world to come—from the means of grace and the hope of glory? Is gay clothing needful for spiritual worship, or is it a help thereto? O! my fellow-sinners, consider whether your hearts be right in the sight of God—whether the fear of man has not caught you in its snare, while you fear not him who can destroy both soul and body in hell? What a fearful, what a pitiable condition, to be ashamed of your fellow-worm when there is no cause for such, and not to be ashamed of disobeying and dishonouring the God of heaven and earth!

Once more. Some, and not a few, plead as a sufficient excuse for not appearing in the Lord's house, that they worship God at home, reading their prayer-books and their bibles with their families. This is the most plausible and grave excuse we have yet considered; but will it bear examination? Is all right where this plea is gravely urged? We fear not. Suppose it true, that these persons do worship God at home, that they read their bibles with their families—suppose this duty fulfilled to the letter—will this justify the neglect of other duties? Is private worship to be admitted as a substitute for public? Is the Lord's sanctuary thus summarily to be got rid of? Besides, are we in earnest?—will this reasoning satisfy ourselves? Will we indeed say, that because we honour God in private, we will not honour him in public; because we call upon him in our families, we will not call upon him in the congregation of his saints; because we seek his blessing at home for ourselves and for our households, we will not join with our fellow Christians in united prayer for the whole family of man? But we cannot admit this supposition: when our duty is rightly regarded, every other known duty will be also regarded. True principle teaches us to respect all God's commandments; we cannot therefore admit that such persons do worship God "in spirit and

in truth"—that they do read their bibles and teach them to their children as they ought. No; they who truly pray in secret will love the place "where God's honour dwelleth;" they, who study God's word to be directed by it, will learn there "not to forsake the assembling of themselves together;" they, who "train up their children in the way that they should go," will thankfully bring them to receive the instruction of God's ministers, and to join in prayer and praise with all who are taught of the same Lord, and are growing in meetness for the same sanctuary above.

In conclusion, I would admonish all professing Christians, who do not wait in the courts of the Lord's house—who are thus dishonouring God, and doing injustice to themselves and to their fellow Christians, that they are re-acting the part of proud Israel of old; when the great Householder invited them to his table, the gospel feast, "they all with one consent began to make excuse." There is, indeed, this difference—that they of old refused the name of Christian, while those whom we invite bear that honoured name; but this difference is one of outward circumstances, not of individual character. The name of Christian then was one of contempt; like the Jew now, he was little befriended by his fellow-man: while in our day the order is reversed; the Christian name is one of honour and distinction, and he who has but the name, has little to fear from man. Let those, then, who are treading in the steps of proud rejected Israel, remember that their days of mercy too are numbered—that their judgment slumbereth not. O, let them think of it ere it be too late—ere they fill up the measure of their sins; while yet God's inestimable gift, the Saviour, is declared to them; while yet, through his mercy, the means of grace and the hope of glory are set before them.

Before we part, I would briefly remind those who habitually attend the services of the sanctuary, that another description given to us in scripture of Israel's sin is, that "they went about to establish their own righteousness, not submitting themselves to the righteousness of God;" and that the Gentile, who sat down as a guest at the Lord's table, "not having a wedding garment"—not clothed in that righteousness which God hath provided, and which is "unto all and upon all them that believe"—is the same character; that therefore they who do not formally excuse themselves from the Lord's company may be wanting here, and are wanting if they have not learned, with the great apostle, to renounce all their own righteousness, and "to count all things loss for the excellency of the knowledge of Christ." The spiritual worshipper

in God's house will have been reminded by his own conscience, under the teaching of God's Spirit, that he too needs to bethink him of his state; that he is often tempted to glory in himself—often slow to answer the call of his gracious Master—often ready to excuse himself from known duties, and to forego his highest privileges; that he therefore needs to humble himself before God, and cry afresh for his pardoning mercy and grace; that while they who "make excuse" manifest that "they have no part or lot in the matter" of God's "great salvation," that sin still remaineth in them, yea, in the regenerate, which, if possible, would "separate them from the love of God which is in Christ Jesus our Lord."

HERESY.

NO. II.

BY THE REV. E. STRICKLAND, M.A.,

Curate of Brixton, Deverill, Wilts.

EVERY passage has been quoted in a former essay in which the word is found. We have seen its evils, and can easily enumerate its causes. As to its evils, Dr. Doddridge, on 1 Cor. ii. 19, thinks "heresy forms what is called distinct denominations." Is not this a strong concession for unity in the church? Man is so corrupt, that he perverts the best and purest gifts of God—here is the source of the evil. Worldly men have assumed to themselves power and authority, imposed unscriptural articles of faith, or introduced uninstituted ceremonies; and the result has been grievous. But, as Dr. Lightfoot (vol. ii. fol. p. 1280) has so pithily expressed himself on this subject, we cannot do better than hear what he says—"The father of heresies was an Ammonite, and the mother an Hittite, the whole breed a Canaanite, a cursed generation, a monstrous generation, bred very oft of clean contraries, bred ever of what is contrary to right and good. Sometimes heresy is bred of ignorance, sometimes of too much knowledge, sometimes of too much carelessness about the word of God, sometimes of too much curiosity, sometimes of leaning too much to sense, and sometimes too much to carnal reason, most commonly of pride, of men's seeking themselves, of crossness, of boldness about divine things, and ever of men's wilfulness to have their own minds." "A wonderful and horrible thing," says God, "is done in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" (Jer. v. 30, 31).

If we look at the early Christian church, we see the un sanctified nature of man at work, instigated by Satan to do his will; and the same spirit is in operation in our own times. To keep the people free from error, Moses said—"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it" (Deut. iv. 2). And, to shew us the weighty importance of strict adherence to God's revealed will, the canonical scriptures thus conclude—"If any man

shall add unto these things, God shall add unto him the plagues that are written in this book; and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 18, 19).

The Talmudical writings were made the means of introducing heresies in the first ages, whose fables, if heeded, would corrupt any one. Simon Magus was the first heretic of whom we read. He accepted that regard and homage which are due only to God's accredited messengers, as it is clear from what they all said, "This man is the great power of God" (Acts viii. 9-11). It is said he set himself up for the Messiah, for God himself. There were the Gnostics, who gaudily arrogated to themselves this name, pretending to much knowledge, being descendants of the Nicolaitans, and alleging that there were two gods, the one good and the other evil (to explain the origin of evil), but denying the future judgment. They revelled in profligacy and voluptuousness like the Nicolaitans, who introduced scandals into the Asiatic churches (Rev. ii. 6-15). The Cerinthians were chiefly in Asia, and, as the Mahometans now, they expected a paradise of carnal pleasures and delights. There were also Ebionites, Carpocratians, Menandrians, and Nazarenes, with many others, but I have neither space nor inclination to name them. (See Mosheim, part 2, c. v., vol. 1).

There were false christs and false prophets, men in sheep's clothing, but inwardly ravening wolves. Most churches were infested with corrupt teachers, who preached up legal observances and obedience to the moral and ceremonial laws as a ground of justification, instead of Christ Jesus the Lord. Some added to God's word, some denied it, some had perverted notions about voluntary humility, and angels as intercessors, "not holding the Head" (Col. iii. 18, 19). How needful was the warning—"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. iii. 8)! Some denied the offices, merits, and attributes of Christ; against such John directs his gospel and first epistle. Some believed that works would justify; Paul shews in Romans and Galatians, that faith in Christ justifies. Others taught that faith without works was sufficient; James teaches otherwise—"That faith without works is dead" (ii. 20). Many gave heed, and do still, to "seducing spirits and doctrines of devils" (1 Tim. iv. 1). St. Paul speaks of Hymeneus and Alexander having "made shipwreck of faith and a good conscience" (1 Tim. i. 19, 20). He also speaks of "Hymeneus and Philetus, who concerning the truth have erred, saying the resurrection is past already, and overthrow the faith of some" (2 Tim. ii. 17, 18). St. Paul, in his epistles to the Romans, Corinthians, Galatians, and Timothy, answers the objections of those who deny the resurrection of the body, or who affirm that it is only a spiritual change. Hermogenes, Demas, and Diotrophes are mentioned, and may be considered rather as apostates from the truth than corrupters of it.

What strange errors opposed, and do still oppose the

gospel of Christ. Would that they would cease—would that heresy and schism were looked at with as much horror as they were when the venerable Clement wrote his admirable epistle to the Corinthians, about A.D. 94. What innumerable ills have specious representations of liberty, abuses of private judgment, and pleas of conscience wrought for the human race! O that men were ready to make any sacrifices for God, for unity, and truth! O that the spirit of Clement was revived, who said—"Who of you has any generosity of sentiment, or bowels of compassion, or fullness of love? Let him say, If the strife and schism be on my account, I will depart wherever you please, and perform whatever the church shall require. Only let Christ's flock live in peace with their settled pastors. Surely the Lord will smile on such a character" (see Milner, Cent. i. c. 15)*.

It is not difficult to perceive that popery is a heresy, because it has added many things which are not in accordance with God's word written, but plainly contrary to it. With popery we may join Arianism, Socinianism, and quakerism; some others might be named, but I forbear (see Dr. Lightfoot's sermon on Acts xxiii. 8). Popery pretends to be true, and declares all others to be wrong, who reject her monstrosities. But the Anglo-catholic church, being a true branch of Christ's church, fears no such aspersions; she has her succession of bishops from the apostolic age, and is guided and governed by the scriptures of truth, "which are able to make men wise unto salvation through faith that is in Christ Jesus."

Now, as church discipline is one of the marks of a true church (homily for Whitsunday), and as heresy is so deadly an evil, it was proper that the church, which has power and authority to enact, declare, and enforce ecclesiastical censures, should do so. (Art. 20). The power she has is not arbitrary; but it has its laws and limits assigned to it, so that she is not to ordain any thing contrary to God's word. The general command—"Let all things be done decently, and in order" (1 Cor. xiv. 40), evidently implies a power in the church of ordering all things to such a favourable issue, and leaves her to her wisdom to act according to circumstances for the best. We are told "not to forsake the assembling of ourselves together" (Heb. x. 25); yet our assembling as to time and place must be regulated by established forms, to prevent confusion and disorder. In Acts xv. there was a dissension about circumcision; a decree was made on the subject by the apostles, which was communicated to the churches in Asia, requiring their obedience to it. Here was authority exercised.

St. Paul says to Timothy, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (1 Tim. i. 3). And to Titus he says—"A man that is an heretic, after the first and second admonition, reject" (Titus iii. 10). Timothy and Titus, two bishops, were empowered to regulate the faith of the churches, and to prevent inroads being made into it by heresies; this was done by excommunication; and we know from ecclesiastical history that this practice of the apostolic times has been usual in

* *Clem. ad Cor. c. liv.*

every period of the Christian church. The apostles had their customs (1 Cor. xii. 16, and ix. 19-23). On this account it is that our church has laws against heretics and schismatics (see the canons). And it is well to know that the scriptures and the four first general councils of Constantinople, Nice, Ephesus, and Chalcedon, are the measure set by law, made tenth of Elizabeth, to judge of heresy*.

Bingham, in different parts of his valuable works, tells us what were the civil and ecclesiastical censures, what the requirements, prohibitions, and liabilities of heretics in the primitive church, to whom I beg to refer the reader for information. It is right that they should be degraded and discouraged; I do not advocate undue severity; nor, for the church's sake and the good of souls, would I allow of passive indifference. It is right that toleration should be granted in a Christian state, but it is not right that every opinion and notion should be treated as equally good, nay, that the good should be depressed, and the bad encouraged, which is too much the case in our day. Let the church do her duty, and the consequences must be good. Let her, invested with her high authority, offices, privileges, immunities, and great responsibilities, encircled as she is with a venerable antiquity, do her utmost in kindness and love to banish and drive away all doctrines contrary to God's word; and for the lapsed, those who have erred and are declined, let her pray that it would please God to give them repentance to the acknowledging of the truth.

In order to be kept from heresy, we must know the truth; and our knowledge must be sanctified to lead us to the practice of it: they, who diverge from spiritual paths, lose spiritual life. "Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb: so are the paths of all that forget God" (Job. viii. 11-13). We must be intelligent Christians, "always ready to give a reason of the hope that is in us with meekness and fear." We must be diligent Christians, "proving all things;" and steadfast Christians, "holding fast that which is good," and not carried away with every wind of doctrine. In 2 Thess. iii. 6, we are commanded to "withdraw from every brother that walketh disorderly," and not according to the traditions received from the apostles.

Weighty is that saying of the apostle, that, "because they received not the love of the truth that they might be saved, God sent them strong delusion that they should believe a lie" (2 Thess. ii. 10, 11). It is a common cause of ignorance that men will not know the truth. Of God's truths, scorers are described as being willingly ignorant (2 Pet. iii. 5). Our Saviour promised us knowledge, and by knowledge freedom (John viii. 32). What a glorious thing this—how different from ignorance, that leads men only farther astray! We must adhere to the truth, and not fall from it; and, accordingly as we do this, so will our judgment be that of acquittal or condemnation at the last day. We must love God, and we shall be loved of him.

But an inquirer says—How shall I know the right

* It was not at all intended to place the first four councils upon a level with the inspired writers.—E.B.

way? I answer—pray for guidance and a good, honest, sound heart, with upright motives, and the Holy Spirit will guide you into all truth. An inhabitant of Jerusalem might say—Which is the right way, that of the pharisees, the Sadducees, or the Essenes? but without prayer for direction he would not arrive at a just conclusion. While the lamps were dressed at the tabernacle and temple, incense was offered; and prayer, offered in sincerity to God through Christ, will quicken and refresh the soul, which is the candle of the Lord within us (Prov. xx. 27). David prayed—“Give me understanding, and I shall keep thy law” (Ps. cxix. 34); and St. Paul’s prayer for Timothy was—“The Lord give thee understanding in all things” (2 Tim. ii. 7). It has been the declaration of many eminent Christians, that they have always obtained more knowledge by prayer than by all their study. Prayer is the right and the appointed way—“If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him” (James i. 5). Let Solomon’s prayer ever be ours—“O Lord, my God, give thy servant an understanding heart” (1 Kings iii. 9).

False wisdom is to be avoided; we must never think that we are wise, and know enough. Many among the Jews prided themselves on their wisdom; they said—“This people that knoweth not the law are cursed.” They knew it, but it was a useless knowledge; it did not make them free: they declared others blind, but said they—“Are we blind also?” What is knowledge, if it teach us not the things that belong to our peace?

There must be freedom from lusts, to escape heresy—“If thine eye be single, thy whole body shall be full of light.” We must stir up our pure minds (2 Pet. iii. 1), for impure minds will not receive the truth in love; and we must remember that the pure in heart only shall see God. Lusts make men misjudge; they overcome their better feelings and principles. Heresy seldom arises from ignorance, but from some ungovernable lust (see Dr. Lightfoot, and Cyprian on the Unity of the Church). From heresy, good Lord, deliver us, and from every thing that may lead to it!

The Cabinet.

JESUS CHRIST THE DELIVERER.—Jesus Christ came as a deliverer: and who will welcome and rejoice in a deliverer, unless he knows that there is something from which he needs to be delivered—unless he feels that he is in a wretched galling bondage, and that he cannot of himself burst his chains, that he cannot throw off his yoke? But, when a man’s eyes are opened to see the prison in which he is shut up, to see and feel the chains which are fast bound round his soul, and to have eaten into it; when he has learnt to see and know that the pleasures, whatever they may be, of sin are only, like the flesh-pots of Egypt, intoxicating drugs, given to him to deprive him of all sense of his captivity—then will he long for a deliverer, and rejoice on hearing of his approach, and hail him when he comes into view, and follow him whithersoever he may lead. This, my brethren, is the reason why the scripture is so careful to conclude all mankind under sin; in order that the eyes of all may be opened to perceive their wretchedness and helplessness, and that all may

rejoice with exceeding joy at the coming of him who has come to deliver them. Unless we had been brought to acknowledge this, we should never have cared for the blessed gifts of salvation and redemption. Unless we had been taught that the natural growth of our hearts is idle and poisonous weeds, the heavenly seed of God’s word could never have sprung up and borne fruit in them. Supposing a field were overgrown with all manner of rank weeds, what would you do? Would you leave it just as it was, and merely throw a few handfuls of seed over it? If you were to do so, would the seed sink into the ground, and spring up, and ripen? and would you reap a crop of corn from the midst of the weeds? Would you not rather begin by chopping up the weeds, and clearing the ground of them, and burning them? But to do this, you must know beforehand that they are mischievous weeds; else you would let them remain. In like manner is it needful that you should be thoroughly aware how the natural growth of your hearts are noxious, deadly sins; that you should be aware how you are overgrown and overrun by sin, and how sin is the parent of death and of endless misery, in order that you may be fitted for receiving the promise given, through faith in Christ Jesus, to them that believe. And as that promise is offered to all, as the blessed gifts of redemption and salvation are held out to all, if they will only have a lively faith in him who brings them, therefore was it necessary that all should be concluded under sin. All are concluded under sin, to the end that all may receive the promises of the gospel. Those promises are given to sinners, to such as feel and faint under the burthen of their sins, and long to be released from them. They who deem themselves righteous, care not for the promises; and, trusting that they can save themselves, turn away from the heavenly Saviour. From what has been said, you may form some notion what a depth and fulness of meaning is contained in the text. It sets forth the fallen nature of man, and the merciful counsel of God, by which man, after he had forfeited the realities of an earthly paradise, was called to the inheritance of a heavenly and eternal glory. But this is not all. The text likewise sets forth the way in which the fulfilment of the promise is to be obtained—by faith. This is the way, and the only way. As unbelief is the one great universal sin in which all mankind are concluded, as this is the source and ground of all other sins, as it is only from having let slip our faith in God, that we have yielded our hearts to the temptations of the world, and given ourselves up to its idolatries, so, on the other hand, it is only through faith that we can be brought back to God; it is only through faith that we can receive the promise given to those who believe. In the invisible God man had proved that he could not believe. The senses were too strong for him: he could only believe in that which he could see and handle. Therefore God, in compassion to our weakness, vouchsafed to appear upon earth in a visible human form, so that we might believe in him whom we had seen with our eyes, and heard with our ears. This is the one great condition of our salvation—faith in Jesus Christ, a living, growing, hallowing faith. This was the one condition which our Lord, when he was on earth in the flesh, required from all such as he was to heal from their bodily infirmities: and this is, in like manner, the one condition on which the promises of the gospel are given. They are given through faith in Jesus Christ to those who believe, and to them only. You must feel and acknowledge, in the first instance, that you are indeed by nature concluded under sin, that by nature you are shut up in the bondage of sin, and cannot escape from it; and then you must believe, heartily and earnestly, that Jesus Christ, the eternal, only begotten Son of God, is able and willing to deliver you from your sins, and to restore you, by the working of his Spirit, to that blessed inheritance of

holiness and godliness for which you were made. You must believe this earnestly, heartily, with a hearty yearning for this deliverance, with a yearning that shall make you seek for it diligently and patiently, by self-denial and instant prayer: and then that faith which is able to move mountains will show its wonder-working power, by removing the mountain of sin from your souls. You must be persuaded that this world, and this mortal life—so far as they wrap themselves up in their own darkness, and wall themselves in with their own wilfulness, excluding the light of God's truth—are indeed no better than a prison of abject misery. You must endeavour to raise your eyes above the walls of this prison—to fix them on something beyond. You must acknowledge that, while your souls are turned away from God, and from the path of his laws, you are sitting in darkness and in the shadow of death, being bound in affliction and iron. And then, if you cry to the Lord in your trouble, he will deliver you out of your distresses: he will bring you out of darkness and the shadow of death, and will break your bonds in sunder. For already he hath broken the gates of brass, and cut the gates of iron in sunder. Only believe that he has done this; believe in Jesus Christ, who has done this; and then you will feel that you are no longer shut up in a dungeon, that you are no longer concluded under sin. You will rise up and hasten to follow the Captain of your salvation, who has redeemed you from the prison of sin, and who calls you to come forth into the glorious liberty of the children of God.—*Archdeacon Hare's Sermons.*

MISSIONS.—The religion of the gospel is pre-eminently one of benevolence to mankind, and of self-denial to its followers. The corner-stone of the great church temple is Jesus Christ, whose life on earth was one of suffering and self-denial, whose object was the relief of sinful, degraded humanity. If we are Christ's, we are like him; we have a self-denying spirit; we are willing to spend and be spent in advancing the good of mankind and the glory of God. If any man have not the spirit of Christ, he is none of his. The test of our discipleship is our willingness to be a living sacrifice to God. Let us apply these remarks to the subject of missions, and inquire, with St. Paul, "Lord, what wilt thou have me to do?" Let us ascertain, if possible, whether every private Christian has a duty to perform in evangelizing the world, or whether the responsibility of this great enterprise rests upon ministers and a few zealous and wealthy Christians. This is an important question. Either we have a duty to perform, for the neglect of which the great Head of the church will hold us accountable, or the responsibility belongs somewhere else, and we have nothing to do with it. To whom, then, was the command given—"Go ye into all the world, and preach the gospel to every creature?" To the apostles as private individuals? Most surely not; but as servants and representatives of the church. Therefore, the accompanying promise extends to the end of time. The church, then, bears the responsibility. But who are the church? the ministers or the wealthy? They are but as one in the church to a thousand. Their responsibility then is small, in comparison to the great whole. All the church bears the responsibility, and each member has something to do. But evidently it is not the duty of every Christian to leave his home, and go to a foreign land; though I am inclined to think even this is the duty of many among us. What, then, is the duty of every member of Christ's church? First to settle the question, is it my duty to be a missionary? If not, how large a portion of my property ought I to devote to send others into the missionary field? Before settling this question, we must lay aside the rules and maxims by which the children of this world are influenced. *We must relinquish our conformity to the fashions of*

the world, and compare the work to be achieved the paucity of instruments employed, and the scarcity of means for carrying it on. Perhaps we may be assisted in our investigation of duty, by referring to the opinion of primitive Christians. Did they see it too great a sacrifice to give up the pleasures, luxuries of this world, that they might extend Redeemer's kingdom? O no! Not the pleasures, luxuries only, but what we call the comforts, necessities of life, they gladly resigned, that might help to renovate an ungodly world. Nor this all, or nearly all; for often they were called sufferings and distresses of which we, in this re- age, can form but a faint conception. Even their lives they counted not dear unto themselves, rather considered it an honour to die for Christ. They were in perils often, in weariness and pain; they endured hunger and thirst, fasting, and nakedness; they were persecuted, afflicted, tormented; yet they called all these but light afflictions. And were they wrong in this? Did they suffer more than was needful? Did they estimate too highly the duties to which they were called? Would less exertion have answered the purpose? The world was to be converted by their agency; a feeble exertion would have been unavailing. Nothing less than the self-sacrificing spirit of religion of Jesus Christ could have accomplished the work; and nothing less than the same self-sacrificing spirit will evangelize the world now. I because we have fallen so far behind the zeal, faith of the apostles and primitive Christians, we look with such wonder upon their efforts and their results. They were not too zealous; but were too cold. They had not too high a standard of duty, but ours is too low. O, could we divest ourselves of that worldliness which enters into all our plans, enterprises, we might form some just estimate of individual responsibilities! God grant us grace to understand our duty, that at the last we shall appear before him condemned.—*Boston (U.S.) Witness and Advocate, April 16, 1841.*

Poetry.

A MOTHER'S THOUGHTS AMIDST HER CHILDREN.

BY MRS. CHARLES TINSLEY.

"Thus they go,
Whom we have rear'd, watch'd, bless'd, too much ador'd"
MRS. HEMMEL.

YE are around me still,
A bright, unbroken band; your voices fill
The summer air with gladness, yet I know
That fate's cold shadows are around us falling,
That with its thousand tongues the world is calling
Urging you forth—and ye must go!

Ye will depart with glee
From the fair bowers where ye have wander'd, free
As spring's rejoicing birds; ye will not cast
Sad looks and lingering on your childhood's dwells
Whilst hope of other, brighter realms, is telling—
Ye will not sorrow for the past!

Ye will go boldly forth,
With your heart's treasures—gems of priceless worth
To barter for the hollowness, the strife
Of human crowds; ah! fond ones! little know ye
How ill your cherish'd dreams, so rich, so glowing
Suit the realities of life!

will not learn to prize
quiet of the love that lies
our hearts, till ye have felt the wrong
old, scornful world is ever wreaking
at spirits—on the weary, seeking
to shelter in its throng!

Therefore I sadly gaze
, with the thought of future days
around me; and I fain would deem
 relentless chance your paths might sever—
united ye might glide for ever
along life's onward stream!

And solemn thoughts arise,
look into your loving eyes,
and mine heart for evil hours to come—
I think upon the speeding morrow,
impending ill—its strife and sorrow,
and trial—and be dumb?

How will thy spirit brook,
O fair girl, beneath the veil to look,
O life's hollow joys, and mocking trust?
Thou bear, from glorious visions stooping,
with low sad voice, and dim eye drooping,
thy portion with the dust?

And thou, my loving child,
O boy, with thy affections mild,
not shrinking still from boisterous glee—
O world with angry passions teeming,
O's poison'd words, and pride's dark scheming,
how will it fare with thee?

Let *thou* find food for mirth,
O one, amid the graves of earth?
O heart's sunshine to the desert bring
less not its own? or wilt thou, failing
and hope, change thy glad songs to wailing,
silence—bird of spring?

Are around me still,
unbroken band; your voices fill
the air with gladness, yet I know
O cold shadows are around us falling,
O its thousand tongues the world is calling,
giving you forth—and ye must go!

To whither?—are ye not
O a higher promise? unforgotten
O that mindeth even the sparrow's fall?
O my heart! the future hath its story
O hush'd evil, and enduring glory,
O and triumph, for ye all?
Chronicle.

ERECTING THE FIRST STONE OF THE OXFORD MEMORIAL MONUMENT, MAY 19, 1841.

Could it be—thus should the pious raise
O willing hands in one united power,
O hearts in thankfulness, their minds in praise—
O memory, alone, tells of that mournful hour.

—for then religion's sacred name
O hushed by an act which time alone
O, unchanged, in characters of shame,
O ag all the truths of sculptured stone.

Thus should it be—and as the graceful pile,
Here on the spot to sacred knowledge given,
Rises in beauty, may it point the while
A truth to each young heart, in marble riven.

That here, for that pure faith their spirits seek,
Triumphantly discarding earthly leaven,
Forgetting mortal feeling, frail and weak,
The martyr-spirits soared from earth to heaven.

Mournful the thought—triumphant was the scene—
And blessed the self-sacrificing deed
To after-ages, which in peace serene
Have worshipped meekly, from dark fetters freed.

Thus should it be—here wisdom leads the way
In his bright path, whose truths are peace and love;
And here, in stern oppression's cruel day,
Defenders of those truths! ye joined the saints
above.

Oxford Herald.

THE CHRISTIAN'S PRIZE.

BY WILLIAM CHAMBERS.

(For the Church of England Magazine.)

"So run that ye may obtain."—1 COR. ix. 24.

WE run not for an earthly prize,
Our meed is not an earthly crown;
We have a hope beyond the skies,
A hope which none may trample down.

The laurel wreath of ancient fame
But to one conqueror was given;
This brighter chaplet each may claim,
Who for the glorious prize hath striven.

The earthly victor's wreath must fade,
The brightest garland die away;
But our triumphal crowns are made
Free from destruction and decay.

Then let us gird our garments round,
Throw every cumbering burden down;
That at the last we may be found
Worthy to wear the victor's crown!

Garden, 1841.

SAMUEL'S FAREWELL ADDRESS TO SAUL.

BY ANNE ELLIOT.

(For the Church of England Magazine.)

AND what availed thy lofty mien,
Thy stately tread, thy stature tall;
My hope in thee, so fresh and green,
Was quickly doomed to fade and fall!

I looked upon thy martial air,
The beauty of thy princely brow,
And saw thee formed to do or dare
All noble deeds. What now art thou?

Like clouds of dawn, the promise bright
Which thou didst give, did melt away;
And O, how dark, how drear a night
Succeeds thy once auspicious day!

O hadst thou learnt the listening ear,
Th' obedient act, the lowly heart—
To God more acceptable were
Than sacrifice; what now thou art.

Thou hadst not been—nor had I cause
To mourn thee, and thy fate deplore :
But thou hast broke Jehovah's laws,
And thou mayst see my face no more !

I, I who erst proclaimed thee king,
Who did thine head with oil anoint,
No message more to thee may bring,
But must a worthier one appoint

To rule thy realm, to wield thy sword,
To be what thou still fain wouldst be ;
For thou hast turned thee from the Lord,
And now the Lord rejecteth thee.

Miscellaneous.

A GOOD EXAMPLE.—The ministers of the church have too often to deplore the want of religious attention, and consequently a remissness in moral obligations, amongst their parishioners. The parish of which I am the rector, I am afraid, like many others, can show too many examples of such laxity of principle and conduct ; but recently I have had to deplore the loss of a good old man and his wife—persons who in their humble line of life have set a beautiful pattern to persons in every condition. They were honest and industrious ; they were excellent parents, and the consequence was, they had good and dutiful children. The loss of one they had to lament but a short time before their own departure ; and it appeared to me that, though they could not but weep for the death of one so dear to them, they regarded their loss with pious resignation as his eternal gain, and by divine grace they were enabled to say, "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord." The poor mother, for many years deprived of her sight, and weighed down with other infirmities, did not long survive this blow. To the latest moment, however, both these good old people, to the utmost of their power, "yes, and above their strength," walked a distance of more than three miles to attend the public service of God in the parish church. Beneath those walls which they revered so much, they now lie in peace ; "they were lovely in their lives, and in death they were not long divided." Of their surviving children, two have long been in most respectable situations, esteemed and valued by the families in which they have lived. One pious and virtuous daughter, with unwearied attention, ministered to the wants of her parents whilst living, and soothed their dying beds. It was in allusion to the death of the father of this family that I made the following observations from the pulpit :—"Another means of grace is to be found in an attention to the ordinances of our religion, and in a regular attendance on the house of God on the sabbath-day. It is only a due tribute of respect to departed worth, and an incentive to others, to 'go and do likewise,' to mention here the example and custom of one who has very lately departed from the world, and who, as a fellow-parishioner, was well known to most persons who now hear me. It will not be forgotten how regular and constant was the attendance of the family of which he was the father, at the house of God, every sabbath-day. Be the weather what it might, there was that Christian family in their place, and seeming to think with the psalmist, 'I was glad when they said unto me, we will go to the house of God.' This, indeed, was their never-failing practice, till absolute and lamented inability prevented them—a silent but severe reproof to some who are happy to seize any plea as an excuse for neglecting the homage due to their Almighty Benefactor ; and to others, who, though they may be present in his house of prayer, are yet ready

to exclaim, with the persons mentioned in the eighth chapter of the book of the prophet Amos, and the fifth verse, 'O when will the sabbath be gone, that we may set forth wheat?' Does any one suppose that an acquaintance with God, to be obtained by such means, is unproductive of good? O far!—very far from the truth is such a supposition! True are the words, 'Acquaint thyself with God, and be at peace, thereby good shall come unto thee' (Job. xxii. 21). The religious family is sure to be the happiest, even in the world. Religion makes parents happy, contented, and thankful—it makes children dutiful and obedient. To the former, in the loss of a dear child, it offers this comfort—that they have surrendered one who has been a blessing to his earthly parents, to a heavenly Father, who will recompense him with joys which this life cannot afford ; to the latter, when they mourn for the death of the loved authors of their existence—and great indeed must be such a sorrow—there is always a balm in the consoling reflection, that they have observed that commandment on the keeping of which the first blessing was promised by the God of Israel : they look not, indeed, for length of days in this vale of mingled misery and happiness as their best reward, but through the merits of their Saviour they hope for an eternity of joy, together with their friends who have departed hence in the Lord, in that blessed 'land which the Lord their God shall give them.'—*Cottager's Monthly Visitor*.

FOREBODINGS OF DEATH.—CHATTERTON.—Three days before his death, when walking in company with a friend in St. Pancras' churchyard, reading the epitaphs, he was so deep in thought as he walked on, that not perceiving a grave which was just dug he fell into it ; his friend observing his situation, came to his assistance, and, as he helped him out, told him in a jocular manner, he was happy in beholding the resurrection of genius. Poor Chatterton smiled, and taking his companion by the arm, replied—"My dear friend, I feel the sting of a speedy dissolution. I have been at war with the grave for some time, and find it is not so easy to vanquish as I imagined : I can find an asylum from every creditor but that. His friend endeavoured to divert his thoughts from the gloomy reflection ; but what will not melancholy and adversity subjugate!"—*From the Life of Thomas Chatterton, by Dix*.

PURITAN BLASPHEMY.—The political preaching of the puritans of the seventeenth century was absolutely frightful, and sentiments were uttered by ministers of Christ, and stewards of the mysterious God, which are shocking to a pious and sober mind. Teachers of religion have called for the blood of Stuart, of Laud, and of the king. Nor did they shrink from rank blasphemy. One preacher prayed thus :—"We know, O Lord, that Abraham made a covenant and Moses and David made a covenant, and our Saviour made a covenant, but thy parliament's covenant is the greatest of all covenants." And a sermon licensed and printed in 1645, contains an adaptation of the 130th psalm to the purposes of seditious exultation, after the following manner :—"O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever ; who remembered us Naseby, for his mercy endureth for ever : who remembered us in Pembroke-shire, for his mercy." Such are specimens which stand on record to show how the pulpit was prostituted to the vilest purposes in those days of rampant puritanism.

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Perpetual Curate of Barkingside, Essex.

No. I.

THE fourth commandment closes the first table, and republishes the time set apart by God for hallowed rest and public worship. The clause is, in its general construction, positive, and as such, with a single exception, is distinguished from all the other laws; but it also embraces propositions of a negative character, and thus contains within itself, clearly expressed, that in which the others are wanting, except by implication, viz., a duty enjoined and a sin prohibited. Another point remarkable in this law is, that God gives a reason for its enactment, and a brief historical relation of the appointment of its subject; and it is still more remarkable that this clause should have been inserted in the moral law, when, to all appearances from its ritual character, its place is more appropriately found in the ceremonial code. We shall, however, hereafter see that, in this apparent contradiction or impropriety, God acted with a fixed object in view; and that from this very circumstance a cogent argument is extracted in support of the perpetual obligation of the sabbath—"Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee" (Deut. v. 12).

The word "sabbath" literally signifies "rest," and is commonly and emphatically used in scripture to denote the day which God hallowed to himself from the beginning. In this sense also it has a typical meaning, and

prefigures, with especial reference to the Jews, the temporal rest in Canaan; and with respect to the catholic church, the eternal rest above. These preliminary observations being disposed of, I shall consider the reasons assignable for the institution of the sabbath; the perpetual obligation; the nature and extent of its requirements.

I. I consider the reasons assignable for the institution of the sabbath.

1. God appointed the sabbath with a view to his own glory. God, as Creator and Preserver, having made all things by and for himself, has an undoubted right to the allegiance and worship of his creatures. This right, indisputable by the plainest acknowledgments of reason, has never been denied by any under the dictates of either natural or revealed religion; and, though actuated by the varied and conflicting principles of fear and love, in different individuals under different circumstances, worship to a First Great Cause has been admitted theoretically and practically, more or less, by all the nations hitherto discovered. The abstract right of God to this service being thus established, both by the admissions of reason and the authority of revelation, the obligation of carrying the principle out into practice would be readily conceded; but here, without the interposition of God himself, the grand difficulty would have arisen: for mankind never would have concurred neither as to the exact time, nor as to exact length of time, to be appropriated to this service. The various nations of the earth, differing in climate, colour, customs, and language, would naturally differ as

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to the period to be set apart for public worship; individuals also, so various in human opinion, would be at issue on this essential point, just as peculiar views or special convenience weighed with their minds; no constancy of custom, ever once established, could be expected from so capricious a nature; and the licence of private judgment would ultimately resolve itself into a total disregard of religious observance, and a consequent forgetfulness of, and unbelief in, the Deity. The wise interposition of God, however, by authoritatively fixing the exact time, and the precise length of time, to be specially consecrated to his service, has destroyed all these fluctuations of custom, and has secured to himself, on a set day, the united worship of his rational creation. The uniform dedication of the seventh portion of our time to God, concentrates the worship of mankind, and by accumulation more prominently redounds to his glory; and the consecration of that seventh day, on which God rested from the work of creation, serves to recall to the creature the glory of the Creator, and to remind him perpetually of the attributes and perfections of Deity. Hence God himself calls the sabbath a "sign," that man might remember and know that he is the Lord.

2. But God also appointed the sabbath not only for his own glory, but for his creature's benefit. Private and isolated acts of prayer, although good and necessary duties, hardly have that kindling and spiritualizing effect upon the soul which is induced by the union of many in the service. The congregation of worshippers in a place or house solemnly consecrated to God, and served by his own appointed minister, tends to fan the spark of devotion into a flame, and elevate the aspirations of better thoughts from sublunary to heavenly meditations. The united confessions, prayers, praises, and thanksgivings of multitudes almost unavoidably awe the mind into reverence, and melt into worship or coerce into decency even the hardened heart of the reprobate and scoffer. An incidental good also is effected, by the habits of attending public worship thereby formed in individuals little actuated by religious principle, and who are thus confined within the limits of decency and decorum; and the example of multitudes collectively worshipping in the sanctuary attracts many sinners within the gospel sound, who otherwise would stray for ever from the fold.

God also consulted the mental and bodily good of mankind by appointing a day's rest from their six days' toil. The human mind is absolutely unable for any length of time to bear up against the constant pressure and excitement of its ordinary calculations; its ma-

chinery is not so durable that it can suffer constant tension, without weakness or destruction; its frame-work must become loosened or debilitated, unless the play upon it have at least a temporary cessation: and God therefore has done wisely, as always, in appointing one day of refreshment in seven, wherein rest may soothe and restore the weakened mental faculties, and, by the medicine of piety, calm the turbulence, asperity, and irritation generated in the mind by the conflicts of worldly interests.

The bodily powers also look for a relief from labour. It is established by competent authority, that no constitution or bodily strength, without failing, can endure unremitting toil. The analogy of the material world confirms this testimony; self-experience closes the proof, and sensibly demonstrates the wisdom of God in constituting a day of rest for man and beast. The sabbath is thus a sort of weekly "truce of God," in which all the worldly conflicts, labours, and asperities of his people may cease, in order to spiritualize the soul and restore the faculties of body and mind to strength, for fresh exercise and more profitable use.

A variety of reasons might be urged, flowing from or connected with these principal propositions, which will occur to a little meditation on the subject, but on which I have no space to enter. I proceed therefore to consider—

II. The perpetual obligation of the sabbath.

From a general view of the typical nature of the Mosaic law, and from a faulty idea of the circumstances under which the sabbath was appointed through Moses, it has been rashly concluded by some, that the sabbath was peculiarly a Jewish institution, and therefore was to be abolished with the abrogation of their law by the gospel. If it could be shown that the ordinance of the sabbath was purely ceremonial, and in no wise moral, then the dispute is at an end, and the sabbath must fall with the rest of the ceremonial law; but if, on the other hand, we prove that, though partly ceremonial as regarded the Jews, the ordinance of the sabbath was principally moral, it must follow that its obligation is as to time perpetual, and as to place universal.

1. We prove this, first, by the time of its institution. That the sabbath was not peculiar to the Jewish dispensation, is evident from the fact that it was appointed 2,500 years before the time of Moses. God instituted it immediately on ceasing from the work of creation, and blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he created and made. Thus the seventh day is established as a day of religious observance among the antediluvians. Traces

of a weekly division of time are found also among the postdiluvian patriarchs. The flood, it is recorded (Gen. vii. 10), commenced after seven days, or, as the margin has it, on the seventh day; which day, as the text fixes no precise time on which the first day fell, seems to be mentioned emphatically as the seventh day or sabbath. Noah also, after sending out the dove the first time unsuccessfully, is related as waiting yet seven days before another trial, which fact presumes a weekly measurement of time in his ideas, and a fixing on the sabbath as the more holy day, and therefore fitting for his purpose. Obscure traces of the sabbath are to be found in the later patriarchal times. The Israelites, after quitting Egypt, and before their arrival at Sinai, are represented as gathering twice the quantity of manna on the sixth day, in order that they should not labour at all on the sabbath; which proves that they both acknowledged and practised the duties of the sabbath before the promulgation of the law on Sinai. To these testimonies may be added the custom, which it is found has very generally obtained among the heathen, of measuring time by weeks; and this witness is the more valuable, inasmuch as, being in no wise connected with the Israelites, and having no knowledge of their laws, tradition only could have handed down to them a custom so singular. If it be urged that the actual observation of the sabbath is not recorded at any time before Moses, it is easily answered by the fact, that no actual observation of the sabbath is mentioned during five hundred years after him; although we know that the institution of the sabbath was published on Sinai, and that other parts of the law enjoin the peculiar manner of its observance. The conclusion, therefore, from all this mass of proof is, that the sabbath was instituted before the law of Moses was promulgated; that therefore, though incorporated into that code, it was not peculiar to the Jews; that therefore it was not solely ceremonial, but principally moral; and that, being moral, its obligations are binding—as to time perpetually, as to place universally.

2. We prove the same also from the mode of its re-publication. The perdition of the letter of the law from the world, and its effacement from the heart of man, sufficiently taught the impotence of oral tradition to preserve entire any precepts of the divine will. Hence, with a view to their perpetual safety and uncorruptedness, God wrote his moral laws on tables of stone, and in that state committed them to the ark, in order to secure their existence and typify their eternal obligation. At this period God also re-produced the institution of the sabbath, and inserted it, not among the ceremonial pre-

cepts, but into the midst of the moral law, thereby shewing this law to be as moral in its nature as that against murder and adultery. We infer, therefore, that this commandment is not ceremonial, and therefore transient and limited; but moral, and therefore perpetual and universal.

3. We prove the same also by the observance of the Christian church. The letter of the New Testament, from the book of Acts down to the Apocalypse, as well as the unvaried testimony of ecclesiastical history, clearly prove that the apostles and their converts set apart one-seventh portion of their time for public prayer and preaching. The eye of the most acute sceptics can fix on no period in which any break occurred in this practice. I am not arguing now on the legality of the change of day; all I am contending for is, that the apostles, the primitive Christians under their authority, did, without variableness, dedicate a seventh day as peculiarly holy to God, and that the catholic church ever since has inflexibly preserved the same custom. This point being conceded, we have the authority of the apostles and apostolic men in favour of the obligation of a sabbath or seventh day's rest binding on the Christian church militant, which, taken in connection with the original institution of the sabbath, the collateral evidence arising from the patriarchal and heathen customs, and the insertion of the order among the moral laws, evidences that the duty of the sabbath is moral, and therefore universal and perpetual.

ON SOME CIRCUMSTANCES IN ZOOLOGY, AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. BURNETT, Esq.

No. VIII.

THE OSTRICH OF THE SCRIPTURES.

I COME now to consider a bird in all respects as widely separated both in character and in instinct from other birds, as the elephant is from other animals—the ostrich of the wilderness; a bird frequently alluded to in scripture, where, upon one occasion especially, it is brought before the mind of Job in a manner which tells us, not merely that it was one of the very few of God's creatures which he has condescended individually to point out, but also that it is worthy of our consideration and admiration for the remarkable circumstances attending it. In a former number I challenged the most modern discoverers in physiology to prove that the physiology of the scriptures was incorrect, even in the most minute points; I now repeat that challenge as it relates to the natural history of animals; and, as probably I shall not have a better opportunity than the present of showing that in this respect the bible stands pre-eminently forward,

I shall avail myself of the arguments and facts which present themselves in considering this remarkable animal, whose instinct generally has been thought to be, by the unreflecting, so far below that of other creatures—to prove that the writers of revelation were better acquainted with natural history than our best naturalists. It is not surprising that on this subject the bible should be looked upon as so unworthy of the attention and esteem of scientific men, when it is remembered that the translators of our English version of that book—if we except their historical and critical knowledge of the etymology, or the idiom, of the Hebrew tongue—have committed such unnecessary errors in rendering the words which speak of many kinds of animals, that they are rather calculated to mystify than to draw out the meaning of those passages in which they occur. But it should at the same time be remembered, that although we often find an inconsistency and want of force, or even of meaning, in many passages of our translation in which different animals are stated, compared with the notions intended to be conveyed by the inspired writer; nevertheless, the knowledge of natural history at the time our bible was first translated* did not then enable the translators to speak so decisively of certain words as expressive of certain animals, as it would now. This is instanced in the case now under consideration; for, in some passages where the word *joneh* is in the text rendered owl, the marginal reference gives the word ostrich†. In many of the passages where this Hebrew word occurs, it is associated with the wilderness, or dry and unfrequented places; the owl, therefore, could not be intended, as it is certainly not a desert bird. Thus, in Isa. xlii. 21—“But the wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there.” The words owl (*joneh*), and satyr (*seirim*), ought to be rendered ostriches‡ and goats§. There are four or five words in the Hebrew which may be and have been rendered ostrich. The word *rennim*, which is translated in English peacocks||, is by Scott and Good considered, with great reason, to mean the ostrich; for, as the peacock was not known in Syria, Palestine, or Arabia, before the reign of Solomon, who first imported it from India, it was not likely to be known to Job. The septuagint writers have in some instances merely given the Hebrew names in Greek¶, not thinking the specific animal is sufficiently clearly pointed out to them.

* Tindal and his associate, Miles Coverdale, finished a translation of the whole bible except the Apocrypha, in the year 1539. This was the first printed bible. The first English translation of the bible which we read of, was that of J. Wickliffe, about the year 1380, but this was never printed.

† The only passage where this word occurs in the text as being rendered for *joneh*, is Lam. iv. 3; but this Hebrew word occurs also at Job xxx. 29; Isa. xlii. 21, xxxiv. 13, xliii. 20; and Mic. i. 3.

‡ Dr. Shaw tells us that these creatures make a most frightful and gloomy noise in the night, and that he was an ear-witness to them.—*Travels in Egypt*.

§ There is no such an animal as a satyr; and, according to the best authorities, this word means goats. In all those passages in which *joneh* is rendered owl, by substituting the word ostrich not only the sense but the force is drawn out.

|| Piscator, Junius, and Tremellius, have the same rendering for this word.

¶ This is the case with the words *ασινα* and *πασα*.

But in Job xxxix. 13, the word *rennim* is translated ostrich; and, if we take the sense of the context, we may add with every probability of truth. This is the only passage to which is added any description of the bird; and, as it is one sufficiently remarkable to have been individually selected out of so many creatures for Job's contemplation; and, moreover, as it has occupied the time and talents of so many learned men, without very much light having been thrown upon it, I shall endeavour to collect what is known of the bird, and compare it with this ancient account in the book of Job.

The ostrich was known in the remotest ages of antiquity*; and its being frequently alluded to by the sacred writers may probably account for its having been mentioned by the most ancient authors. It is not remarkable that an animal of such dimensions—so peculiarly fitted for the climate and locality in which it is found—a country traversed and peopled from the earliest ages—should have been used or selected by the sacred penmen as an emblem or comparison. Being by nature cast on or near the spot which was the earliest habitation of man, we can see how natural it would appear, in speaking of his creatures, for the Almighty to discourse with Job about those whom he had made to live in the country in which Job dwelt. We ordinarily find that, the more fertile and watered a country is, the greater are the number and the variety of living creatures which get their support from it. Yet, in spite of the physical disadvantages which characterize the desert—without water, without pasture, without shelter—it pleased the Creator to show to his servant Job, that these natural impediments were not so great as that they might not be counterbalanced by his divine skill. It might appear impossible to the patriarch of Uz, that, with so few natural resources around it, this prolific bird could bring up so large a family in the wilderness; and this impossibility probably was heightened by its apparent negligence of habit and deficiency of instinct, which might have been noticed by the prophet. But this renowned and favoured man of God was yet to learn that “God hath chosen the foolish things of the world to confound the wise;” and “the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence†.” We must particularly notice in the case before us, then, that not only are the common means usually adopted by God's creatures set at nought, but the very nature of the bird, its habits, and its instinct, are shown to be nugatory, when its Maker has determined to act independent of them. These observations will prepare us for that very remarkable account of the ostrich which we read of in the book of Job, and which the Almighty, in every probability, has chosen to allude to more particularly on account of the peculiarities which attend its mode of life. I will first give the words as they are found in our translation; next, Harris's amended version of the passage; after which I will proceed to show

* It is mentioned by Herodotus, the earliest profane writer.

† 1 Cor. i. 27, 28, 29.

how profound is the real wisdom displayed by this bird in its whole economy—a wisdom which places it though out of the reach of all ordinary means of support, yet in the place the best fitted for it. “Gavest thou the goodly wings unto the peacocks *? or wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider †.” This passage, according to Harris, is as follows:—

“The wing of the ostrich-tribe is for flapping;
But of the stork ‡ and falcon for flight.
She leaveth her eggs in the ground,
And warmeth them in the dust;
And is heedless that the foot may crush them,
Or the beast of the field trample upon them.
She hardeneth herself for that which is not hers.
Her labour is vain without discrimination,
Because God hath made her feeble of instinct,
And not imparted to her understanding.
Yet, at the time she haughtily assumes courage,
She scorneth the horse and his rider §.”

According to the common acceptance of these words, it would be generally understood that the ostrich was a careless and improvident bird, wholly destitute of the feeling of parental affection; yet the very reverse is the fact: and the best accounts of travellers who have observed this bird, are all confirmative of this statement. In proof of this we may state, first, that the bird is polygamous; so that, the eggs which are deposited in one nest being those of four or five birds, they have the advantage of all the females in carrying on the process of incubation; and not only the females, but the male also takes its turn in this important office. In this particular, then, there can be no want of natural feeling; rather, we may say, there is more solicitude on this point than is usually met with among birds in general. Secondly, “She leaveth her eggs in the dust, and warmeth

* This word is allowed on all hands to mean the ostrich, not only for the reasons before stated, but because it is connected with the following description of this bird.

† Job xxxix. 13 to 18.

‡ “Mr. Good remarks that our common translation, with great singularity, renders *hasideh* ‘ostrich,’ which even Junius and Tremellius translate ‘ciconia,’ or stork; although they render the term *neseh* ‘ostrich,’ which our common translation renders ‘feathers.’ *Neseh*, indeed, as a noun singular, may be feather, if it be a radical term of itself; but if, as the greater number of both ancient and modern interpreters concur in believing it to be, a derivative from *nez*, it will import a large Arabian bird of some kind or other, though the kind has been very unnecessarily made a subject of doubt. St. Jeron has translated *neseh* ‘accipiter,’ hawk or falcon. The Chaldees commentary coincides with Jeron; and hence Tyndal makes it ‘the sparrow hawk.’ It may possibly be this, as the ‘*falcon neseh*’ is said to be found in some parts of Africa as well as of Europe. *Naz* is used generically by the Arabian writer, to signify both falcon and hawk; and the term is given in both these senses by Meninski. There can be little doubt that such is the real meaning of the Hebrew word, and that it imports various species of the falcon family.”—*Harris's Dict.*, p. 249.

§ Harris's Dict. of Natural History of the Bible, article Ostrich.

¶ If it is rare to meet with a polygamous bird in a state of nature, it is still more rare to find the male a sitting bird with the females.

them in the sun, and forgetteth that the foot may crush them, or the wild beast may break them.” Now, in the desert, it is not easy to see where the eggs are to be deposited, if they are not left on the ground. Moreover, the bird does not live on the wing, and seldom if ever raises itself from the ground; so that it is difficult to imagine how it could deposit its eggs in a more elevated position. In this place it leaves them all the day, for instinct tells it that the uniform temperature necessary for carrying on the process of incubation during the day, is equally well kept up by the sun's heat; and if so, there is this advantage—that so large a bird as an ostrich not being forced to sit on its eggs, is decidedly less likely to endanger the eggs—the nest being on the ground—than if it were forced, as in colder climates, to keep up the temperature by sitting all day. In the latter case the bird would be a conspicuous object, and more likely to ensure the destruction of the eggs, than if it were to take the chance of the foot accidentally treading on them, or the wild beast breaking them. We can see then by whose wisdom it is that this faithful bird is made to forget the perils which attend her habitation while absent, and by whose tender regard it is that she is deprived of those feelings at this time, which, if present, would place her life in misery and danger, and which cause her to appear as if she were hardened or careless about the welfare of her young. But this is not the case; for, when the sun descends below the horizon, the ostrich returns to its nest, where it remains during the night. The popular opinion, that this bird entirely abandons its eggs as soon as they are deposited in the sand, has been shewn to be without foundation; for, not only is their conduct most kind and provident in preserving the process of incubation during night, but the arrangement of the eggs in the nest shews an indication of forethought which is unprecedented. The eggs are generally about forty in number, more than half of which are not kept near the bird, but are usually arranged with the greatest apparent exactness, about two or three feet from those in the middle, in a circular direction around the nest. The eggs in the circle are probably not laid till those in the centre are nearly hatched; for they are provided by the bird as food for her young against the time of hatching: and by the time they are all disposed of in this manner, the young ostriches are able to go abroad with their mother, and provide for themselves. This fact is mentioned by *Ælian*, but it is also confirmed by many modern travellers *. We see, then, that the inconsistency of this part of the passage in the book of Job disappears upon deeper investigation. If the ostrich displayed its attachment towards its young in the way that most other animals do, in all probability it would not have been selected by the Almighty as an animal worthy of notice in this respect; and it is still less probable that, if it had been really neglectful of its young, it would have been brought before Job's attention as an instance of divine wisdom and superintendence. This description, then, in the book of Job is founded upon, as it is certainly in accordance with, the apparent habits of the bird, without any

* See Kay's Travels in Caffraria, p. 216; Shaw's Travels in Barbary, vol. ii. p. 423; &c.

reference to the rules of science or of experimental knowledge; just as many other natural phenomena are spoken of in scripture. In this sense the ostrich is careless of her young ones, as though they were not hers; but this apparent carelessness is the very means by which its young are preserved from destruction. If, instead of forgetting that the foot may crush them, or that the wild beast may break them, this bird, like most others, should express the greatest anxiety about them, they would be less protected than when left in the dust, where the chances are very great that they may be preserved unnoticed or uninjured. But what do we notice in other birds which, like the ostrich, build their nests upon the ground? Do we not see in all these instances—and the more strongly as the magnitude of the bird would appear to expose it more to view—the most wonderful property of attracting the eye, whether of man or beast, from their eggs? To do which they trail along the ground, and shuffle through the grass, as if their legs or wings were broke; and so by little and little draw away the marauder from their nest. We do not see them confined constantly to their nest; and, moreover, their nest is often lined with substances which retain heat, or these birds are hatched later.

The ostrich, again, is said to be a very foolish bird, on account of the readiness with which they suffer themselves to be caught; but, it will be remembered, the dwelling-places of this bird are not inhabited by man, and are often quite desolate, so that they may not be by nature provided with that particular instinct which would enable them to fly from the sight or the reach of man. It is stated of the most cunning of all animals—the fox—that, in those northern countries where the human population is thinly scattered, these animals will literally come and bite the shoes of travellers, without manifesting any fear: and in this way they are taken. But again, “her labour is in vain without fear;” and, if Providence does so much in bringing her young to provide for themselves, we may justly say this bird’s labour is in vain; for if she sat on the eggs, it would be an unnecessary act; and in leaving them, she does it without fear, or without solicitude, or maternal discrimination of the consequence. Therefore in this sense “God hath deprived her of wisdom, and not imparted to her understanding.” Yet this simple bird teaches us all a lesson which we would do well to follow. In the language of the same inspired book from which this description is taken, it would say—“Be careful for nothing; but in every thing by prayer and supplication let your requests be made known unto God” (1 Phil. iv. 6), who so abundantly provides for all our wants, and whose paternal affection is so strongly expressed by our blessed Saviour—“How often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not” (Matt. xxiii. 37)! Let us be watchful, therefore, that the beasts of the field do not excel us in performing those duties which have been assigned to them; and let it not be said of us, as it was of God’s chosen people of old—“The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know—my people doth not consider” (Isa. i. 3). Those, who are disposed to cavil at this account of the ostrich, should ask themselves some

such questions as these—“Who was the Maker of this bird?” and—“If this is really a foolish bird, how is it that it is capable of rearing and preserving its species as well as any other bird?” The answer to these questions will be found, not in the simple confession that God was the framer of it, but in the reflection which this fact must lead to in the mind of the believer in revelation, viz.—that this great Being can really do nothing foolishly, for “he hath done all things well;” and that all his creatures in all places of his dominion wait upon him, that he may satisfy them, and therefore, since he is their Maker and Preserver, and moreover has bestowed a blessing upon every living creature (Gen. i.) which he has made, we cannot conclude that he has created any creature to be foolish, in any other sense than that this divine foolishness is wiser than the wisdom of man. Let man, by God’s grace, pray for such foolishness in the preservation of his imperishable soul, as this bird manifests in the preservation of its offspring; in the full assurance that his Saviour will be ever ready to stretch forth the help of his “everlasting arms,” and to save him from the dangers which threaten him on every side.

RESULTS FROM THE CONSIDERATION OF OUR TRUE POSITION.

VARIOUS are the figures employed by the sacred writers, to convey to their readers a forcible idea of the vanity and shortness of life. Our transitory existence has been compared to “a vapour which appeareth for a little time, and then vanisheth away” (James iv. 14); to “a wind that passeth away, and cometh not again” (Ps. lxxviii. 30); to “a shadow”; and the swiftness, with which our days are brought to an end, is resembled to the motion of a weaver’s shuttle (Job vii. 6). So frail are we, that the grass of the field, which cometh up green in the morning, but in the evening is cut down, dried up, and withered, affords to the psalmist an object from which he draws a parallel to our own case. Most true, too, must we acknowledge the simile of sleep to be, as applied to ourselves: for do not our hours and years glide away, while we are almost unconscious of their rapidity? How insensible are we of their value, and how little influenced are we in employing them, by the consideration that they are so many talents, for the improvement of which we shall have hereafter to give an account! Most of us, too, in a state of sleep, experience the strangest delusions. We often exchange our position for one of greater eminence and command, or suffer in imagination the dreadful horrors of suspense and anticipation—we are tantalized and disappointed; again, we pass delightful moments of pleasure and enjoyment, or we experience confusion, and witness nought but absurdity. However, we awake, and behold, it was a dream. Now, who can deny but what we are all subject to the same delusions in the sleep of life? Who is there that, by the mere consent and assistance of fancy, does not possess qualities, and assume characters, which in fact he has no right to exercise or to fulfil? How do we indulge unlawful tempers, vain thoughts, and idle words,

† See Psalms ciii. and civ., psalm.

which it is our duty to suppress and controul? Do we not all diverge from the path which God has prescribed for us; and are we not often deceiving ourselves as to our true position, and as to the duties which, according to it, it is our part to perform, by giving the rein to our natural desires, instead of curbing our inclinations, and ordering ourselves according to the rules of God's holy word? Again, how often are we composed in a false security? speaking peace to ourselves, and resting upon our self-sufficiency, we declare that we have need of nothing. Thus, does not our case fearfully resemble that of the man spoken of by the prophet, who, being hungry, dreamt, and behold, he was eating; or as a thirsty man, who dreamt, and behold, he was drinking; but on waking, he findeth himself faint, and his soul hath appetite (Isa. xxix. 8)? Too many, alas, are thus deceived; they build their houses upon sand—they lean upon broken reeds—and place their hopes upon that which can profit them nothing. They will not listen to the bible, which can alone reveal their true position, and point out the source from which the remedy for their misery is to be derived. It is Satan who deceives us; and, by diverting our thoughts from ourselves, we fall to apply for the relief of which we stand in need, and which alone can secure our present and everlasting peace: and, while he continues to blind our eyes, he is conducting us onward on the road which at last terminates in the pit of destruction. But let us be wise; for “now is the accepted time—now is the day of salvation.” The voice of mercy which is now raised, while it brings glad tidings, at the same time announces the state of those to whom it is addressed: “Awake thou that sleepest, and arise from the dead; and Christ shall give thee light.”

Let us, then, search the scriptures, and at once shake off the dangerous delusion which leads us to suppose that we “are rich and increased in goods;” and let us now embrace the offers of the Saviour, who counsels us “to buy of him gold tried in the fire, that we may be rich; and white raiment, that we may be clothed; and eye-salve to anoint our eyes, that we may see” (Rev. iii. 17, 18).

What a different aspect would the world present, did men cease to dream; and were we no longer to act according to the dictates of our own fleshly mind, by which we are puffed up, but under the impulse of our responsibility to God! We should then be urged to our duties by right principles, which, being rightly applied, would be certain in their effects and happy in their consequences. The unhappy divisions which now, alas, so much prevail—that fruitful source of so much unchristian feeling, from which arise private interests, party spirit, and agitation, would be a thing unknown; for every consideration would be covered by the length and breadth of that object, which it is undeniably our duty to seek, namely, the glory of God. Envy, and bitterness, and rivalry, must then be lost; and then Christians, having carried their profession into practice, would be knit together in love: they would regard each other with tenderness, and thus they would go forth with the strength to be derived from unity alone; the jar of controversy would be exchanged for the notes of praise, and, with the blessing of that one Eternal Spirit, they would meet

with the success that has yet never been experienced. And thus the force of truth would thaw the frost of man's nature, the bitter and pinching effects of which would give way to happiness and fruitfulness. It is indeed melancholy to reflect, that the Christian too frequently exposes himself to the censure which an opposite course of conduct involves. For does not spiritual pride, where it exists, give birth to feelings, and prompt to actions, which could not possibly occur were we ever to bear in mind the position in which we are placed by the very book, the contents of which forms the standard of our faith, and the infallible guide of our practice? Surely such come under a fearful condemnation, who give, by their careless and indifferent conduct, occasion to the enemy to blaspheme, and who do not “walk worthy of their vocation with all holiness” (Eph. iv. 1, 2). Not only does the Almighty know what is in man, but he is also aware of the dangers which lie in his path, the temptations to which he is exposed, and the power also and deceit of the adversary whose wiles he has to encounter. And so we find that his holy word is in more than one sense a guide to our feet; for it abounds with matter apprising us of our condition, and warning us of dangers; so that by God's strength, which it also promises, we may overcome the obstacles and difficulties which would otherwise baffle, discourage, and ruin us.

By thus being acquainted with our situation, it behoves us to guard against the suggestions of the flesh—to be prepared against the allurements of the world—to be vigilant in discovering the direct or secret operations of the devil—to be armed against his assaults; in a word, to watch and pray, lest we fall into temptation. The tendency of the knowledge of our true position is to keep us humble; it will keep before us a sense of our unworthiness; and it will purify the motives which too often influence us, even in the absolute discharge of our duties. The fear of man, the endeavour to avoid his censure, or the hope to elicit his praise, act too frequently, either separately or together, as the mainspring by which we are set in motion; and in proportion as we escape the one, or succeed in obtaining the other, are we depressed or stimulated to further operations. Thus, it will be found that our movements are most irregular, and should be more justly compared to that kind of mill which is worked upon by the wind, and which is, therefore, always dependent upon that uncertain element. But did we, instead of thus looking to man, bear in mind the relation in which we stand to God, how different would be the effects produced; how uniform our conduct—how humble, under the conviction that after all “we are but unprofitable servants,” and that “not he that commendeth himself is approved, but whom the Lord commendeth” (2 Cor. x. 18). And how supported should we be under discouragements, and how excited should we be still to press onwards, by the consideration of that crown of righteousness which the Lord shall hereafter bestow on them who love him. O, how less than nothing and vanity are the highest praises of man found to be when we consider how quickly they evaporate; and when we contrast the poor pleasure of enjoying human approbation, for a period which passes as a watch in

the night, with that welcome with which the good and faithful servant shall be greeted when he enters for eternity into the joy of his Lord!

We have seen that it is the wiser part to choose the reward which the Lord holds out, rather than to seek for that which man can bestow. But we have still higher grounds to take—for the scriptures announce the object for which we were sent into the world; and therefore we are responsible for the manner in which we fulfil those duties which, as "servants," devolve upon us. We are to live no longer unto ourselves, but unto him that died for us (2 Cor. v. 16). As servants, then, are we faithful? and are we prepared, and on the watch, for the return of our Lord? And this consideration of our position should call forth our most active vigilance and caution; because in the bible we are presented with parables and precedents and exhortations and warnings, in order that we may avoid the errors which are likely to beset us, and into which so many have been ensnared; for we find that the pleasures of the world are calculated so to engross our thoughts, that we are led to forget that our Lord's coming is uncertain, and that therefore we should be always ready: we suppose perhaps that he has delayed his coming, and therefore we cease to watch and to set our house in order. Let us, too, ever remember what is so mercifully recorded for our instruction of the conduct of the inhabitants of Sodom and Gomorrah; and also of those who lived in the days of Noah. The sin of both was grievous; they were unmiudful of the entreaties of just Lot, and of the warning voice of the preacher of righteousness; and they heedlessly persisted in pursuing the pleasures of sin, and to indulge the lust of the flesh, and the lust of the eye, and the pride of life. But what was the end thereof? and how did this total disregard of every thing but what tended to their sensual gratification at last terminate? Fire and brimstone in the one case, and the flood in the other, destroyed them all; and, adds our blessed Redeemer—"So shall it be when the Son of man is revealed" (Luke xvii. 17). With these awful precedents before us, and applied as they have been most graciously for our edification by God himself, should we not diligently prove and examine ourselves, lest we too be found in that number who, according to our Lord's parable, were so occupied by the affairs of life as ever to be making excuses, and delaying repentance till we find ourselves in that state where every work and device is unknown, and where the hand of mercy and the offers of salvation are withdrawn for ever?

Again, as soldiers, have we put on the whole armour of God? Are we enduring hardness, and are we free from being entangled with the affairs of this life (2 Tim. ii. 3, 4)? As vessels, are we sanctified and meet for the Master's use, and prepared to every good work (2 Tim. ii. 21)? Does the consideration that we are as the clay in the hands of the potter produce in us resignation to the will of God? For, has he not a right to do as he will with his own? and have we not cause to trust his providence, and to derive comfort, not only from the abundance of his promises, but also from the immutability of the foundation upon which they are laid? As stewards, how are we occupying the talents committed to our trust? As a body,

are we ever looking unto Christ as our head—our life—without whom we can do nothing? For let us be assured betimes, that, if we entertain any other object before our eyes—if we suppose that we can draw strength and other necessities from any other source, and if we hope to be accepted by other means than by "the Beloved," then indeed "are we like unto them that dream."

Now, the result of the knowledge of our position as sinners should lead us to receive, with all meekness and joyfulness and gratitude, the preached word, which is able to make us wise unto salvation. And surely to the Author of the gospel message of mercy should be attributed, by those to whom it is addressed, all gratitude and glory. But is it so? Let each one ask himself in what degree he has contributed to swell the hymn of praise. But, instead of evincing our conviction of our wretchedness, by at once accepting the offers of pardon and peace, and by acknowledging the unspeakable love, mercy, and condescension of God towards sinners, do we not too often, alas! lose sight of the first great cause of the joyful sound we hear? and are we not too apt to centre all our gratitude upon the creature—to acknowledge our obligations, and to attribute all our happiness to that which the Lord has been pleased to raise up, to support, and to make use of as the instrument by which "his way and his saving health" may be known unto men? Thus our case resembles that of the nine lepers, who no doubt discharged the duty which Christ enjoined, of showing themselves to the priest—a duty which (to follow the illustration) devolves also upon us—for we are to esteem the ministers of Christ very highly in love; we are to obey and to submit ourselves to them; we are enjoined to remember them in our prayers; and there must indeed be the closest bond of affection between the minister and his flock, which necessarily emanates from the relative position of each, the scriptural consideration of which will tend to maintain and strengthen more and more. But we must not rest here; we must return to Christ, and offer him our thanks for our comfort and happiness, and acknowledge him as the spring of every blessing which we possess in this world, or which we hope to enjoy in that to come.

As free, how are we using our liberty? Alas! the abuse of God's mercy and goodness is of most frequent occurrence; and the surest guard against it is to view ourselves in our true position—to receive the bible as a whole—to ascertain its circumference, and not to be content with a knowledge of its diameter; and so, while we learn that our acceptance with God is only to be obtained by the righteousness and intercession of another, and that our deeds can profit us nothing, yet we must not forget that God hath called us unto holiness, and that he hath ordained good works in which we must walk; that, so far from being careless, it must be our endeavour to "take heed to our ways," and to go on to perfection. And thus, while it is our duty to frame our actions so as to serve God—and not with eye-service, as unpleasers—it must likewise be our study to walk honestly and in wisdom toward them that are without (1 Thess. iv. 12). We must abstain from all appearance of evil (1 Thess.

v. 22); we must, by our example and conversation, exhibit the beauty of holiness (1 Pet. ii. 12-15; III. 1, 2); by our consistent behaviour, we must not suffer the adversary to speak reproachfully (1 Tim. v. 14); and take care that the word of God be not blasphemed (Titus ii. 5): and all this with the simple view that, while our light so shines that our good works are discovered, our Father in heaven may be glorified (Matt. v. 16). To obtain this object, and that we may be guided to live a life of holiness and sincerity to God, and of consistency to man, let us pray more and more for the teaching of the Holy Spirit, upon whose strength we must depend, and for whose assistance we must look, if we desire success. And let us ask with boldness, nothing doubting; for God has promised to give his Holy Spirit, and every other blessing, if we supplicate in the name of Christ our Saviour.

S. S.

THE DUTY OF PRAYING FOR MINISTERS:

A Sermon,

(For Ember Week)

BY THE REV. JOHN SPARKE, B.A.,

Fellow of Clare Hall, Cambridge, and Curate of
Wrayby c. Brigg, Lincolnshire.

1 THESS. v. 25.

"Brethren, pray for us."

No Christian can doubt of the efficacy of earnest, fervent prayer. When all other means of glorifying God, or of helping his servants, are withheld, the most powerful of all remains to even the humblest member of Christ's flock. All can "pray." All can intercede with God for others.

Now St. Paul, the most perfect model of a Christian minister, greatly coveted this best gift, which those who owed him their very selves (Philem. 19) could give him. However gifted with miraculous powers—however endowed with wisdom from on high—however self-devoted in the work assigned him of preaching the gospel—this, the chiefest of the apostles, desired earnestly to be helped by the prayers of his people. If St. Paul was comforted, yea, and if his hands were strengthened by his people striving together in their prayers to God for him; if the work of his ministry were so made to prosper the more abundantly through the prayers of many—shall we, my brethren, who are not as St. Paul—shall we not desire your prayers on our behalf? We do desire them, and we take the apostle's own words, and say—"Pray for us."

The work of the ministry concerns every one; for we come unto you, not in our own name—not merely as desiring to bear with you your burdens—but as "the ambassadors of Christ," entrusted with "the ministry of reconciliation," "as though Christ did be-

sech you by us to be reconciled to God." Therefore that our ministry be not hindered, concerns you much, as well as ourselves; and, conscious of our own insufficiency (for who is sufficient for these things?), we desire your prayers on our behalf.

I have been led to choose this subject for our discourse this evening, because this is one of the Ember weeks; and on Sunday next the bishops of the church will lay their hands upon such candidates for the ministry as they deem fit. It is a very solemn season; solemn for those who, in the sight of God and of his congregation, are to lay their hands upon others—solemn for those who are ordained to be priests of the most high God—solemn for those too "for whose souls they have to watch as they that must give account." Nor does the solemnity of the occasion end with the public service in the cathedral; rather it only then begins: for then the vow is but recorded; afterwards it remains to be fulfilled. Surely, then, it is the duty—yes, and shall I not say the privilege also—of every Christian to give them what help he can, and send them forth (as far as he is able) strengthened for their work. "Pray for us," then, my brethren—

I. At the four seasons of ordination.

II. At any particular seasons of difficulty and importance.

III. At all times of your prayers.

I. "Pray for us" at the times of ordination.

We are bid in scripture to "obey every ordinance of man, for the Lord's sake." Let us do so as dutiful children of our kind and heavenly Father; and let us therefore listen to what our church has enjoined us to do, that the word of God be not hindered among us, but prosper whereunto it is sent. From the calendar at the beginning of the prayer-book, you will learn that there are four Sundays in the year set apart for ordaining to the ministry. The weeks preceding those Sundays are called Ember weeks; and the Wednesday, Friday, and Saturday, in those weeks, Ember days. There are prayers appointed proper for those weeks; one of which prayers we have put up together this evening. These four seasons have been set apart for ordination for many hundred years; in fact, ever since the church of Christ was sufficiently at rest from persecution to do any thing at regular intervals. The usefulness of having appointed seasons for this purpose is plain; for so, all know when more particularly to put up their prayers, that the bishops may "lay hands suddenly on no man;" and that such a practice of all uniting in prayer at these seasons is in the very spirit of the gospel, is equally plain from examples of such a

practice in the scripture; and that it could not fail of drawing down great blessings, cannot be doubted by those who believe that "prayer is the appointed channel whereby God is pleased to send mercies on mankind."

O! if all the real children of God throughout the length and breadth of the land, would at these seasons especially put up their united prayers, that the Lord of the harvest would endue with his grace and heavenly benediction those who are ordained, that they may "set forth his glory, and set forward the salvation of all men"—do you doubt for an instant that he would "grant their requests?" You cannot doubt it. If every congregation in every parish were together to put up one of the two beautiful prayers appointed for the occasion; if every family in every congregation would make this petition to rise amidst the incense of their domestic sanctuaries; if every individual in every family were to retire apart by himself to pray for the same blessing—think you, my brethren, that God would make as though he heard not? No. He who is "ever more ready to hear than we are to pray," would pour such a blessing upon our Zion, that she would become the joy of the whole earth; her ministers would be more faithful; her spiritual worshippers more numerous; and the glory of her God would rest upon her. O "pray for us!" and let us pray for one another.

I hope there are many among you, my brethren, who do this. I doubt not there are some. But perhaps some among you would ask—"Why should I do so more at this than at other seasons?" I have already partly answered this question by shewing you what is enjoined on the subject by "the ordinance of man," and, being such, is indirectly appointed by God. By this appointment all the members of the church are able to put up their prayers together; and, however separated from each other in body, to be present together in spirit, and thus to realize in some measure "the communion of saints." Would it not be a delightful reflection, to think that all the members of our communion were joining in this "work of faith;" not in England only, or in these isles, but wheresoever the English tongue is heard—in the east and in the west, in the north and in the south? O! if we did all so unite with one heart and one mouth, would our prayers return empty? Would not "the kingdom of heaven be," as it were, "taken by force?" We may give, however, a fuller answer to your question, by passing on from this indirect ordinance of God to what is directly enjoined us in his holy word. "Pray ye the Lord of the harvest, that he would send forth labourers into his

harvest." It is *his* harvest; he sends the labourers. The vallies, which are thick with corn, are his vallies. The is his work, and the glory is his own the profit is ours. For does he need souls? Could he not, even of the stones up spiritual children, and so fill heaven a new creation? He could; but he would not that we should perish, but that all should come to repentance. "Pray ye for the Lord of the harvest, that he send forth labourers into his harvest."

But let us further "look unto Jesus, great example. We find it written (Lu 12), that "it came to pass in those days Jesus went out into a mountain to pray continued all night in prayer to God; and it was day, he called unto him his disciples of them he chose twelve, and ordained to be apostles." Before ordination he all the preceding night in prayer. Should not pray, whose eternal interest is so involved? We know indeed that, for all the Sav prayers, one of these twelve was a traitor; but perhaps, had it not been for his prayer, more might have been so. Certain it is except for his prayers, Satan would not have sought to sift Peter, but have succeeded in doing so.

From the example of the Saviour, we turn next to that of his first disciples. Judas had by transgression fallen, whose fear did the little flock manifest in filling vacant apostleship! They first "prayed said (Acts i. 24)—Thou, Lord, which knowest the hearts of all men, shew which of the two thou hast chosen, that he may take in this ministry and apostleship;" and "they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles." Again, when the office of deacons was appointed (Acts vi. 6), they set them before the apostles; and, when they had prayed, they laid their hands upon them. When the Holy Ghost had commanded (Acts xiii. 2) the church in Antioch Paul and Barnabas be taken from their several labours, and separated unto the particular work whereunto he had called them; "the church fasted and prayed, and laid their hands on them, and sent them away." And, in the next chapter, we find that, Paul and Barnabas had proceeded on their missionary journey to the Gentiles, and had preached the gospel, and taught many, then "they ordained them elders (that is, presbyters or priests) in every church, and prayed fasting, and commended them to the Lord whom they had believed."

What striking agreement, then, is there between these examples of the Lord Jesus and his apostles, and the practice enjoined by

church. Let me then, my dear brethren, again say, "Pray for us" at the seasons of ordination. Follow in this the example of your Saviour; follow in this the practice of the apostles; follow in this the holy watchfulness of the early Christians, your elder brethren in the family of Christ; follow in this the ordinance of your church. Pray that his labourers may be more in number—more faithful in their ministry; and that their ministry may be for the salvation of souls and the glory of your Redeemer.

As the apostles numbered among them a traitor, so have their successors in the ministry of the Lord ever numbered among them unfaithful stewards, who have caused the ministry to be blamed and evil spoken of. But, O! instead of evil speaking of the ministry for this cause (for doing which the scriptures surely afford no encouragement), try the other method; try a method certainly the holier and more Christian of the two; try the method of praying the more for the ministry, that "they may both by their life and doctrine set forth his true and lively word, and set forward the salvation of all men." "Pray for us," then, particularly at the seasons of ordination.

II. But although the time of ordination is perhaps the most important season of all, yet there are many particular seasons at which I would especially say, as the apostle did—"Pray for us." These occasions cannot now be particularly specified; but I would refer to a few passages in St. Paul's epistles, which may serve as a guide to you.

Look, my dear brethren, at Rom. xv. 30. The apostle, when he wrote this letter, was going up to Jerusalem, where he expected to be much troubled and hindered by the unbelieving Jews (Acts xx. 22, 23); so he writes to the Romans, though he had never seen them, but as being with them a partaker of the same grace—"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them which do not believe in Judea." Much as the Corinthians had troubled and distressed him by their carnal divisions and sinfulness, he yet declares (2 Cor. i. 11) that "they helped him together by prayer for him, so that, for the gift bestowed on him by means of many persons, thanks might be given by many on his behalf." Look at Eph. vi. 19. Under a sense of his own insufficiency for "the necessity which was laid upon him," he beseeches them that they would "pray always with all prayer and supplication in the Spirit for him, that utterance might be given unto him, that he might open his mouth boldly, to make known

the mystery of the gospel; that therein he might speak boldly, as he ought to speak." Likewise under similar feelings, he writes in Col. iv. 3, desiring their prayers for himself, that "God would open unto him a door of utterance, to speak the mystery of Christ; that he might make it manifest, as he ought to speak." Look also at Phil. i. 19. The apostle was then in bondage at Rome, and some among the brethren were "preaching Christ of contention, supposing to add affliction to his bonds." He writes then to his beloved disciples at Philippi—"I know this shall turn to my salvation through your prayers, and the supply of the Spirit of Christ." Look, again, at 2 Thess. iii. 1. His heart's desire was for the spread of the gospel, so he writes—"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men." When writing his letter to Philemon, he is very bold as to the success of Philemon's prayers for him; and, though he was still in prison at Rome, he bids Philemon "prepare a lodging for him" in his house at Colosse; "for he trusted that through his prayers he should be given unto him." Once more; being still in bonds, he writes in his epistle to the Hebrews—"Pray for us;" "I beseech thee rather to do this, that I may be restored to you the sooner."

Need I add any remarks of my own, after referring you to these places in the scripture? If St. Paul, the great apostle of the Gentiles, was helped by the prayers of his people, and desired earnestly this the best gift that they could give him, how much more shall the ministers of Christ say now to their people—"Pray for us?" Is the work of the ministry less difficult now than when St. Paul had the care of the churches upon him? Is Satan less watchful? Is he less successful? Is there more of the power of godliness in the church now than when, for its Saviour's sake, it did "labour and fainted not"? Is it more easy to be a minister in these last days, in which it was foretold that "perilous times should come"? Is it more easy to uphold the truth when the truth is evil spoken of, or to declare the whole counsel of God when men will receive no more than they like? Surely not. O then "pray for us" at all seasons of difficulty and importance, that, "ye also helping together by prayer for us, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf."

III. Lastly, "pray for us" at all times of your prayers and supplications. There is no duty but what is at the same time a privilege. As God has commanded us, by his holy apostle, "to make prayers and supplications,

and to give thanks for all men;" so has he, by commanding, made it our privilege also. If, amidst the joys of the righteous man, we reckon in the first place the hope of heaven hereafter, and then the possession of an earnest of it here in the peace of God within his own breast; surely we may reckon also amidst his present joys—and not the least amidst them either—the assurance that "the fervently working prayer of a righteous man availeth much." Who would not desire to be righteous, were it only to be able to bring down the best of blessings upon others by a prevailing intercession? Who would not desire to have the faith of Abraham, were it only to have his boldness also in taking upon himself to speak unto the Lord, he being but dust and ashes? Yes, my brethren, it is a privilege as well as a duty to be allowed to take upon ourselves to intercede for others.

"Except for this command of God, it would indeed be a great presumption for one sinner to commend another to the majesty of God. And who would not fear to undertake it? But his commandment it is, who never commands but for our good. Therefore we, who are no way worthy, but altogether unworthy to ask any thing for ourselves, by the bonds of charity and the word of God are enforced to become suitors to him for others also; and that, which he might most justly deny to our utter unworthiness, we may obtain for the worthiness of our Saviour." Who then shall say that he may not do something for the glory of God? He may not, perhaps, have learning to instruct; he may not have riches to distribute; he may not have dependents to watch over: but O! he has those for whom he can pray; and his prayers, if a righteous man, will do more than the mightiest arm of flesh.

When Herod, whose voice his foolish people declared to be "the voice of a god and not of a man"—when Herod had shut up Peter in prison; when he had bound him fast with chains; when he had set four bands of soldiers to guard him; when he had bound him to two soldiers besides; when an iron gate, which it took many men to move, was locked upon him; when thus all was done that human power and majesty and Satanic ingenuity could devise—where shall we look around to seek for and to find help for the apostle? Shall all the disciples then in Jerusalem come by force, and try to take him away? Shall they, few among many, fight against Herod and prevail? Yes; they shall fight and shall prevail, but not with weapons of a carnal warfare. In a room in an obscure street perhaps in Jerusalem is assembled Christ's flock; there many are gathered together, thwarting the designs of

Herod by prayer—for "prayer was made without ceasing of the church unto God for Peter"—and mark the effect: an angel is sent from heaven—the chains fall off—the guards are motionless—the iron gate opens of its own accord, and the apostle is set free.

O then, my dear brethren, go and do likewise; for you can all do this. The poorest among you can do this; the poorest among you can thus bring much help to the work of the Lord. They may help his servants; they may strengthen their hands; they may cheer their spirits; they may defeat the machinations of Satan and of ungodly men; they may strengthen that which is weak; they may build up that which is falling. They may thus pour in oil where the lamp is nearly gone out, or preserve its brightness where it is already bright. They may cause the word of God to prosper by opening the door of utterance; they may stop the mouths of gainsayers; they may turn again the hearts of all people as one man. O brethren! "pray for us, that the word of God may have free course and be glorified" among us.

I have now invited you all to "this work of faith and labour of love, first, as being an ordinance of man, for even so it is also indirectly an ordinance of God, for we are bid to "obey every ordinance of man, for the Lord's sake." Our spiritual mother, the church of England, has amply provided for the fulfilment of this holy work. O that we, her sons, would hearken to her voice; so would her members be one in spirit and in truth, as our Saviour prayed they might be: and they who separate from her would soon perceive, in the spirit of meekness and of love, that her faults are not essential to her; and her gold and silver, though tarnished in some places by the breath of men, are gold and silver for all that!

I have invited you also to this work of love by the example of your Saviour, and by the practice of St. Paul. O try it! and invite all you can influence to try it too; and never give over "provoking one another to such good works" till every temple in our land, and every sanctuary in every house, continueth instant in prayer unto God—as the church did when its Saviour was but newly ascended—that he will fill with his grace and heavenly benediction all those whom he has made stewards of his mysteries, to give to his people their portion of meat in due season; that they may obey the truth themselves; that they may rightly divide the word of truth to others, duly administer his holy sacraments, and faithfully discharge their various duties, "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man—unto

the measure of the stature of the fulness of Christ."

And now what remains, but that I conclude in the words of Samuel (who called upon the name of the Lord, Ps. xcix. 6)—"God forbid that we in our turn should so sin against the Lord, as to cease to pray for you."

WHAT DO THE PARSONS DO?

BY AN OBSERVER.

No. I.

WHAT do the parsons do? "Why they have a nice time of it," exclaimed a fat farmer of my acquaintance, whose daily diet would have almost sufficed for the largest elephant that ever adorned the Zoological Gardens, and would have terrified the possessor of a travelling menagerie. "Why nothing, I say; we are ate up by them parsons. Why it is only this last summer our parson's waggon was in our fields all the day. I am a true churchman; I sticks to the church, but I cannot abide the parsons. I hates methodism; I can't bear the methodises; they have got so many meetings; I turned off John Smith for going to them. I wish there were no parsons, though I have served the office of churchwarden for twenty years. I should like the church better, if it were not for the parsons."

Now this was the tenor of a conversation which took place between two most eminent farmers, in a western county, as they jogged home from a tithe audit dinner, where they had dined most handsomely at the rector's expense; for amidst all their difficulties they managed to live well. The important topics of cattle rearing, and the price of cheese and wool, were, on this occasion, dismissed for a violent tirade against the cloth. The two worthies were quite in the humour for a little frolic, and the port drank at the rector's expense had so elated them, that they were resolved that no more tithes they would pay. "Our new parson," said one, "gives two sermons on a Sunday, and I cannot bear it; and he is always a-calling, and reading, and praying with the poor folks. "I am sure I can't bear our parson," replied the attendant friend, "he is always interfering; he is a regular methodise; he has got a stop put to the cricketing of a Sunday, though the squire upheld it mightily; and he would not give a paper for the confirmation to Dick H— and Jack B— only because they had, the week before the bishop came, stolen three chickens from old Mary M—, and robbed his garden of all his cherries. I wish I could see the bishop; and the next time I am at Wells I'll talk to him about it, if I can see him. I am sure he would never allow it, for he is a kind old gentleman; he neither would allow of the new hymns which they sing. I did so like to have the old choir and the old anthems; I led for nearly thirty years."

Now it so happened, that the clergymen of the parishes in which these two worthy men resided, were located in what might be termed strictly agricultural districts in the county of Somerset. Their charge was, numerically, very limited. The population in each case was exceedingly small, and their livings were small also; barely sufficient to enable them to pay

their expenses, and utterly insufficient to enable them to lay up one farthing for their families. Each of them had expended his small patrimony at college—each had been congratulated on his obtaining a living. One had been a curate for thirty-two years, the other for twenty-seven: and they were set down by the worthy persons referred to, as idle, grasping men, because the one had obtained a rectory worth about 130*l.* per annum; the other, a perpetual curacy about two-thirds of that value, the parish of which belonged to a lay rector, who absorbed somewhat more than a thousand a year alienated from the church, and was the patron, fortunately not of the living of —, but of every vice prevalent in the parish.

Now what could the parsons do more than they did? They were both truly devoted men. By the bye, the word parson (perhaps it is not generally known) is not a term of reproach, but of dignity; a vicar is not a parson, a curate is not a parson—it is a rector who is a parson; and yet, somehow or other, the designation is used in rather a disrespectful sense.

Well, it so happened, very shortly after the above conversation, that a parishioner of the perpetual curate became extremely ill. He was an excellent labourer; he had a wife and seven children; his character was irreproachable. He was thrown out of work, and lay in a most dangerous state for months. He had become a member of a club, ignorant that it was not duly registered, the treasurer of which had decamped with the money; he could expect, therefore, from that quarter no support*: and it was thought, as a matter of course, that he would obtain relief from his master, for whom he had worked hard for years, and who was the holder of the great tithes; but no, not one farthing could he obtain—nay, he was even told, if his rent was not paid monthly, as usual, he must be turned out of his cottage. The parish medical man called one morning on the clergyman, and assured him that the poor man's removal to the union-house, in such a state, might be fatal—that he had met the relieving officer at the cottage, and given him this candid opinion. What was to be done? The poor man's case required the utmost care, and expensive articles of food. "Well," said the clergyman, "will you call with me on the squire, and see what is to be done?" They did so, but the squire and his wife were gone to town. They tried the farmers, but utterly without success—not one farthing could be procured. The squire was written to, but took no notice of the parson's letter; and, when he returned, refused to aid in any way. Yet all these men had greatly benefited by the new poor law, the rates of the parish being lowered, from the change, sixty-five per cent. at the least.

Now what did the parson do? Why this—he supported the poor man almost entirely; a scanty allowance was made to him from the union, but utterly disproportionate to the invalid's wants. Daily the minister might be seen, twice at least, visiting the cottage of sickness, administering not only spiritual consolation, but carrying a portion of his own scanty meal. He was himself an invalid, and required malt liquor, but he denied

* I cannot urge too strongly upon my poorer readers the vast importance of not enrolling themselves in clubs not duly registered: in many cases it is ruinous to do so.

himself this necessary, that the poor man might have it; he paid the rent of the cottage; he supplied necessary articles of raiment. This he did certainly not entirely out of his own pocket, but he obtained a small sum from a few friends, which helped him on—and they were all parsons. The clergyman was a very sedate man, and seldom laughed much, but his gravity was entirely lost, and his laughter alarmed his old domestic, and astonished his only daughter, who kept house for him (for death had been at work in his family, and his wife and three children lay in the church-yard) when, on opening a box, he found an old brown shovel hat, sent by a very old and poor vicar for the poor man to walk out with, should he recover; it was the only gift the old man could bestow.

The parsons did this. What did the landlord and tenants do? Nothing—nothing for the long space of eleven months. A few of the scraps thrown to the squire's favourite terriers would have proved a great blessing; a little of the milk thrown into the tubs in the farm-yard for the hogs would have gone far towards a comfortable meal. The accused did every thing—the accusers nothing.

Now I am very far from affirming that this is an universal case; I know it is by no means so. I fear there may be parishes where the minister may do little or nothing, but these are the exceptions to the general rule. I know there are parishes where the landholders treat the poor with every kindness and indulgence, and are exceedingly opposed to the new law, though it saves their pockets as in the parish adverted to, from the notion—I am far from saying it is a correct one—that the poor are unmercifully treated in the union-houses. I can speak, I think, from experience on this point. I have never observed it to be so. Much of the workings of an union will necessarily depend on the character of the persons appointed to undertake the office of guardians, especially on the chairman being of a decided, and not easily ruffled character; and much good may result from his being a man of influence in the neighbourhood; on the chaplain being a faithful and devoted minister; on the master and mistress of the workhouse being good-tempered, kind, and considerate, at the same time firm, and above all, acting on religious principles—no other person should ever be appointed to the office.

My desire in this and subsequent papers of the series, is to show the immense importance to this country of an established church. A *faultless* earthly church we cannot expect; but I would calmly ask the traducers of our clergy, and those who endeavour to pull down the establishment—what would you have? I would ask the dissenting boards in London—baptist, Socinian, independent—if the clergy were removed, how are you to provide for large rural districts, where the poor parishioners, who have nothing to pay, are required to pay nothing for a participation in religious duties? Woe be to the parish, where the *wild* flower alone grows in the parsonage-garden! Woe to England, when the untaught artisan is to occupy the parochial pulpit, and to preach anti-nomianism, or Socinianism, or any other *ism*, as the case may be. If we are to have any *ism*, let it be a self-denying, a devoted, an educated, an enlightened

ministry—an enquiring, teachable, devout, and un-
minded laity; and then we shall find that church
Englandism will be of all others the most likely to
nest society in all classes.

“What does your parson do?” said an agent of chartism and socialism, to an old grey-headed
risioner of a friend of mine, as he was working
his garden, a truly spiritually-minded parish-clerk.
“Why he does this—he preaches truly the word
God. He seeks to save our souls; he provides for
temporal necessities, but is mainly anxious for
spiritual wants. Now that is what our parson
And now I'll tell you what our parish-clerk does
that is myself—he turns out of his premises all
series of Satan, as you are; and he never goes to
without praying ‘that from all sedition, privy
spiracy and rebellion—from all false doctrine, he
and schism—from hardness of heart and contem-
God's word and commandments, God would be
to deliver us!’”

The Cabinet.

THE CROSS OF CHRIST.—This is the great
which is set before you in this life. Sin would
you—Christ would save you. Yea, Christ
can save you; and, unless he does save you
will destroy you. Therefore are you not only
hate and loathe your sins, but to shun them
and cast them from you—to fear them,
so as to crouch beneath them, but so as to
against them. You are not to fear them, as
they were too mighty for you, seeing that Christ
conquered them in your behalf; but having a
leader, such a captain, such a bulwark and tower
strength, you are to fight against them boldly
undauntedly. He who died on the cross to take
your sins, will strengthen you to fight against
and in his strength you shall overcome it. Do
need a motive, an encouragement, an assurance,
you may fight against sin? Whatever you may
you have every thing in him who gave up the
on this day on the cross. It should make you
and abhor sin, to see what a foul abomination
brought to pass. It should make you fear sin, to
what terrible might was in it—how it unhinged
whole order of the world, turning the highest
into the lowest, and bringing down the Lord of
and purity to suffer the death of a criminal
should make you fight against sin bravely, trust
hopefully, to know that you have such a mi-
helper—a helper who bore such love to you, who
underwent all that shame and suffering patiently
meekly, of his own will, on your behalf, for the
of the reward set before him, in the redemption
your souls from sin and misery to everlasting life
joy; and who, you may therefore be sure, will
leave his work imperfect. Above all, should
thought of such surpassing love constrain you to
every thing, to bear every thing, for the sake of
who has done and borne so much for you. When
Lord gave up the ghost on the cross, “the veil of
temple was rent in twain from the top to the bottom
and the earth did quake; and the rocks rent;
the graves were opened; and many bodies of
saints which slept arose.” In this way did
things without thought and feeling bear witness
the awful terrors of that moment. And shall we
brethren, for whose sake all these sufferings were
dured, regard them unmoved? Can we behold
Saviour on the cross, without feeling the veil of
ness, the crust of sin which covers our hearts,
in like manner sunder?—without finding our

nature quake, and the hardness of our hearts burst, and the graves in which our better yearnings were imprisoned, open, and every nobler and purer and heavenlier feeling rise and come forth? When any of you find yourselves assailed by any temptation to sin, think of Christ crucified. Think of all the sufferings that he bore—of the agony that he went through for you. Can you think of all this, knowing who it was that bore these sufferings, and why he bore them—can you think of those sufferings, my brethren, and of him who bore them, without feeling your hearts burn within you—without shuddering at the thought of the sins by which you yourselves were a cause of those sufferings—without being bowed to the ground by shame and pity and unutterable thankfulness? Can you think of all these things, and still go on sinning? Surely none in the form of men can be such stocks and stones, as to be unmoved by the sight of such sufferings and of such love. It is because we do not think of these things, that we go on sinning; because we do not fix our hearts on the thought, and keep it steadily before our minds, but turn away from it the moment we get out of hearing of the preacher. Accustom yourselves to this thought, I beseech you; accustom yourselves to think of Christ crucified—not once a year, when Good Friday comes round, or now and then on a Sunday, but daily and every day. When your heart is waxing faint, think of Christ crucified. When any strong temptation comes across you, think of Christ crucified. When the world is smiling and fawning upon you to beguile and ensnare you, think of Christ crucified. When sorrow and affliction are galling you to repine and murmur against God, think of Christ crucified. Think of that cross of Christ by which the justice of God was magnified. Think of that cross of Christ on which the holiness of God became surpassingly holy. Think of that cross of Christ on which the mercy of God shone forth in its purest glory. Think of that cross of Christ by which Satan was put to the rout. Think of that cross of Christ by which sin and death were conquered. Think of that cross of Christ by which the gates of hell were burst open. Think of that cross of Christ which has now been lifted up into heaven, and from which a voice of unimaginable love calls you to come to the abodes of everlasting bliss. Surely, if you did but think of that cross, with a full and lively faith in the wonders wrought thereon, your hearts and souls, and all that is within you, would break forth into the cry of the angelic host—“Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”—*Archdeacon Hare's Sermons.*

Poetry.

THE DEWDROP.

BY JAMES MACKAY, M.A.

How pure—how bright is the tiny thing!
It beams where the birds of the morning sing;
'Tis like a tear from an angel's eye,
Or a pearl flung down from the vernal sky,
To deck the bridal robe of the dawn,
As it weds the flowers on the grassy lawn.

On the silver cup of the daisy it lies;
On the breast of the primrose in love it sighs;
On a pathway of smiles it shall glide to the sun;
In a chariot of incense its course shall be run;
To return again on a sunset ray,
And relate to its darling the sports of the day.

The emblem of virtue unsullied it seems;
The emblem of beauty we see in our dreams.
'Tis a pledge of faith, by the breeze to be given,
With holy vows, to the clouds of heaven.
O! who can tell but the fairies keep
Their nightly watch where the dewdrops sleep!

When the rosebuds blow to unfold each charm,
When the air is rich and the green earth warm;
'Tis then that the dewdrop shines most bright,
'Tis then that it rivals the diamond's light,
And it bids farewell to the sunny scene,
And weeps into air where its bower has been.

THE MAIDEN'S VESPER PRAYER.

BY MRS. EDWARD THOMAS.

THE moon arose, and its radiant light
Illumin'd the sombre darkness of night,
And its beams rested on a face as fair
As ever bow'd meekly in vesper pray'r.
It was a young girl's!—For whom did she pray?
Her kindred, her home—but still would there stray
From her heart to her lip another name,
That the dearest part of that pray'r would claim!
Yet, O! how soft was the whispering tone,
She scarcely dare waft it to heaven's throne,
And she blush'd as it mingled in that pray'r,
Lest too much love should ascend with it there.
To her guileless heart, love appear'd a sin,
And she kept the terrible thought within,
Unreveal'd to all—and almost denied
To herself whose image did there abide.
Yet how blameless the affection of youth,
Inspir'd by virtue and guided by truth;
Whilst a purity dwells in every thought—
As if angels alone the bosom taught.
There is nought of shame in the love possess,
When lit at the shrine of a spotless breast;
For heaven in mercy causes to blow
The blossoms of bliss 'mid the thorns of woe;
To equalize joy and grief upon earth,
That a blessing may stifle the curse for his birth,
And compel man to own, with a smile and a tear,
That woman's affection makes life still more dear!

EARTH AND HEAVEN*.

* Set your affection on things above; not on things on the earth."

WHY is it that to earth we cleave,
Since earth is full of sadness?
Our breast with sorrow often heave,
And seldom swell with gladness;
And yet our love, our hope, and fear,
We find are ever lingering here!

The eternal joys of heaven are spread
In endless range before us;
Its glories gleam above our head,
Its blessings hover o'er us.
Why is it, then, our heedless eyes
No higher than the earth will rise?

* From the "Hampshire Advertiser."

O! surely, 'tis the film of sin
 Our spirit's eye o'erspreadeth,
 And will not let the light come in
 Which God alone there sheddeth.
 The glory of the Lord hath shined,
 But sin hath kept us dark and blind!
 O, Jesus! from our eyelids take
 The scales that thus have bound us,
 And let thy kingdom's glory break
 Within us, as around us:
 Then shall our souls, with eager love,
 Rise upward to the things above.

Miscellaneous.

BAGDAD.—The traces of the ancient glory of this renowned seat of the Caliphs are still indeed visible, but they are the traces of a glory that is past. The proud temples of former days are gone; the far-famed retreats of learning have long since been deserted. They are now, for the most part, in ruins, or have entirely passed away. The celebrated medressah of the Caliph Mostanser still stands at the eastern extremity of the bridge across the Tigris, and a broad inscription upon its walls still informs the traveller that it was erected in the year 630 of the Hijreh, or about the middle of the thirteenth century of the Christian era. But it is no longer a sanctuary of learning. Its noble array of professors and its throng of students have departed, and the edifice itself is now desecrated to the ignoble use of a custom-house. Bagdad is situated upon both banks of the Tigris, but the principal part of the city is on the eastern side. The two are united by a rude bridge of boats, which, being the only thoroughfare between them, is constantly thronged with foot passengers and beasts of burden. The western portion has its own bazaars and mosques, and forms by itself a considerable town. A little beyond the walls on this side, stands the tomb of Zobeide, the favourite wife of the Caliph Haroun al Reschid. It is a small circular building, with a conical summit; and, though a mere ruin, still retains some vestiges of its former beauty. The position of the city upon the level banks of the river prevents any good view of it from without. It is surrounded by a strong wall of earth, which was considerably injured in a recent assault upon the city, of which I shall speak by and by. The houses are built almost solely of kiln-burnt brick, which however, instead of being red, are of a light yellowish hue, that has, when fresh, an agreeable appearance. This style of building gives the city a much more pleasing aspect than the muddy colour of Persian towns, and is indeed equal to any thing in Turkey. As common, however, in oriental cities, those of the Osmanlees excepted, nothing is seen in the streets but naked walls. The roofs of the houses are flat, and afford a pleasant retreat from the bustle and dirt of the highways. The town, when viewed from the highest of them, presents on every side a long succession of brick walls, interspersed here and there with the broad-topped date and the minarets of the mosques. The western part, when surveyed from the opposite side, seems like a vast forest of date-trees, so completely are the buildings concealed among them. The bazaars—the glory of an eastern city—are, of all those which I have seen, second only to Constantinople. The principal parts are occupied by the cloth merchants. These are of brick and vaulted, and present a good appearance, though offering little of the display which a traveller is ready to expect in so famous a city. In the costume, habits, and manners of the people, there is less of difference from the common features of a Turkish town than I had anticipated. The half-European dress of the soldiers, mingled with the broad robes and ample turbans of the old class; the coffee-houses, with their seats out-

side, and their little companies of loungers idling or talking over the water-pipe and the *schibouk*; the large heavy forms, the sedate aspect and the slow motion of the Mussulman—are the same as one sees everywhere. The street-dress of the female is something different. It consists of a dark blue cloak, of a material corresponding to the quality of the wearer. The finest are of silk, inwrought with gold on the borders. The face is hidden, rather than veiled, by a covering of horse-hair cloth, which projects stiffly from the forehead, at an angle of about forty-five degrees, thus permitting the eyes beneath to see the ground several paces in advance, without allowing the passer-by to discover any part of the face. The upper edge of the veil lies beneath that of the cloak, which is drawn over the top of the head nearly to the forehead, and is sometimes worn without the veil, in which case it is brought together so as to cover every thing excepting one eye. The women, especially among the lower classes, wear very commonly ornaments in the nose, which does not appear so convenient a place as the ears, because they are more in danger of interfering with the mouth. The children that I saw in the streets appeared to me squalid and unhealthy, and their faces were often disfigured by the unsightly date-mark. In many respects, former descriptions of Bagdad are inapplicable now; a single calamity, of recent occurrence, having wrought changes which the ordinary lapse of many years could not have produced. In the fall of 1831, the city was visited by the plague, which, in the short space of a few months, swept off, according to the estimation of the British resident, two-thirds of the population. The desolation was described as dreadful—beyond the power of words to portray, or the imagination to conceive. Business was suspended. The bazaars and streets were deserted. None were found to bury the dead; and the last survivors of whole families stood at their doors and cursed the solitary passenger, who now and then went by, for living while all their friends were dead. At this time, or soon after, probably in the following spring, another calamity befel the devoted city. The river suddenly rose to an extraordinary height, overflowed its banks, and inundated the country for many miles around. Houses bordering upon the stream were undermined and ruined. So sudden and rapid was the rise, that many lives were lost; and, to this day, skeletons are found in digging the gardens near the river. To these calamities was superadded a scarcity of provisions, which increased in a wonderful degree the distresses of the inhabitants, and threatened the whole population with famine. The changes which these reverses effected were proportioned to the cause. Not only was the city in good part depopulated, but every thing was thrown out of its accustomed course. Medressahs were left without professors, mosques without their imams, and the altars of Christianity without ministers. The former splendour of the court was swept away, and the whole city became the melancholy abode of a diminished and bereaved population. At the time of my visit, Bagdad was slowly recovering from these reverses. The bazaars were filling up, though a multitude of stalls were still deserted; and the trade was reviving, though much was left to irretrievable ruin. The most common answer to my inquiries was, that every thing had changed, and nothing certain was now known. The population, which had formerly been between 100,000 and 120,000, was now no more than 40,000, at the highest estimate. Among these are included from 1,200 to 1,300 Christians, and about 15,000 Jews.—*Southgate's Travels in Persia, &c.*

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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE CHRISTIAN SABBATH.

BY THE REV. J. BUDGE, M.A.,

Perpetual Curate of Barkinside, Essex.

No. II.

THE establishment however of a sabbath obligation on the Christian church, moots the question as to the legality of the practice which has obtained among Christians, of observing the first instead of the seventh day of the week as their sabbath.

It must be observed that the morality of the sabbath consisted in the dedication of a seventh portion of our time to God, at his discretion; it was not this or that seventh portion that was unchangeably fixed upon, but God reserved to himself the right of appointing any other seventh portion as a sabbath which he saw fit, just as the circumstances of his several dispensations required. It would be absurd to argue that God could not transfer the sabbath from the last to the first seventh portion of the week, because that would be at once to destroy his omnipotence; but the question is, did God order the transference which we find everywhere established in the church? And why?

1. We prove that he did so by negative evidence. It is nowhere recorded in the New Testament that the apostles observed the seventh day as their sabbath. There is not a word of evidence to show that, after Christ's resurrection, the last day of the week was peculiarly dedicated by them to God's service; and this fact, singularly contrasted with their devout observance of the Jewish sabbath before the crucifixion, is a strong presumptive proof that

they were divinely ordered to neglect the old and observe the new sabbath.

2. Connected with this disuse of the old sabbath, a strong case is made out by the positive proof arising from their actual observance of a new sabbath on the first portion of the week. St. Luke, in (Acts xx. 6) relating the events of Paul's stay at Troas, states that, during a week's sojourn there, the disciples came together on the first day of the week for prayer and preaching. He there speaks of this day as the ordinary day of public worship; and moreover adds that they came together to break bread, which phrase invariably signifies the celebration of the Lord's supper—an ordinance constantly used by the primitive Christians at their Lord's-day worship. St. Paul (2 Cor. xvi. 12), orders that, "upon the first day of the week, the converts should lay by them alms in store, in order for the relief of their brethren;" which intimates that then the people were in congregation for public worship. And St. John (Rev. i. 10), calls the first day of the week (the Christian sabbath) the Lord's day, as contradistinguished from the Jewish sabbath. Inferences to a similar effect might be drawn from other parts of the New Testament, which, coupled with their neglect of the old, proves that the apostles observed a new sabbath; and hence, on their authority and practice, although no express directions for the change are recorded, is established the legality of a Christian sabbath observance of the first instead of the seventh portion of the week.

3. The same is proved by the sanction of our Lord, and the uninterrupted custom of the

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church. On the first day of the week (John xx. 19), we find it recorded, the disciples being assembled together, Jesus made his first appearance among them. The absence of St. Thomas caused that apostle to doubt the reality of Christ's resurrection, but our Saviour did not dispel his unbelief by another actual appearance till the next Lord's day; for, after eight days more, we read the disciples were again within, and there Jesus again stood in the midst of them, and satisfied the doubts of Thomas. From these facts two conclusive inferences may be drawn: first, that before the ascension the apostles were accustomed to assemble in congregation not on the seventh, but on the first day of the week; and next, that our Lord sanctioned this change by selecting this day for the more public exhibition of himself, and likewise by his effusion of the Holy Spirit upon them on the day of Pentecost, which, as calculators have clearly shown, fell on the first day of the week.

If any further proof were needed, the unbroken testimony of tradition and the uninterrupted practice of the catholic church supply the conclusive evidence. For 1,500 years after Christ, no ecclesiastical doctrine or practice answered the test of the canon, "always, everywhere, and by all" more triumphantly than this; and one small, obscure, and fanatical sect only, called the Sabbatarians, have presumed to break the line of universal custom. The voice of the church has a potential weight in this matter; for, if any doubts on the subject had arisen, they must have been recorded, like other disputes and heresies; but, as none such are either expressed or implied in history, it must follow that none such arose: and, if not, it must be inferred that the practice of the church catholic—traceable as it is from this time back through the apostolic fathers to the apostles themselves—is of indisputable authority, and binding on us in these latter times.

From the disuse then of the old, and the observance of the new sabbath by the apostles, from the sanction of our Saviour, and from the unbroken testimony of the church, we infer that God has ordered the first and not the last seventh portion of time to be specially dedicated to him by the Christian church as her sabbath or Lord's day.

It may be worthy the time to state briefly the apparent reasons for this transference. Both the patriarchal and Jewish sabbaths were commemorative of important events. The patriarchal was designed to recal the six days work of creation, and the rest of God on the seventh. The Jewish, including this object, was intended to commemorate their deliverance from bondage by the

exode from Egypt—"Remember that thou wast a servant in the land of Egypt, and that the Lord brought thee out thence: therefore he commanded thee to keep the sabbath day." Now both the work of creation and the exode from Egypt were typical of the new creation in Christ, and the release of believers from the guilt and bondage of sin by Christ's resurrection. Hence, on the same principles of commemoration, God ordered the first day of the week, the day of Christ's resurrection, to be commemorated in a Christian sabbath; since on that day the foundations of the new creation were laid, and the guilt and bondage of sin virtually destroyed by his resurrection. These are the presumptive reasons for the change; but in fact, whether weighty or specious, they are of small importance compared with the decisions of God and the sanction of our Saviour. The perpetual obligation of a sabbath being proved, and the transference thereof justified, I notice—

III. The requirements of the sabbath.

An excessive rigour marked the ordinance of the Jewish sabbath; the text itself of the fourth commandment, together with the adjunct precepts and explanations of that part of the Mosaic code which is essentially ceremonial, enjoined an almost impracticable severity of observance. The Israelites were forbidden to kindle a fire, to prepare food, or quit their dwellings for any other purpose than public worship on the sabbath; and, though the glosses and additions of the later rabbis encumbered the law with supererogatory difficulties, yet these very circumstances prove the opinions and practices of the Jews on this point, inasmuch as these rabbinical precepts were founded on patristical tradition. But this extreme strictness was essentially ceremonial and peculiar to the Jews as a nation, and was evidently so ordained by God with a view to preserve the Israelites unpolluted by heathen defilements; and, as such, the Christian church is freed from such rigorous ceremonial observance, in order for a more liberal and spiritual worship. The ritual severity of the Jews is repealed by Christ as regards the Christian church, but only to impose on her the obligation of a more spiritual, hearty, and responsible service.

The members of the Christian church are bound, as a necessary preliminary, to eject from their minds all those corroding and irritating cares, calculations, and objects, which, having their subject-matter on earth, corrupt the heart, and chain the nobler aspirations of the soul within the shortened circle of worldly sordidness. They are bound also to root out any of the malicious passions to which the

weekly contact of corrupt nature may have given birth, and to permit no casual asperities to enter on the Lord's day unchastened or uncorrected. The retention of any of these is not only gross sin, but also will infallibly weaken the action of the means of grace on their souls. This procedure will necessarily call for a prior self-examination; and hence meditation must exact a close account of the six days, with a view to correction and amendment.

The ground thus cleared is open for spiritual tillage; a double measure of devotion and of public and private prayer must honour the Lord's day, just as the Israelites revered the old sabbath by a double sacrifice; and, with thanksgivings for creation and preservation, redemption must be the chief event fixed on, remembered, and rejoiced in, as the prime object commemorated by the Christian sabbath. The open gates of the church also proclaim the duty of public worship. The consecrated dwelling of God, and the ministrations of his authorised servants, demand the presence of the congregated people in prayer and praise; and the public exposition of the word calls for their teachable attendance as often as the gospel is disseminated and enforced. Here the dispositions of the heart must be carefully inspected; the freedom from a severe ritual only inculcates a greater spirituality of worship, and increases the responsibility of privileged Christians. In the sanctuary, therefore, the soul must elevate herself into the very presence of God, as if every letter of her prayer were poured into his ear in heaven itself. The exposition of the word also must be heard, neither with negligence, nor for controversy, nor for the excitation of feeling or imagination, nor as the elucidation of a mere theory, nor with the critical ears of a polemic theologian, but with a view to the practical application of every uttered doctrine or precept to the faith and life for correction and edification. To this end a severe self-examination must follow the public ministrations, in order to eradicate the detected sin, and rule the future conduct.

This employment will exhaust much of that time intervening between and following the congregational services; and the residue may be profitably spent in innocent social recreations, or in a pious inspection of the works of creation, provided that a sermon be extracted from every wonder seen, and nature's God be admired in every miracle of nature. Neither does sabbath duty exclude works of necessity and charity; nor pharisaic prejudices, nor puritanical scruples, nor affected will-worship, must operate with the Christian to prohibit acts which necessity imperiously demands, and the example of Christ sanctions.

But here a wide field of discretion is opened for the decisions of conscience, and no general rules of conduct can be laid down by the ministers of Christ to meet individual cases, ever various in form and differing in circumstances. Each Christian, after an unprejudiced and impartial examination, must appeal to his own conscience for a verdict, remembering always that golden sentence of the apostle, that "whatsoever is not of faith is sin."

The injunction of these positive duties implies a negative on whatsoever is contrary to the same, or will in any way affect their full and pure performance. What is termed "pleasure" in its worst and worldly sense, is under the interdict of the law, and is a clear and direct violation of its mildest provisions. Attendance at the haunts of intoxication or excess is an infamous and undisguised pollution of the sabbath. There is not a shadow of excuse or palliation for the desecration. The industrious labourer or mechanic may refresh and invigorate his powers in innumerable ways on the sabbath without rushing headlong into the tide of sin; and, if he will not worship in the sanctuary, at least he may abstain from the haunts of crime and corruption. To plead a Christian liberty in this respect, is to assume a mitigated antinomianism, and virtually to make Christ the minister of sin.

All pecuniary interchange must also cease on the Lord's day. The reward of hire and the price of food, paid on the sabbath, are directly illegal acts; and no subtle casuistry can palliate the transgression, except in *special* cases of *absolute* necessity. The civil law of the land may choose to bind and to loose, and to define times, seasons, and limits; but with the Christian the question is essentially a spiritual one, and his decision will be regulated not by human but divine legislation. It may be difficult, and is in many cases, to draw the line of demarcation, and pronounce on the spiritual legality of this or that practice; but we are sure that nothing but the most urgent necessity can excuse any Christian for breaking the sabbath rest of man or beast, or apologise for any contracts, sales, or payments made on the Lord's day.

In conclusion, I observe that the heaviest judgments are denounced in scripture against profaners of the sabbath, and that its strict or lax observance is a sure test of individual or national spirituality. The sabbath duties herein laid down, are not founded on ascetic or puritanical principles, but are deduced from the plainest injunctions of the gospel, and go to the very verge of the fairest interpretations of a Christian liberty. Sabbath profanation has been the commencement of in-

dividual ruin, and has been avenged in a temporal and spiritual destruction; sabbath profanation has been the perdition of local prosperity, and has infected with the leprosy of immorality and irreligion the constitution of whole communities; sabbath profanation has been the scourge of national success—has poisoned the whole social system from the throne to the cottage—has gendered an offspring of vices which have corroded the health and drained the life-blood of public happiness; and sabbath profanation has caused the Almighty to thunder out the fiat of sudden downfall on a people, or slowly quench their greatness by a gradual declension, and an almost imperceptible decay. May God in his mercy avert such judgments from us; may his eye always behold our land and its people enjoying their Lord's-day rest; and may we emulate each other in pronouncing and practising this sentence—"Remember the sabbath day, to keep it holy."

Biography.

ROBERT ABBOT, BISHOP OF SALISBURY.

ONE of the chief benefits, arising from the study of the history of those men who have been eminent for learning and goodness, is the proof which it affords, that real dignity, instead of "puffing up," invariably makes men "lowly in their own eyes." Not those who possess greatness of character, but they who aim at being thought to possess it, display vanity and self-esteem. The former have it, and are admired on its account; the latter have it not, but are continually admiring themselves on account of that counterfeit resemblance to it which they bear.

The subject of this memoir was an instance of the union of those qualities which make up positive dignity. He was as remarkable for his humility as his learning. He was born in the year 1560, and educated under the same school-master with his brother, the archbishop; until, being sufficiently qualified for the university, he was sent to Balliol college in Oxford, in 1575. He proceeded to the degree of master of arts in 1582; and became a preacher of distinction there before the university. He was also a lecturer at St. Martin's church, at Carfax, where there are still four lecturers distinct from the rector, who are appointed by the corporation. Abbot officiated also sometime at Abingdon, in Berkshire, not far from Oxford.

The endowments, which it has pleased the great Head of the church to bestow upon his ministers, have varied according to the exigencies of the places and periods in which they were called to act. To some he has given the power of managing argumentative theology; to others, the ability to arrest by preaching. Abbot was endowed with the latter talent—not in distinction from, but united with, the first-named faculty. As a preacher, however, he was noted; and his preferment was remarkably owing to *his merit* in this department, notwithstanding the *distinction which some have affected to make between*

the talents and tempers of these two brothers—the "George (the archbishop) was the more plausible preacher—Robert, the greater scholar; George, the abler statesman—Robert, the deeper divine; gravity did frown in George, and smile in Robert." Such was the excellence of Robert Abbot as a hortatory divine that, upon the first sermon he preached at Worcester he was made lecturer in that city, and, soon after rector of All Saints there; and, upon a sermon he preached at Paul's Cross, he was presented to the benefice of Bingham in Nottinghamshire, by one of his hearers, John Stanhope, Esq., whose choice seemed to have been justified by the effects which his ministry had upon the people of his charge. It was said of him, that, "as dew dropping on mown grass refresheth it, and maketh it spring anew, so his labours in his pastoral charge much refreshed the consciences of true converts which had felt the scythe of God's judgments, and made them spring up in hope and newness of life. Again, as dew distilling in silver drops mollifieth the parched ground, so his heart melting into tears in many penitential exhortations mollified the stony hearts of those who had been before most obdurate in their sins. And, again, as dew that falls from heaven returns not thither back again, but enricheth the soil, and makes fruitful the earth; so his pains, wheresoever he bestowed them, were never sterile, but brought forth much fruit, both of comfort to himself and of knowledge in the mysteries of salvation to his hearers."

In the beginning of the reign of king James I. he was made chaplain in ordinary to him; and the king had so high an opinion of his writings, that, with the second edition of Dr. Abbot's book "De Antichristo," in 1608, his majesty ordered his own commentary upon part of the book of Revelation to be printed—an honour which that king did to no other of the great clerks of this kingdom. Abbot's ability as a writer had been established by what he had already published in defence of William Perkins's "Reformed Catholic," in opposition to William Bishop, at that time a secular priest, but afterwards, in the pope's style, a titular bishop of the aerial diocese of Chalcedon. This pretender suffered at the hands of Abbot as great an overthrow as Harding did from Jewell, or Allen from Bilson, or Hart from Reynolds. At the end of this excellent work is added a treatise which he wrote shortly afterwards, entitled, "The True Ancient Roman Catholic," which he dedicated to prince Henry, by whom it was so well received that he returned him many thanks in a letter written with his own hand, and promised to assist in advancing him to a higher station in the church, when an opportunity should present itself.

Allusion has been made to Abbot's reply to William Bishop, and the success of it, compared with that which attended the like efforts of certain distinguished divines at other periods of the history of the church. Perhaps, among the abounding proofs of the special guardianship which is exercised over the Christian church, none is more striking than the raising up particular individuals at times which peculiarly called for their services. Who can look at the historical fact, that each of the afore-mentioned four divines met and grappled successfully with the heresy or

the error of his day, without feeling assured that the emaciated mind, which foresaw that at that moment of time a "root of bitterness" in respect of doctrine or discipline would "spring up and trouble" the church, must have appointed the coincidence which I notice—must have caused that the life of each of those champions should fall in exactly with the period of the rise of each particular error? Or I may express the same sentiment thus—that the Almighty Guardian of his church implanted in certain individuals, at those moments of time, the faculties which were specially adapted to make them victorious combatants with the spirit of error.

It may indeed be true, that in every age there are men of powerful minds, and equal to conflicts to which they are not summoned; and that, if the occasion should arise which demanded the putting forth of their powers, they would give proof of the solidity of the armour with which they are clad; but, the emergency not arising, we do not see their powers. Whether it be so or not, it is quite sufficient to attest the presidency of the Lord over his church, that "mighty men of valour" are found marching into the field on those occasions which every age of the church gives birth to; when the honour of God is perilled by the attacks of the infidel, or the scarcely less mischievous teaching of those who, by deforming the simplicity of scriptural truth, weaken its hold upon the consciences of men.

The untimely death of prince Henry, to whom Abbot had dedicated his reply to Bishop, had destroyed the expectation of advancement from that quarter; but his merits found other friends to do him justice. In 1600 he was unanimously elected master of Balliol college. Here it is observed of him, that he was "careful and skilful to set in this nursery the best plants, and then took such care to water and prune them, that in no plot or knot throughout the university of Oxford there appeared more beautiful flowers, or grew sweeter fruit, than in Balliol college while he was master. His diligent reading to his scholars, and his continual presence at public exercises, both countenanced the readers and encouraged the hearers. These regulations and improvements he further wrought by establishing piety, which had been much neglected; restoring peace, which had been long wanted; and making temperance more familiar among them which had been too great a stranger in that society." It is satisfactory to be able to refer to the present general condition of the university of which Abbot was a member, as exhibiting a contrast to the days to which the above remarks belong. Learning and discipline are now flourishing there; and may it not be said, that true religion has taken root upon that soil, and is displaying its fruits in many among the senior and junior sons of our Oxonian Athens? In the particular society too, to the headship of which Abbot was called, some of the best results of this raised tone of academical pursuits are to be witnessed. No college maintains a higher reputation than Balliol at this moment of time for scholarship and good order; while in the matter of "temperance" it has partaken, probably not more than, but equally with, the other societies in that change for the better which it is notorious that the whole university has under-

gone in that important point. As Balliol college is particularly mentioned in the above quotation as having, in Abbot's days, signalized itself for excess, it is but just to be as explicit in the vindication of its present character. Its "moderation" may be said to be "known unto all men" in that university.

In May 1610, we find Abbot nominated by the king among the first fellows of his majesty's royal college at Chelsea, then newly founded, and designed to be a kind of fortress for controversial divinity; being thus as it were engarrisoned with the most able and select champions for the protestant cause against all assaults of popery. In November the same year, he was made prebendary of Normanton, in the collegiate church of Southwell.

His abilities as a preacher have been already mentioned, as first bringing him into notice. They were the ground-work also of his subsequent advancement; for it was owing to the impression which a sermon of Abbot's, delivered during his month's attendance at court in 1612, that the king—when the news of Dr. Holland's death was brought from Oxford—named Abbot as his successor in the theological chair, usually called the regius (or king's) professorship of divinity. This station his modesty led him to decline; nor would he undertake it until his brother, the archbishop, procured a mandate from the king for him to hold it. In the discharge of this office, he has had the character given him of a profound divine, well read in the fathers, councils, and schoolmen. He was more moderate in his views of the predestinarian question than either of his predecessors, Holland and Humphrey, had been. His sentiments were in favour of what is usually called the sub-lapsarian mode of treating that most mysterious subject.

Abbot did not fill the divinity-chair without some remarkable circumstances attending the discharge of its functions. Among the rest, was his preaching a sermon before the university, in which he alluded, very significantly, to the methods then being employed by some who secretly favoured popery to undermine the reformation. Dr. Laud, who was present at the delivery of this sermon, was so generally understood to have a leaning in the direction of which Abbot spoke, that the remarks of the preacher could not but be applied to him by all who heard them. Greatly disturbed by having the eyes of the whole university thus pointedly turned upon him, Laud wrote to his patron, Dr. Neal, bishop of Lincoln, to know whether he should not make a direct reply to it. The passage, as remarkable in itself as it was obnoxious to Laud, was as follows:—"That there were men who, under pretence of truth and preaching against the puritans, struck at the heart and root of that faith and religion now established among us; which was the very practice of Parson's and Campian's counsel, when they came hither to seduce young students; who, afraid to be expelled if they should openly profess their conversion, were directed to speak freely against the puritans, as what would suffice: so these do not expect to be accounted papists, because they speak only against puritans, but because they are indeed papists they speak nothing against them; or, if they do, they beat about the bush, and that softly too, for fear of disquieting the birds that are in it." To this

memorable passage we might also give the name even of prophetic, unless we knew that it had a specific reference to the circumstances of the moment when it was spoken. Men are the same at all times: they inherit the same weaknesses; and in every age of the church are prone to depart from the simplicity of truth, in order to exalt their official or individual consequence. Laud concluded his letter to Neal by saying, "that he was fain to sit patiently at the rehearsal of this sermon, though abused almost an hour together, being pointed at as he sat; yet would have taken no notice of it, but that the whole university applied it to him; and his friends told him, he should sink in his credit if he answered not Dr. Abbot in his own; nevertheless he would be patient, and desired the bishop to vouchsafe him some direction." As we do not hear that Laud did publish any answer, it is no ill compliment to the bishop's discretion to suppose that he might, perhaps, have rather "vouchsafed him directions" to be quiet.

When the king had read his "Antilogia" against the "Apology for Garnet," and had heard the fame of his lectures in the university upon the king's supremacy, against Bellarmine and Suarez, his majesty, upon the see of Salisbury becoming vacant, sent his *comgé d'elire* for him to the dean and chapter*. He was consecrated by his own brother, the archbishop, on December 3, 1615, in the chapel of Lambeth palace; herein equalizing the felicity of Seffridus, a bishop of Chichester, who, being a bishop himself, also saw his brother at the same time archbishop of Canterbury. When he came to do homage to the king upon his recent appointment, his majesty pleasantly said to him, "Abbot, I have had very much to do to make thee a bishop; but I know no reason for it, unless it were because thou hast written against one †"—alluding to the name of the popish priest before mentioned, with whom Abbot grappled successfully in the early part of his career.

On his way to Salisbury he made a farewell oration at the university, with great applause; some fragments of it are preserved in the original Latin, and a translation or epitome in English, by Lupton, in his "History of Modern Protestant Divines." His brethren, the heads of houses, and other Oxford friends, parted with him on the edge of his diocese (which until very lately ran up to North Hinksey, within a mile of Oxford) with tears of grief; while the gentry of Sarum received him with those of joy. On the following sabbath he offered his spiritual "first-fruits" in the temple, in a discourse upon the words—"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth" (Ps. xxvi. 8). He gave a two-fold proof of the love he had to the "house" of God, whether that word be taken as referring to the material or the spiritual edifice. Taking the word in the former sense, he showed that he loved that house of God "made with hands," in which he had preached his first sermon; for, observing the beautiful cathedral to be much decayed through negligence, he drew from the preben-

daries a sum for repairing it. He then laboured to repair the house of God—that portion of the "church of the living God" which lay in his diocese—both by doctrine and discipline. He visited his whole diocese in person, and preached every Lord's day while his health would permit, either in the city or the neighbouring towns. But this was not to last long; for when he had been discoursing on John xiv. 16—"I will pray the Father and he shall give you another Comforter, that he may abide with you for ever"—as soon as he came out of the pulpit, he was seized with a violent attack of an internal disease, brought on by his sedentary course of life. His hour-glass came to its end sooner than that of others—not from having run out, but by being stopped. Amid the acute tortures of this last attack, his soul was at ease; for the assurance of heavenly things caused him cheerfully to part with earthly: and the quick sense he had of the "powers of the world to come," deadened the sense of his bodily anguish. It happened that the judges were then at Salisbury on their circuit: among others they came to see him, and received from him much earnest advice. He dwelt upon the comfort of having, in such an extremity, the "testimony of conscience" that he had "walked with God;" and exhorted them to seek that peace arising from a "good hope through grace," which the world can neither give nor take away. As his death approached, he summoned his domestics, and, in the language of a dying man, began to make a profession of his faith; but his friends persuading him to refrain, because his principles were made sufficiently clear in his writings, he yielded to their advice, and signed all his works with these words—"That faith, which I have defended in my writings, is the truth of God; and in the avouching thereof, I leave the world."

After continuing some weeks in that dreadful disorder—with exhortations and benedictions he lay as it were slumbering; and at length, with eyes and hands uplifted for the space of two or three hours, he gave up his spirit on March 2, 1617, in the fifty-eighth year of his age, with these words:—"Come, Lord Jesus, come quickly; finish in me the work that thou hast begun; into thy hands I commend my spirit, for thou hast redeemed me. O God of truth, save thy servant, who hopes and confides in thee alone. Let thy mercy, O Lord, be shown unto me; in thee have I trusted, O Lord; let me not be confounded for ever."

He did not fill this see quite two years and three months, being one of the five bishops whom Salisbury saw in six years. He was buried over against the bishop's seat in the cathedral. We are told by a writer who was his domestic chaplain, that he was universally sorrowed over—so much had he endeared himself by his diligence in his pastoral charge, his beneficence to the poor, and hospitality to all; which excellences were crowned by the grace of a lowly deportment towards his inferiors. Besides the works already noticed, he wrote several others; among them—

1. "The Exaltation of the Kingdom and Priesthood of Christ; a Sermon on the 110th Psalm."
2. "Lectures on St. Matthew, and Commentaries on some parts of the Old Testament."

* It is scarcely necessary to observe that this "leave to elect" has become a mere form, and is held to have the authority of a command.

† William Bishop.

3. A manuscript commentary in Latin upon the whole Epistle to the Romans, in 4 vols. folio; given by Dr. Corbet to the Bodleian Library—an elaborate and most valuable work, which it is to be regretted the world has never yet seen in a published form.

E.

THE CONVERSION OF AN INFIDEL*.

WRITTEN BY HIMSELF.

I SHOULD premise that, ever since I was seventeen years of age, I had been an open infidel and deist, having been made so at that early age by an old grey-headed gentleman, who attacked me one night at his house, in Hereford, where I was spending the evening with his son. The old man, thinking I was an artless easy prey, commenced the subject after tea—warily and artfully, lest I should be shocked and frightened away. He tempted me, just as the devil did Eve, by casting suspicious doubts and evil surmises into my mind, till he excited my eager curiosity to hear all he had to say; telling me that it was true wisdom and knowledge, and that I and all Christians were blinded by priestcraft, &c. As I knew nothing of the arguments in proof of the authenticity of the scriptures and truth of the Christian religion, he, in the course of a couple of hours, so powerfully tempted me—exciting in me every bad passion, particularly my pride to gain his knowledge, and be wiser than the Christian world at large, and that I might be above all law to God, and sin with impunity—that I stretched forth my hand, and did pluck of the forbidden tree and eat. Instantly the poison began to work and corrupt within me—for I left him late; and, on going home, finding my sisters had gone to bed, I thought I could not rest till morning to attack them as I myself had been attacked; and, when I gained opportunity, endeavoured by rant, boldness, and boasting, to poison them with the same abominations I had now imbibed.

I continued in this state a proud infidel boaster, till I went to a place called Mohill, in the county of Leitrim, in Ireland, on detachment; having, alas! ere this, corrupted many a young man with the poison of infidelity: for I had learnt all the jargon, cant, sophistry, and impudence of this system of the devil; and, to be thought a clever fellow, and to raise a laugh, I used to ridicule Christ and his religion—but I own it was more out of sinful pride and vanity than from any disrespect in my judgment, or enmity to the character of Christ and his religion. However, I did not, and could not, in any sense, believe his religion or the bible to be true. I had never read any arguments or books of evidences of the truth of Christianity, nor would I read them; but I had greedily devoured all the infidel writings I could meet with. The fact is, I did not wish to be convinced of the truth of the bible and the Christian religion. I was an infidel from the love of sin, that I might indulge therein with impunity and liberty, and without fear of evil consequences; and for the same reasons would have been an open professed atheist, but I could not. And I believe in my soul that every infidel and atheist is so solely from the same motives; and I am persuaded that most of this class of men feel as I did, if they would but tell the truth—but they are ashamed to do so: for, although I launched into all the pleasures and sins of the ungodly world, I was miserable; and, like Milton's Satan, carried a hell within me, from which, no more than from myself, could I escape by change of time, or place, or scene. I knew there was a God, omnipotent, omniscient, omnipresent, holy, righteous, and true. I could not but believe and deeply feel,

though I denied it, that there was a judgment-day to come—a heaven, and a hell. These truths I never could shake off, and I was therefore at times, when not in the intoxication of pleasure and revelry, miserably wretched. There were some simple arguments which, from their reasonableness and truth, always tormented me; and by means of which I was literally my own tormentor, or rather my conscience was, which indeed “makes cowards of us all.” The arguments were these: namely, if scripture be true, all my disbelief and rejection of it can never make it false; and it never has been proved false: which, after all the opposition and attacks and sifting it has met with from every quarter, is a negative and presumptive proof that it is true. I reject it solely from necessity, not from choice of judgment or conscience; for I know its doctrines are grand and good, and most worthy of God: whereas the scheme I have embraced, but cannot fully believe in, of no future state and annihilation, is putting myself on a level with the beasts that perish, and is base: now if I were to be happy hereafter, I should naturally wish, like the Christians, to live for ever, as a recompense for all the pain, misery, and wretchedness of this world; so that I am forced, through necessity alone, to wish (for after all I cannot so believe it as to dispel my fears) to be annihilated at death. I therefore embrace the infidel doctrines in opposition to the scriptures, although I know the infidel doctrines to be bad in themselves, and productive of all evil, and the scripture doctrines good; but I reject the scriptures because they assert a future hell. Take away the hell, and I will instantly embrace and confess Christianity; for I should like, as would every infidel if he spoke the truth, to go to heaven and be happy for ever, whatever that happiness may be. Yea, if there should be no happiness, but merely an exemption from misery, I should like it above all things, and embrace Christianity for the sake of it; for any thing is better than an eternal hell; and if there really be such a place of punishment, I know I desire it: and if this be a truth, that there is an eternal hell, then my disbelief, or rather my trying to disbelieve it—but in vain—and rejecting of it, cannot make it less true; for, if true in itself, it ever must remain so, which is the very nature of truth.

But particularly the following old and simple argument always upset me at once, because it was short and incontrovertible, and embraced the whole of what I have here stated: namely, if the Christian religion be false, the Christian will lose nothing by it; but then will only be on a footing with the infidel, provided infidelity be true: but, if Christianity be true, the Christian will gain every thing by it, and the infidel lose every thing; and then infidelity will be proved to be false, and an eternal hell proved for infidels. In short, come what will, which ever be true or false, the Christian can lose nothing by embracing his system; whereas the infidel may lose every thing, if his system prove false: therefore the chances are against the infidel, and it is possible and probable he may be cast into hell for ever.

This argument used to make me terribly afraid, whenever I would reflect upon the subject; for I clearly saw that, as it was more than probable and natural and rational there was a hell, it was probable, if I lived and died an infidel, I should be in it for ever. These thoughts would put to flight all my boasting, pleasures, and amusements, and dash down the draught of animal happiness from my lips, or at least so embitter and poison it, that I was often miserable beyond description; but, through shame and pride, never told my feelings to any one.

When I arrived at Mohill, I had the good providence to be introduced to a truly Christian lady; and, after I had enjoyed her acquaintance a short time, I began to perceive and admire her great excellence.

* From “The Church in the Army.” Edinburgh.

She was so benevolent and kind, and showed such a real interest in my present and eternal welfare and happiness, knowing what were my perverted sentiments, and how wretched I must be, that I soon became intimate enough to unbosom my whole soul to her, with all its misery. And from the time I first knew her, respecting and admiring Christianity and its excellence, so vividly manifested in her, I ceased to oppose or ridicule the Christian religion. In short, she so won my confidence and high regard, that I told her sincerely all my past history, my infidelity, and all my present wretchedness.

The first time I thus conversed with her, she said, "I have a strong presentiment, and feel persuaded that, ere a year is passed you will be a true Christian." I replied, "I most sincerely hope you may prove a true prophetess; for I would give worlds to be a Christian, as you are." For I both knew her excellence and virtues, and that she was ever happy; and my own sin and guilt, and that I was ever miserable.

During my acquaintance with this Christian lady, she used every argument to win me over; and shewed that pity, kindness, and compassion, which the gospel proves is the only way to this happy end, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." The happy result was, that in a short time I found that I had no doubts left of the truths of the scriptures, and that I believed them in my conscience, as I did ever before that fatal night the hoary-headed infidel taught me to disbelieve and reject them.

During three months I had the privilege and happiness of this Christian lady's kind counsel and interest in my spiritual welfare, I gradually became more and more sincerely anxious to become a true Christian, such as I knew she was; and to believe with that holy saving faith of which she used to speak, and which she proved from scripture to be the gift and operation of the Holy Spirit on the mind. As yet, however, I could not understand in the slightest degree the real meaning of the nature or power of faith, or of spiritual things generally. All was darkness, mystery, and an enigma to me, both as to understanding these things, or feeling their power on my soul. And this is agreeable to 1 Cor. ii. 14—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Yet she told me, that if I prayed in truth and sincerity, and read the scriptures in prayer—if I asked, it would be given me—if I sought, I should find—and she was sure I should do so; and that ere long I should possess this spiritual, saving, purifying faith, and be a truly regenerated child of God. This she always affirmed, judging from my sincerity and candour; as I seriously confessed, with sorrow, that I was a sinner, guilty and miserable, and that I longed anxiously to be made a real Christian.

At this time I had many convictions of sin, and began to pray in private for pardon, which I had entirely left off since the night I was corrupted by the old sinner, the deist; and I also think my Christian landlord used sometimes to read the scriptures and pray with me. I now respected the religion of Christ and his real disciples; I loved the Saviour (although I could not call him my Saviour) and his children dearly, however poor and mean in life they might be; and, indeed, had gradually done so from the time my first friend took such an interest in my spiritual welfare and happiness.

Shortly after this, my detachment was called into head-quarters; immediately upon which I got leave of absence, and went to pay a visit for several months to my relations in my native island, the Isle of Man.

In the Isle of Man I heard the gospel preached by

an old schoolfellow, the rev. R. Browne, a minister of a sweet Christian spirit. In his sermons he dwelt much on the universal depravity of mankind, the nature and necessity of regeneration, the blood and merits of Christ, and the mercy of the Father through him to the chief of sinners, in a very powerful and energetic manner; and, as his discourses were delivered extempore, they came with the more power to my heart. By constantly attending his ministry, having the benefit of his and other Christian people's society (who used to meet for social prayer and reading the scriptures), and by reading good books and tracts, I gradually became influenced, I trust, by the truth as it is in Jesus. As I heard and read the primary fundamental truths on which all real Christians of all denominations agree, I learned to pray earnestly to Jesus Christ, under a sense of guilt now deeply felt, for pardon and salvation, regeneration and holiness; and I do trust the good work of grace was then begun, in my regeneration and conversion of soul to God; for I was sincere and zealous at that time among all my friends and relations, endeavouring to lead them into the truth, so far as I experimentally knew it.

When I was led to see the true nature and grounds of a sinner's justification before God—that it was not conditional, but unconditional, and through the righteousness of Christ imputed by faith—that is, that the sinner, upon believing, is pardoned, accepted, and invested with a title to eternal life, for the sake of the infinite merits of Jesus Christ (who died, the just for the unjust, to reconcile us to God), through the mercy and sovereign grace of God the Father; when I understood and received this blessed truth, I was quite overwhelmed with that joyous grief which ever accompanies true repentance, "not to be repented of." I now saw clearly that a repenting, believing sinner is completely and eternally justified, through faith without the deeds of the law, even through the righteousness of God, who can be (or appear) just as well as merciful, while "the justifier of him which believeth in Jesus; so that to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteous." Now I plainly saw the meaning of, heartily embraced and rejoiced in these blessed passages, and multitudes more of the same nature throughout the word of God. They now appeared as with a sunbeam; and I was only amazed at myself in being so sinfully blind and obstinate as not to understand and receive them before; and that I could have been so long bewitched as to resist or oppose their plain and obvious meaning.

The immediate effects of this change, wrought in me by the Holy Spirit, were great. My load of uncertainty, legality, self-righteousness, and unhappiness was removed entirely, and my soul filled with peace and joy. I was brought as into a new world of being looked upon the word of God, religion, and all things in the kingdoms of nature and providence, as well as of grace and glory, through a new medium; old things, indeed, in many important senses, had passed away, and all things had become new. And as to love to God in Christ, not only for mercies generally, but these sure, eternally sure mercies, my heart was ready to burst its bounds; and now in deed and in truth felt powerfully the words of Jesus to Mary—"He sins, which are many, are forgiven her; therefore she loveth much." Full assurance of faith and hope filled my soul, and I felt as already in heaven. Now I could say, with Paul—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Now I felt I had power, through Christ strengthening me, to rush into the midst of the

battle against the world, the flesh, and the devil, and to give a helping hand to others. O, truly they say wisely, who affirm these are doctrines tending to laxity of moral and spiritual conduct and life: surely they who have felt their power (and they only can give an opinion), can testify to the very reverse, and assert that they inspire (under the Spirit's teaching) the Christian soldier's heart to begin and continue to fight the good fight of faith unto death. And why? Because he has been assured by the Captain of his salvation that he shall gain the victory, and come off "more than conqueror through him that loved him." Of that he is assured by the immutable oath of his God and Saviour when he begins the contest: and, O, surely this will make him fight manfully and courageously, even though he were a coward before, through his doubts and fears, and uncertainty of victory.

THE DUTY OF ENDEAVOURING TO DIFFUSE
THE LIGHT OF THE GOSPEL AMONG
THOSE WHO ARE STILL IN DARKNESS:

A Sermon,

BY THE REV. T. GRANTHAM, B.D.,

Rector of Bramber-with-Botolph, Sussex, and late
Fellow of Magdalen College, Oxford.

ST. MARK xvi. 15.

"Go ye into all the world, and preach the gospel to every creature."

SUCH was the command of our blessed Lord to his disciples immediately before he was taken up from them into heaven; and how faithfully they proceeded to execute it, is shown not only by the accounts left us of the laborious missionary exertions of the apostles and early Christians, but by the acknowledged fact, that within about three hundred years a Roman emperor has been supposed by some to have embraced the faith of the crucified Jesus as much from policy as conviction. When indeed the tree had thus taken firm root, and to the eye of man seemed likely soon to overshadow the whole earth, then did the canker overspread it; some of its branches, become sapless, were broken off by the rude blasts which assailed it, and the rest produced fruit so bitter as to be no longer fitted for the healing of the nations; that goodly company which had long been distinguished by their love one to another, and the unobtrusive display of all the lovely graces of Christianity, was soon distracted by heresy and division; the Spirit of Jehovah fled from bosoms so little fitted to cherish—so perversely bent on opposing—his gracious influences; and Mahometan delusion and papal superstition were allowed to spread almost pagan darkness again over the face of the earth. The light of truth hath long (blessed be God) in a portion of this benighted region, dispersed the thick darkness which before covered it; but yet that spirit has only recently been manifested which so remarkably displayed itself in the first ages of Christianity—the spirit, I mean, of earnest zeal to

send the gospel into those dark corners of the earth which have for ages been immersed in ignorance and sin.

With a view of cherishing this spirit where it has been already excited, and of awakening it where at present it seems buried in sleep, I purpose, in the following discourse, briefly setting before you the duty of missionary exertion—a duty incumbent upon every church and every individual Christian, both from the command of the Saviour and from the manifold benefits resulting from it; and may God the Spirit, who can give power even to the weakest instrument, make what is said profitable to us!

The command, which in the text our blessed Lord gives to his disciples, is as binding upon the Christian church at this day as it was upon those to whom it was first addressed; so long as there are any to whom the gospel of Christ has not been preached, so long is that church called upon, according to its opportunities, to make known among the nations the wonderful works of God. But, if this command is addressed to the whole church of Christ, to what branch of it can it be so especially directed as to that planted in these kingdoms? Our ships open to us a ready road even to the most distant lands; we have extensive dominion over heathen nations; and where we have no direct authority our commerce gives us a connection, and makes us known and respected: and whence, I would ask, is it that these great advantages have been vouchsafed to us? Whence is it that God has given to two small islands a more extended territory and more powerful influence than to any other nation of the world? Whence is it that the glorious light of the gospel of truth shines forth among us with a brightness little known amongst most other nations? It is that, as we have received, so may we freely communicate this gift of God to those who are still sitting in darkness; it is that we may preach among these nations the unsearchable riches of Christ, and thus impart to them, according as these talents may be improved, the blessings we ourselves enjoy. Opportunities of usefulness are not given either to individuals or to nations without a corresponding responsibility; nor can they be abused, at least by nations, without even in this world bringing signal punishment. Now are our ships to be seen in every port in the world, and they might convey to the ignorant and those who are out of the way holy men to guide them into the path of peace. But is there wanting in us zeal to induce us to leave our native country, and to publish to the heathen the knowledge of salvation; or to supply means by which others, better fitted, may be enabled

to engage in this self-denying duty? Does the increase of our wealth and the extension of our commerce alone occupy our thoughts? Soon will that power which now seems so extensive dwindle and fall to nothing; soon will the weight and influence we now enjoy be given to others, who may more faithfully execute the designs of their God—more truly promote the happiness and best interests of man.

But to some, perhaps, I may seem to be speaking on a subject to which men are sufficiently alive; and that, though twenty or thirty years ago such an address might have been necessary, now all is done for the diffusion of Christianity among the heathen which can reasonably be expected. That much change of feeling has taken place on this subject within the last few years—that great exertions have been made and are making in this good cause—all must thankfully acknowledge; but it is from a full conviction that, if the command of our blessed Saviour in the text were duly considered, and the duty consequent upon it had its proper weight upon the minds of professing Christians in general, the efficiency of our missionary societies might be much increased, that I have thought it proper to address you upon this subject. The population of the whole world has been estimated by a German writer at about 828 millions, and this calculation is considered as at least approximating to the truth; and out of this multitude there are nearly two-thirds among whom the name of Christ is not known at all, or known but to be blasphemed. The labourers of all classes employed in this vast field by the societies in immediate connection with our church, do not amount to nine hundred persons; and those in the employment of other bodies of Christians among us do not, I believe, much exceed thrice that number. Now when it is considered that the exertions of most other nations, with the exception of the Americans, are comparatively small; it must be confessed by all, that few indeed are these for the work that lies before them*. But does this afford any ground for despair? No; assuredly the success which has attended the present exertions of missionary societies—a success which seems limited more by the means at their disposal than by any other circumstances, and such a success as a few years ago it would have seemed visionary to expect—might of itself well animate us to

* It is calculated by an American missionary, the rev. W. Malcom, that there are employed in missions to the heathen, by all the different denominations of Christians separated from the church of Rome, about 1000 ordained missionaries, 50 printers, 300 schoolmasters and assistants, besides some hundreds of native teachers.

renewed vigour in a cause which God has so evidently blessed, had we not a still stronger ground of encouragement in the promise of our Redeemer, that he will be with us in an especial manner whilst engaged in the extension of his kingdom.

There was a time, and that not many years ago, when the conversion of an Hindoo was considered by many impracticable; and a Roman catholic missionary, whose statements had weight with some—not from their accordance either with truth or with each other, but from their falling in with their own prejudices—ventured to represent the whole of that people as lying under an everlasting anathema, and in a state of absolute reprobation; and yet, to say nothing of the recent extensive awakening in that country, it is an undeniable fact, that numbers are such consistent Christians as to be employed by our societies in communicating religious instruction to their brethren, and some, as ordained ministers of our church or catechists, have kept the faith and finished their course with joy; while others are at this time preaching to their countrymen the gospel of peace, and amid all the temptations of heathenism adorning the doctrine of God their Saviour in all things. Are these pre-eminent advantages for the diffusion of Christian knowledge throughout the world granted to us, and shall we fail to make use of them? Has our heathen brother fallen into the hands of the great robber of souls, and is he lying weltering in his blood; and shall we walk on our way unconcerned, and not turn aside to pour into his wounds the balm that has been so freely given to us? Has our blessed Lord given us a plain and positive command to preach the gospel to all nations; and shall we call ourselves his disciples, and take no pains to fulfil it? Did the apostles and first preachers of Christianity, acting under the especial influences of the Holy Spirit, brave every conceivable hardship, difficulty, and danger, and count not their lives dear to them, provided they might win souls to Christ; and shall we be all apathy and all indifference to the success of this great work, and yet imagine ourselves the disciples and successors of these holy men? If, under similar circumstances, we are actuated by a spirit totally dissimilar, well does it behove us to take heed to ourselves lest, having a name to live, we should really be dead in the sight of God!

There are probably not a few whose zeal in the support of missions is much damped from an idea that the state of the heathen as to the attainment of everlasting salvation is little different from our own; inasmuch as, though they are far less favourably circum-

stanced for the acquirement of holiness, they will yet be judged by an entirely different law. Now, without at all entering into a question which would lead us too far from the subject immediately before us, I may be allowed to ask whether such reasoning can have at this day acquired any weight which it had not eighteen hundred years ago; and yet, unless this has been the case, can any one imagine himself justified in lukewarmness in a cause which his Saviour has enjoined him to undertake, in the strong language of the text, and in the furtherance of which the apostles considered no exertions too great—no labours not cheerfully to be endured? The zeal indeed of those holy men would, on the supposition that the conversion of men to the faith of Christ was not of the very highest importance, be little less than madness; and their conduct on any other grounds than that of the wildest enthusiasm. But if to entertain such sentiments would be to class ourselves with the impious and profane, can it be doubted but that the furtherance and support of missions occupies a far higher rank among Christian duties than men in general assign them? When the tabernacle was preparing in the wilderness, we find among the children of Israel the greatest zeal and the greatest activity in the service; and by their united efforts the work was speedily brought to a completion. When, again, the temple was built by Solomon and rebuilt by Nehemiah, we see all in the line of their peculiar employments contributing their best efforts to the completion of the general design. Now they were but erecting material temples to Jehovah; and shall we be less active, less zealous, less persevering in the erection of a spiritual one?—less ready to make sacrifices in order to render the hearts of the poor heathen an habitation of God, through the Spirit? And yet, did a similar zeal prevail among us—were the hearts of all “who profess and call themselves Christians” equally in the work—would not the results be very different from what they are? Would the work of converting the nations proceed so slowly and heavily, did all who are distinguished for wealth, or talents, or influence, engage in it with the earnestness it demands?—did all, whether high or low, rich or poor, take a lively interest in it, and unite in earnest prayer to the Lord of Sabaoth that “his name might be known upon earth, his saving health among all nations?” No: assuredly were all ranks of Christians in earnest to gird themselves to this work, then, by the blessing of God upon their efforts, Satan’s kingdom would soon totter to its fall; “all the ends of the world would remember themselves, and turn unto the Lord; and all

the kindreds of the nations would worship before him.”

The duty of missionary exertion will still further appear from a brief consideration of the important benefits arising from them. Do we take a view of the various charitable institutions existing among us, and which have rightly been denominated the glory of our land? Do we observe the integrity and uprightness pervading our several tribunals, and injustice not only not experienced in them, but not even suspected? Do we see decency and morality conspicuous amongst all ranks, and vice, even among the highest and most influential, not daring to stalk openly abroad? Do we carry our observations still further? Do we visit the family of one who is a Christian, not in name only, but in deed and in truth—of one who makes the law of his God “a lantern to his feet and a light unto his paths?” And do we find him taught in whatever state he is therewith to be content: when prospered in this world, communicating blessings to all around him; when in trouble and perplexity, enjoying solid peace, comfort, and consolation; in a word, all the changes and chances of this mortal life referred to their real cause, and thus, in different ways, preparing him for his eternal inheritance? And do we desire to trace these various public and private blessings to their origin? From what source shall we find them proceeding, but, under the blessing of God, from the bright burning of that holy flame kindled by the missionaries who first preached Christ to our benighted forefathers? who, finding them the wretched slaves of sin, and “walking according to the prince of the air—the spirit that still worketh in all the children of disobedience,” brought them to the knowledge of Jesus Christ as “the way, the truth, and the life,” made them acquainted with the gospel of peace, and introduced them into the glorious liberty of the children of God; and can we be indifferent to the propagation of all this happiness? Have we freely received the gift, and shall we not be ready to impart it to others? Do we possess the fullest enjoyment of gospel privileges, and do we grudge to give the heathen out of our abundance? Have we received the command—“Whatsoever ye would that men should do unto you, do ye also to them;” and are we sensible of the blessings we enjoy, and shall we not be anxious to diffuse them amongst those upon whom the glorious rays of the gospel of peace have never shone; who are under the entire dominion of those cruel task-masters—the world, the flesh, and the devil? Are avarice, falsehood, perfidiousness, and cruelty, predominant features of the heathen

character; are poisonings, treachery, and assassination, common among their sons of ambition and rapine; cruelty and extortion among their ministers of justice? Is immorality a part of their religion; and are they without comfort in this world, and without hope in the next? And can we doubt whether it is our duty to exert ourselves to the utmost to diffuse among them the knowledge and blessings of Christianity? If the motives to charity rise in proportion to the necessities of those who are to be relieved by it, and the value of the relief to be administered, surely none can rise higher than those constraining us to missionary exertions.

But not only is this duty urged upon us by the pleadings of benevolence; we might well be excited to it by the benefits likely to result to ourselves. Is there any one among you who views with pain and sorrow the divisions about comparatively unimportant points existing among Christians, I would exhort him actively to promote an interest in missions as one of the most efficacious means of healing these bitter waters. Were any, when their neighbour's house was on fire, to stand disputing in the streets whilst they might be carrying water to extinguish the flames, they would rightly be subjected to general reprobation; and when the deplorable state of those who know not God shall be duly estimated, how much more reprehensible will those be deemed who foment and keep up dissensions among their fellow Christians, and thus weaken their power, whilst their united strength is little enough to make any considerable inroad upon the territories of idolatry and ignorance. Are there, again, any who are ready to despond when they observe the low state of religion among many professing Christians? I would urge them also to endeavour to excite an interest in the conversion of those who are still in darkness, as a powerful means of re-kindling among us the lamp of piety where now it burns dimly—of making us, in deed and in truth, a nation fearing God and working righteousness. Never does the pure light of religion shine more brightly in a nation than when it diffuses itself to distant countries: the blessing of God rests upon it, and that blessing is especially discerned in the increase of true piety among its inhabitants. The recorded experience of not a few of our most useful parochial clergy proves that one of the most effectual means of promoting piety at home is to interest our people in the diffusion of religion abroad. Nay, may we not consider the very stability of our church to depend upon its missionary exertions? The command of our blessed Lord is—"Go ye into all the world, and preach the gospel to every

creature;" and the promise connected with it—"Lo, I am with you always, even unto the end of the world." Can we with any confidence look for the fulfilment of the promise, if we cease to obey the command?

To dwell upon the temporal advantages likely to arise from missionary exertions, the time forbids me: suffice it to observe, that Christian missions offer to the philosopher opportunities of extending his knowledge; to the merchant, fresh avenues for his commerce; to the manufacturer, new markets for his goods; to the statesman, an easy and cheap means of increasing the influence of his country, and giving permanence to its empire; and to the patriot, the power of erecting monuments of the real greatness of his nation, which shall perish but with the dissolution of the world.

Having thus endeavoured to set before you the duty of missionary exertion, I will next briefly touch upon the means by which this duty may be performed. The command of our blessed Lord is imperative upon all; but different circumstances will not make the same means proper to be chosen by different persons for its accomplishment. We are all summoned to the "help of the Lord against the mighty," but we have not all the same post assigned to us. In raising the material tabernacle for Jehovah, all were employed in those works to which they were best adapted: and so should it be in the formation of this his spiritual temple. All may and all are called upon to contribute to the work, though the services required of them may be different. The first and obvious meaning of the Saviour's command is, that we should devote ourselves to him in this labour of love; and, consequently, the highest post in the service of the great Captain of our salvation is that of the missionary. To many, no doubt, the privilege of thus serving their God may seem to be denied; but among the young I would hope that there will, year by year, be increasing numbers, who may be moved by the Spirit to take upon them this holy employment. It is not, indeed, lightly to be taken in hand by any one, seeing that many are the qualifications requisite for its due performance; great are the sacrifices to be made, and the privations to be submitted to, by him who would preach among the heathen the unsearchable riches of Christ. But let not the necessary qualifications—let not the unavoidable hardships and difficulties attendant upon this arduous sphere of exertion, assume in any one's mind too formidable an appearance. Do we not tempt God by neglecting to attain qualifications placed within our reach? We may depend upon his gracious assistance in all extraordinary emer-

encies. Are missionaries called to make unusual sacrifices? They have for their comfort and consolation peculiar promises vouchsafed to them. They may here have to leave country, and house, and parents, and brethren, for the kingdom of God's sake; but they know the gracious promise of their Lord, that they who do so shall receive manifold more even in this present time, and in the world to come life everlasting.

But missionary exertions abroad cannot be carried on to any great extent, without societies being formed at home for their maintenance and support. To such societies then, in the second place, as affording in some measure to every one of us the means of fulfilling our Lord's command, we are all called, according to our several opportunities, to contribute some portion of our time and our talents, our influence and our substance. To be missionaries we may be untrained, but to lend our aid to their support we all none of us be unable; and no true friend of the church of England—no one who has just views of what constitutes the real ground of her ability—will fail of exerting himself to the utmost in this line of positive duty. The missionary societies in connexion with our church—as is probably known to most—"The incorporated Society for the Propagation of the Gospel in Foreign Parts," and the "Church Missionary Society;" and both well deserve the support of all the members of our establishment. The operations of the Church Missionary Society are much more strictly missionary, much the most extensive, and its general management deserving of all praise: not those of the Society for the Propagation of the Gospel in Foreign Parts, though in general not strictly missionary, are yet highly important, and well becoming the parental care of a Christian church; and, wherever they are missionary, seem well directed, effective, and useful. These societies in truth may be considered as sisters, daughters of the common parent, who are employed in the benevolent work of keeping up pure religion among those who would otherwise be likely soon to forget it; or of conveying it with all its attendant blessings to regions on which its rays have never shone. And surely in such a service no evil passions should arise between them; surely in such a service there should be nothing of contention or rivalry, save as to which shall most faithfully, most zealously, and most perseveringly perform the important work which they have thus taken in hand.

There is, however, one other society in connexion with our church, to which I cannot but call your attention; inasmuch as, though not immediately employed in sending

missionaries to the heathen, it is equally labouring to fulfil our blessed Saviour's command in the text, and has good hope of eventually lending the most valuable aid to the cause I have been advocating—I mean the Society for Promoting Christianity among the Jews. All who hear me probably believe that the Jews will at some period embrace the faith of Christ; but many, expecting this conversion to be national, seem likewise to have persuaded themselves that it will take place without the intervention of human means. Now, without at all denying the probability of their national conversion, it may safely be asserted, that to suppose that the Almighty will not use human means where available to his purposes is directly opposed to his known conduct in all other cases. That the hand of the Lord will be sufficiently visible in the conversion of this his ancient people, admits of little doubt; but let us observe the present state of things, and see whether or no at this time his hand is not being up-raised. The Jews have, for between seventeen and eighteen hundred years, either declined receiving any religious instruction from Christians, or Christians have felt no inclination to communicate instruction to them. At present, the Jews, taken as a body, are very ready to receive instruction from Christians; eager to peruse the scriptures both of the Old and New Testament; anxious to enter into religious discussions with Christian missionaries; and, in some parts, not unwilling to have their children instructed by them: and, on the other hand, a much deeper and livelier interest in the welfare of Jews has been excited among those who once took pleasure in persecuting, spoiling, and trampling them in the dust. Now to what but to the Spirit of our God are we to attribute this change of sentiment and conduct both in Jews and Christians? Is it too much to say that there is already a shaking among the dry bones of Israel and Judah? Is it too much to expect that ere long the Holy Spirit will say—"Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord; and the breath will come unto them, and they will live?" And, seeing that the receiving of them will be as life from the dead to the Gentiles, well may we pray that the time to have mercy upon Zion might arrive—well may we be desirous to share in the privilege of being workers together with God in these rich purposes of his grace.

But to return to our subject. The last means of contributing to the performance of our Lord's command which I shall mention, and to which I would more especially direct your attention, is one in the power of every

one to employ—even the poorest and most insignificant—and, at the same time, is one which can alone give efficacy to the employment of the rest; I mean earnest and constant prayer to God for his blessing upon all these endeavours to extend the kingdom of his Son. We should beseech him that a more active and zealous interest in missions may be excited among us; that the Spirit may, by his gracious influences, give wisdom and discretion to those who direct our societies; that more labourers may be ready to be sent forth into the harvest; and, finally, that those who devote themselves to this work may be endued with a “spirit of power and of love, and of a sound mind.” Would we thus unite in fervent, persevering prayer—would we, to use the words of the prophet, not “keep silence, nor give God any rest till he establish, and till he make Jerusalem a praise in the earth”—then might we expect that the Spirit would be poured down “from on high, and that every dark and desert place would blossom and bud, and fill the face of the world with fruit.” Then might we expect that the prediction of the prophet would soon be fulfilled—“From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts” (Mal. i. 11).

The Cabinet.

CHRIST'S MANIFESTATION OF HIMSELF TO HIS PEOPLE.—Christ manifesting himself to his people, then, is his entrance into their hearts, his being formed there as the hope of glory, and his abiding with them in all the quickening, sanctifying, and comforting influences of his Holy Spirit. What a glorious view does this present before us of the Christian's high calling! As a child of God, he is one who bears about with him the Spirit of the living God. “What! know ye not,” says Paul, “that your bodies are the temple of the Holy Ghost?” Would that this great truth were more realized than it is in the church of Christ. What a powerful check would it impose on the indulgence of carnal thoughts, earthly desires, and sinful habits. How fearful should we be of defiling the temple of God—of grieving, or provoking that holy Guest to depart from the habitation into which he had entered! The forgetfulness of this great truth too frequently, alas, leads to carelessness, inconsistency, carnal security, spiritual pride, and self-righteousness. Let me then entreat you to have the consideration of this wrought deeply and indelibly into your hearts; dwell much upon this truth, for it will be a powerful means of personal holiness, and a perpetual incitement to growth in grace, newness of life, and closer resemblance to our beloved Master. And O! think of the glory that, in the life to come, awaits those who have the indwelling of the Holy Ghost here. Now it is only the soul which is adorned and beautified and sanctified by the abiding of the Spirit of God; but in heaven the body as well as the soul shall be made the beautiful and the sacred

edifice in which he will for ever delight to dwell. Disease, decay, and death, shall be purged away from all. His purifying and sanctifying influence shall pervade every portion of our being, body, soul, and spirit. There shall be no struggling of the flesh against the Spirit. He shall dwell in a material as well as spiritual temple, in every way fitted for his abode—a temple which God will love to look upon and fill with his glory—a temple which the glorified saint himself may look upon with complacency, because all that he sees will be God's work; every beauty, every grace, will be the reflection of the image of God; every portion of it will bear the inscription—“Holiness unto the Lord;” and when he wakes up after his Master's image, he shall be satisfied with it.—*Rev. D. T. K. Drummond's Last Scenes in the Life of our Lord.*

FOUNDATION OF CHRISTIAN HOPE.*—The root then of many nominal Christians is not as our rock even in their own judgment, as to the foundation of their hopes. Of how many must it be said, “they are without hope, and without God in the world; not that they are without some general and vague idea of future happiness—but it is utterly undefined, it rests on no solid ground; they can give no reason of ‘the hope that is in them;’ it vanishes when most they stand in need of it; and to such a degree is this carried, that they even shrink from contemplating the period when alone their hopes can be realized—nay, often when in sick and dying circumstances, they close their ears to every intimation of their approaching end. Taking indeed the world at large, there is a latent consciousness that all is not right; a kind of conviction, such as actuates a man on the eve of bankruptcy. That account, he is ready to say, ‘must not be inquired into; that stock must not be taken. I hope some favourable change may take place in my affairs, but I do not like to think of the matter. This is the practical confession of multitudes, and is the real root of much of the dissipation in which many indulge, and of the neglect and profanation of this sacred day. The public worship of God, the faithful preaching of the gospel, the solemn declarations of an approaching judgment, have a disturbing effect; men oftentimes shrink from these unpleasant truths; they interrupt their peace. ‘We will attend to them by-and-by, but not yet; our case is not perhaps exactly what it ought to be, but we have not now time for inquiry.’ Whereas the true Christian earnestly seeks acquaintance with his own character; he desires to know the very worst of his case—to ascertain his exact situation. He fears lest by any means he should deceive himself; and, instead of putting away every unpleasant apprehension, and stifling every rising doubt, he is continually bringing himself to the touchstone, examining his heart as life, and praying with the psalmist, ‘Search me, God, and know my heart; try me, and see if there be any wicked way in me, and lead me in the way everlasting.’ He dreads the idea of building with untempered mortar; and therefore he diligently attends at the house of God, and reverently listens to plain and faithful and serious sermons, and endeavours to correct what is wrong either in principle or practice. The hope thus founded on careful and frequent examination, must, even in the judgment of an enemy, be very far superior to that which rests on presumptuous ignorance.

RESTORATION OF THE JEWS.—How inexpressibly important to the world is, then, the restoration of the Jewish people! How incomprehensible the ways of God! Stiff-necked and rebellious as Moses called his people—idolatrous and wicked as the prophets d

* From “Sermons, by the late rev. T. Webster, B.D., rector of St. Botolph's, Cambridge, and vicar of Oakington. Seele 1840.” A very excellent volume, as might have been expected from our departed friend.

scribe them to be—obstinate and unbelieving as we behold them—they have been chosen of God as the instruments of his mercy, and the heralds of his salvation; and with their destinies is indissolubly bound up the happiness of the human race. With what respect and pity, then, should we now behold them; and with what earnestness should we pray and labour for their restoration to the divine favour. The church's duty is to go and teach all nations; and, far from circumscribing efforts for the conversion of the heathen, I would desire to see them multiplied an hundredfold. But still, with the scripture before me, I cannot but believe that the Jews have the first claim upon the church's efforts; not only because of past benefits conferred, or because God, by placing them in the very bosom of the Christian church, has especially commended them to her care, but because the great object of all the church's prayers and labours—the conversion of the world, and the happiness of mankind—cannot be attained until the Lord arise in Zion, and his glory be seen upon her. Until then, darkness must cover the earth, and gross darkness the people; for the mouth of the Lord hath spoken it. The faithful labourer amongst the heathen will always have souls for his hire; but nothing else than the receiving of the Jews can be as life from the dead to the world.—*Dr. McCaul's Sermons.*

MINISTERIAL CONSISTENCY.—When a minister walks conscientiously and exemplary before his flock, his doctrine gains a mighty advantage to work upon them by his life. This is building up the church of Christ with both hands; shewing them both the equity and the easiness of that holiness which he persuades them to by his own practice. When he reproofs, his reproofs break in upon the consciences of his hearers with conviction and authority; and if they do not reform, they at least daunt and terrify them, and make them self-accused and self-condemned. Here is one that reproofs me for sin, who believes it to be as evil as he represents it, by his own eschewing it. Here is one that denounces wrath if I repent not, who doubtless believes it to be as terrible as he declares it, by his own carefulness to escape it. Certainly, preaching never comes with such power and energy into the conscience, as when the minister preacheth as well by his works as by his words; and to induce the people to it, is to be first obedient himself to the truths which he teacheth them. Men are easier led by examples than by precepts; for though precepts are more exact, yet examples are the more easy way of teaching. And he is a perfect workman who joineth both together, neither teaching what he will not do, nor doing what he dares not teach; and therefore it is observed of our Lord Jesus Christ, the great teacher of his church, that he began both to do and teach (Acts i. 1).—*Bishop Hopkins.*

Poetry.

PEACE.

"Peace I leave with you; my peace I give unto you."
 "PEACE" was the song the angels sang
 When Jesus sought this vale of tears,
 And sweet their heavenly prelude rang,
 To calm the wondering shepherds' fears.
 "War" is the word that man hath spoke,
 Convuls'd with passions dark and dread,
 And vengeance bound a lawless yoke
 Even where the gospel's banner spread.
 "Peace" was the prayer the Saviour breath'd,
 When from our world his steps withdrew;
 The gift he to his friends bequeath'd,
 With Calvary and the cross in view.

And ye, whose souls have felt his love,
 Guard day and night this rich bequest;
 The watchword of the host above—
 The passport to their realm of rest.

L. H. SIGOURNEY.

LINES ON A ROBIN,

WHICH BUILT ITS NEST, AND REARED FIVE
 YOUNG ONES, IN THE READING-DESK, IMMEDIATELY UNDER THE BIBLE AND PRAYER-BOOK, IN NORTH MOLTON CHURCH, DEVON.

(For the Church of England Magazine).

BY THE REV. W. BURDETT,

Vicar of North Molton.

SWEET social bird! confiding in our care,
 Who here so oft frequent God's house of prayer;
 Here, shelter'd from the hands of reckless youth,
 Thy nest was built beneath the word of truth.
 Thy choice, how wise! May all who worship here,
 Now learn a lesson from thy fostering care;
 Now follow in the path which thou hast trod,
 And rear their young ones in the house of God;
 Here train them in the way which they should go,
 That with increasing years their peace may flow,
 Till heaven at last be their eternal rest,
 With Jesus and his saints for ever blest.

DEATH OF A BEAUTIFUL BOY*.

I SAW thee at thy mother's side, when she was marble cold,
 And thou wert like some cherub form, cast in ethereal mould;
 But, when the sudden pang of grief oppress'd thy infant thought,
 And 'mid thy clear and radiant eye a liquid crystal wrought,
 I thought how strong that faith must be that breaks a mother's tie,
 And bids her leave her darling's tears for other hands to dry.
 I saw thee in thine hour of sport, beside thy father's bower,
 Amid his broad and bright parterre—thyself the fairest flower.
 I heard thy tuneful voice ring out upon the summer air,
 As though some bird of Eden poured its joyous carol there,
 And lingered with delighted gaze on happy childhood's charms,
 Which once the blest Redeemer loved, and folded in his arms.
 I saw thee scan the classic page, with high and glad surprise,
 And saw the sun of science beam, as on an eagle's eyes,
 And marked thy strong and brilliant mind arouse to bold pursuit,
 And from the tree of knowledge pluck its richest, rarest fruit;

* From the "Hampshire Advertiser."

Yet still from such precocious power I shrank with
secret fear—
A shuddering presage that thy race must soon be
ended here.
I saw thee in the house of God, and loved the reverent
air
With which thy beauteous head was bowed low in thy
guileless prayer;
Yet little deemed how soon thy place would be with
that blest band
Who ever near the eternal throne in sinless worship
stand.
Ah! little deemed how soon the tomb must lock thy
glorious charms,
And wing thine ardent soul to find a sainted mother's
arms!

Miscellaneous.

THE MAHOMETAN AND CHRISTIAN RELIGION.
—But it would trespass too long on the patience of
the reader to go into a minute explanation of their
tenets and practices. Here then would I call upon
every one to compare these "enticing words of man's
wisdom and cunning fables" with the word of God
himself, as laid down in such clear and distinct lan-
guage in the scriptures of truth, that he who runs may
read, and with that solid ground of faith and strong
confidence which is reposed in Jesus Christ his only
son our Lord. If these accountable and deluded
creatures will just lay their hands on their hearts, and
weigh the Christian and Mahomedan tenets, they
cannot fail to see the decisive blow which that glo-
rious revelation of mercy gives to those doctrines
maintained by impious and scandalous believers of an
impostor and worm of the dust, who has blasphemously
and most daringly set himself up as the prophet
of that Almighty Being who created all things.
Let us then firmly cling to that most precious word
of truth, against which hell's gates never can possibly
prevail—the grand charter of everlasting life, and
which contains all that is necessary to be believed and
practised on this side of eternity, and amply sufficient
to make us wise unto salvation. In short, let us hold
fast the profession of our faith without wavering. And
here would I add—does it not reflect honour on our
holy religion to have such men for its enemies, while
their opposition can avail absolutely nothing but to
illustrate that most painful truth of the corruption of
human nature, and the redemption of the soul by
Jesus Christ alone? To these "bewitched" and in-
fatuated Mahomedans we might exclaim—"Look at
him whom you denominate a prophet, armed with
lethal weapons, and steeped in blood, through which
he waded to dominion. See him riding in triumph
over the spoils of thousands who fell by his extermin-
ating sword; enumerate the cities he wrapped in
flames of fire—those countries he ravaged; behold his
chambers, his wives, his concubines—and hear him
contend that revelation and his divine commission
justify his lusts along with his deeds of tyranny and
cruelty. Now contrast the lowly Jesus—bone of our
bone, and flesh of our flesh—under the different char-
acters in which he is represented, clothed with hu-
mility and meekness, instructing the ignorant, con-
soling the afflicted, binding up the broken-hearted,
condescending to those of mean estate, healing all
manners of diseases, and raising the dead to life, "by
speaking and it was done." View him again in his
retirement—follow him to the garden, and behold his
agony—go up to the sacred mount, and hear his ardent
supplications to our God—behold his table, see his
scanty fare, and listen to his heavenly discourse and

* See Sherlock.

precious doctrines that fell from his divine lips—be-
hold him injured, buffeted, despised, scourged, yet
not provoked, but meek as the lamb—attend him to
the mock tribunal, and consider that patience with
which he endured all the revillings and bitter reproaches
of his wicked enemies; then proceed with him to the
accursed tree on Calvary—behold the awful spectacle
of being nailed to the cross—witness him in the ag-
onies of death, under an excruciating torture altogether
unparalleled, and listen to his last intercession for
those who thirsted after his blood, "Father, forgive
them; for they know not what they do." I say weigh
in an even scale all those facts and circumstances of
which there exists evidence the most incontestible,
and tell me, in the presence of the Almighty, to whom
all hearts are open, which is the true prophet of the
most high God?—*Rae Wilson's Travels through the
Holy Land.*

THE ESTABLISHED CHURCH.—The established
church is peculiarly "the church of the poor man."
Was there ever a truth more undeniable than
this, or one more pregnant with vast and awful
consequences? The parish church is open to the
whole community. The humblest inhabitant of this
wide realm, the most destitute pauper that knows
not where else to seek a resting-place, enters therein
with a spirit, humble indeed, as befits him, towards
his Maker, but, towards man, erect in conscious equal-
ity of brotherhood with the wealthiest and noblest of
his fellow-creatures. Shut then the door of this
house of God, by taking away the legalized subsist-
ence of its ministers, and by refusing the fund which
protects it from dilapidation—what follows? The
rich and noble, the independent, the comfortable, the
competent, the tradesman, the artisan in competent
employment—all who have wherewith to feed and
clothe their families, and to pay something towards
the maintenance of a church, and the support of its
minister—all such can by money obtain a right of
admission, and can hear the word of God without im-
pediment; but what becomes of him who has no
money, who can contribute nothing, who has not
bought his way into the list of the congregation?
What does the voluntary principle do for him? Let
him try a meeting-house of political dissenters; let
him try any place of worship raised, and its minister
maintained, by subscription, or by money contribu-
tion under any form, and see what will be the success
of his application to the porter or functionary who
keeps the gate. For the very poor who cannot afford
to pay, there is no help in the "voluntary principle."
But in the established church, those who pay not a
farthing are entitled, as their indefeasible birthright,
to receive all which can be there supplied to the worn-
down spirit and the broken heart—the solemn prayer
—the inspired word—the holy sacrament—that peace
and blessing which the world cannot give, but of
which our charitable advocates for "religious liberty"
would, in their beneficence, despoil the children of
affliction—the chosen ones of Christ! Yes, the estab-
lished church of England is emphatically the "poor
man's church," and cursed be he who would destroy
it. The established clergy are the poor man's minis-
ters; they are bound to yield him, when called upon,
and they do yield him, spiritual instruction and con-
solation, as ordained by the law under which he lives;
and cursed again, we say, is he who would rob the
poor man of this his inalienable possession here—this
passport to his immortal inheritance in a better
world.—*Alison's French Revolution.*

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NORWICH CATHEDRAL.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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NORWICH CATHEDRAL*.

THE diocese of Norwich is of great antiquity, although the seat of its chief pastor was not established in its present position earlier than the Norman conquest. Sigebert, king of the East Angles in the seventh century, whose dominions comprised Norfolk, Suffolk, and part of Cambridgeshire, had embraced Christianity. He invited Felix, a Burgundian priest, into his kingdom, and appointed him bishop of a new diocese, the see of which he fixed at *Dunmoe*, or *Dunwich*, his capital city. Four prelates sat here, the last of whom, an aged man, divided the diocese into two, *Dunwich* and *North Elmham*. Over the former, eleven bishops are said to have presided; and over the latter ten, when the two dioceses were re-united, and the see continued at *Elmham* till 1075, at which time the incumbent removed it to *Thetford*, then the most considerable town in Norfolk. Here, however, it did not long remain; for *Herbert de Lozinga*, the bishop, solemnly translated it to *Norwich*, April 9, 1094.

In 1096 this prelate laid the foundation of the new cathedral, which was soon after consecrated by the pope the mother-church of Norfolk and Suffolk. On the north side was placed the bishop's palace, and on the south the priory; and in five years the works were so far advanced, that sixty monks were, in 1101, settled in the monastery. The choir with its aisles, the tower, and the two transepts, were, in all probability, the parts of

the cathedral completed by *Lozinga*; who also surrounded the precincts with a lofty wall. His successor, bishop *Eborard*, added the nave and aisles from the rood-loft door to the west end; and, as this was a very large part of the fabric, he is said by some to have built the whole church. In 1171 it sustained some injury by fire, but the damage was repaired by bishop *John de Oxford*, in 1197. The Lady chapel is ascribed to the times of *Walter de Suffield*, who filled the episcopal chair from 1244 to 1257. In 1271 the cathedral was damaged by lightning; and in the following year it was more seriously injured in an affray between the convent and the city. It was, however, restored in 1278, a sum of three thousand marks having been exacted as a fine from the citizens for that purpose, to which the king and queen, the bishop, and many of the nobility, also contributed. On Advent Sunday, in the year just named, *William de Middleton* was enthroned bishop of the see; and on the same day he consecrated the re-edified cathedral, in the presence of *Edward I.*, queen *Eleanor*, and their court. Bishop *Ralph de Walpole*, who sat from 1289 to 1299, is said to have rebuilt the tower, which had been injured by fire. He also erected the chapter-house, and commenced the cloister, which was not completed till 1430, the one hundred and thirty-third year from the beginning of the work. In 1361 the tower was injured by a violent storm: it was repaired by bishop *Percy*, and the present spire was erected. Bishop *Lychart* added some improvements and embellishments, which were carried on by his succe-

* Britton's Hist. and Antiq. of Norwich, and Wakley's Cathedrals, have been consulted.

son Goldwell, who constructed the stone roof of the choir; and bishop Nix in 1509 built a stone roof to the north and south transepts. Thus the cathedral was brought pretty nearly to the state in which we now find it.

In 1643, this church, with the bishop's palace and deanery, was seized and plundered by the fanatics. The admirable Hall then presided over the diocese; and, in his words, an account shall be given of the outrages of those miserable times. "It is tragical," says he, "to relate the furious sacrilege committed under the authority of Lindsey, Tofts the sheriff, and Greenwood: what clattering of glasses, what beating down of walls, what tearing down of monuments, what pulling down of seats, and wresting out of irons and brass from the windows and graves; what defacing of arms, what demolishing of curious stone-work, that had not any representation in the world but of the cost of the founder and skill of the mason; what piping on the destroyed organ-pipes! Vestments, both copes and surplices, together with the leaden cross which had been newly sawed down from over the green-yard pulpit, and the singing-books and service-books, were carried to the fire in the public market-place; a lewd wretch walking before the train in his cope trailing in the dirt, with a service-book in his hand, imitating in an impious scorn the tune, and usurping the words of the litany. The ordnance being discharged on the guild-day, the cathedral was filled with musketeers, drinking and tobacconing as freely as if it had turned ale-house."

The necessary repairs were made at the restoration, and from time to time the interior has since received embellishment. The exterior, however, has not been so carefully attended to; and, from the very friable nature of the stone, large flakes have peeled off, and the mouldings have lost their finish. It is much to be regretted that a better material was not chosen for the erection of this noble building.

The western front of Norwich cathedral is plain, consisting of three compartments, which correspond to the nave and its side aisles. Of these compartments, the middle is much the largest. In it is a deep portal of pointed architecture within a square head, above which is a well-proportioned pointed window. It is flanked by square turrets, which rise to the height of the gable point, and are surmounted by a kind of dome or cupola, terminating in a ball. The side compartments are divided into three stories: in the lowest is a round-headed door; in the next, an arcade of round-headed arches; in the third, a similar window, with a single arch of the same kind on each side. On the top are battlements,

and each of these compartments also is flanked by turrets, at first square, afterwards round, and, like the others, crowned with leaden cupolas and balls. It is proper to add that all the four turrets were originally surmounted by lofty spires. Such is the principal front of this structure; which stands in such an encumbered situation, that a good view of scarcely any other part of the exterior is to be obtained. The eastern end is round; and, just where this round part begins, there is on each side a chapel of very curious character, belonging to the original work of Lozinga. A better idea will, however, be conveyed of these by the engraving than by a minute description. But I must observe that, in order to give a distinct representation of this interesting part of the cathedral, a wall and some trees belonging to an adjoining garden have been omitted by the artist. One of these chapels is now used as a parish church. The Lady chapel to the east of the choir is destroyed; but it will be seen that traces of it yet remain in the marks of the roof visible on the eastern wall, and the arched door-way now walled up; above which are three windows close together. The only other part of the exterior to which I shall call my reader's attention is the tower with its spire. We have here a noble specimen, unrivalled in England, of a perfect Norman tower. Its plan is square, with square turrets at the corners, their external angles being cut off. The faces of this tower are divided into four compartments by horizontal bands. Between the first and second compartment a billet-moulding runs, continued over the turrets; and, as this is not the case with any of the other bands, it has been thought that this, with a plain parapet, was at first intended to be the termination. If this were so, the subsequent erections must soon have been added, as they are strictly in the same style. The tower is crowned with a battlement, as are also the four turrets, upon each of which is a richly crocketed spire; and in the centre rises the great spire, of most graceful proportions. The base is decorated with projecting buttresses, which terminate in crocketed pinnacles set at the eight angles of the spire. Above these pinnacles are windows pointed and canopied; and higher up, smaller ones of the same description. Some plain horizontal bands encircle the spire at different heights; and the whole is richly crocketed and crowned with a finial, on which stands the weathercock.

I now proceed to describe some of the most remarkable features of the interior of this cathedral. It consists of a nave and choir, with a north and south transept, forming altogether a single cross. On entering

the western door, the nave, vaulted with stone, spreads magnificently before the spectator as far as the choir screens (for here, alas, there are two) and organ; unfortunately by these obstructions the rest of the building is concealed. The older part of the nave thus seen is characterized by simplicity and solidity; the upper part is of a more light and elegant style. From the west end to the transept are fourteen semicircular arches on each side, supported by suitable piers, excepting that near the choir are two vast cylindrical columns with spiral flutings opposite each other. The choir is of unusual length, extending beyond the transept and central tower into the nave; so that the choir, properly so called, is left free from stalls or pews. The effect produced is striking, and deeply impressed the writer's mind when he, for the first time, entered Norwich cathedral, as about to receive imposition of hands for the sacred office of a deacon. A large number of candidates (70 persons) were assembled, who daily, during the week, attended the ordinary service. And it was a source of solemn reflection, that these, now collected to be entrusted with their high commission, were soon to separate for their respective charges; to exchange the cathedral, in very many cases for the humble village church; the crowds of the city, for the few sheep in the wilderness; "the pealing organ and the pausing choir," for the plain accompaniments of rustic worship, where upon what might drop from their lips would depend the welfare of men's souls. And what a responsibility—what a ruin, if any should be found unfaithful to their great trust! On the Sunday, in the presence of a vast congregation, each received his commission from the hands of the aged bishop; and when

—now the solemn rite was past,
And these were set apart
To serve the Lord from first to last
With undivided heart,

speedily were they dispersed to their various spheres of duty. Some have entered into their rest; some are labouring in distant lands; but others have still opportunities of taking sweet counsel together. After a due interval the writer again visited the cathedral: it was in order to be admitted to the priesthood; and shall he say it was with yet deeper searchings of heart that he paced its noble aisles and joined in its affecting services? There had been then some taste of ministerial office, with its difficulties, its burdens, aye, and its consolations; and now higher duties, of which the weight was better appreciated, were to be imposed. He has never since beheld Norwich cathedral. Years have rolled

away, but the vision of that heaven-directed spire, of those lofty arches and those massive columns, of that solemn cloister and that graceful choir, is as vividly present as ever.

I may add that the cloisters on the south side of the cathedral are of great architectural beauty; they form, as nearly as possible, a square of 177 feet. The tombs in this church are not remarkable. There is one in the nave to bishop Nix, who was blind. He was a cruel persecutor of the reformed in the time of Henry VIII. Near his is the monument of bishop Parkhurst, the tutor of the illustrious Jewell. In the choir is the tomb of bishop Goldwell.

Among the more eminent prelates who have presided over the diocese of Norwich, may be named Cox, Overall, the excellent Hall, Reynolds, Lloyd—one of those deprived at the revolution—and Horne. The diocese comprises the counties of Norfolk and Suffolk, with some small exceptions.

The dimensions of the cathedral are as follow:—

	FEET.	IN.
Length from east to west (exterior)....	414	6
Breadth of west front.	82	10
Length of nave	212	0
Breadth of nave	70	4
Length of choir	170	0
Breadth of choir	45	0
Length of transept.....	180	0
Breadth of transept	30	6
Height of vaulting of roof.....	73	0
Height of tower	140	0
Breadth of tower (exterior)	45	6
Height of spire.	100	0
Total height of weathercock from the ground.....	313	0
		S.

WHAT DO THE PARSONS DO?

No. II.

CHURCH RATES.

"WHY, nothing at all that is good, and every thing that is bad"—were, I believe, the assertions of a fellow passenger on the top of a Leeds coach travelling southward some four years ago, just after the elections. It was a miserably wretched afternoon in the end of August; the soaking rain was pouring down in torrents; and, as we sat huddled up together under cloaks and umbrellas—for the inside was full, as I have often found it to be in the manufacturing districts—perhaps ours was one of the most uncomfortable situations in which, in a civilized country, a person could be placed. The conversation, somehow or other, was directed to the state of the church. I have often been utterly amazed at the preposterous statements of persons of apparently good common sense, on this subject. I do not recollect being ever obliged to listen to a more gross tissue of absolute falsehoods, than was uttered, some years before, in a stage-coach from Birmingham to Manchester.

I was a young Oxford curate, and the state of the church on the present occasion seemed almost intro-

duced on purpose by my companion on the right hand—a somewhat grim-looking personage—and readily responded to by my neighbour on the left. For a season, both agreed that the church was a perfect nuisance in the country. The delightful harmony which existed between them would have called forth the acclamations of all good thorough-paced anti-establishment people; and the nonsense they did talk almost elevated them to the rank of effective members of the very religious and anti-politico-interference society—that for the promotion of “ecclesiastical knowledge.”

Passing a very neat, though plain-looking ecclesiastical building, to say the least of it, I took the liberty of asking if it was a new church—knowing that the papists were erecting buildings in every direction.

“Why,” said my friend on the right, “it is what the government would call a church—and a new church it is; for it only came in with old Harry, and was crammed down the throats of the people by old Bess, of blessed memory. But I fear it has about it but few marks of the true church; and it was built with money taken out of the pockets of the poor—aye, wrung from them by these infamous rates.”

It happened that this church had been erected solely by grants and voluntary subscriptions; that not one farthing, directly or indirectly, for erection or endowment, was taken from the rates: and it is to the honour and credit of not a few of the large proprietors in the manufacturing districts, that they are endeavouring as much as possible to provide for the people's necessities. I have no doubt that the bishops of Chester and Ripon could bear testimony to the truth of this assertion. This I know, that I have been delighted to find sentiments expressed on the subject by proprietors of large manufactories, which really (to use a common phrase) did one's heart good.

“You're right,” said he on the left hand; “church-rates are a disgrace to a free country, where no man should be obliged to pay for the support of a form of worship he dislikes. I had a piece of work about them lately. I bought some houses in —, of old squire —; and his steward laid the whole rates, taxes, and other outgoings before me. ‘Never mind the rates,’ said I—not to the steward, for he is a staunch establishment man, but to myself—‘I'll manage that.’ Well, in due time the churchwarden called for the rate. ‘Not one farthing,’ said I, ‘will I pay you.’ ‘Pay!’ said the impudent Jack-in-office, ‘you must pay. Why won't you?’ ‘Must, indeed!’ replied I—‘conscience! Aye, Mr. Churchwarden,’ I replied; ‘it's a great point to have a clear conscience. Recollect that, Mr. Warden; think what the apostle said.’ ‘Conscience!—why,’ said he, ‘you knew that this property was liable to such and such outgoings when you bought it, did you not? The steward told you that plainly enough.’ ‘That is another matter,’ said I, ‘conscience won't let me; and with that I put a new tract in his hand, on the wickedness of paying church-rates; and I have, in return, had a summons to appear at sessions, and I am going there; but I won't pay rates—no, not if I rot for it in York Castle.”

“Excellent!” said he on the right—viewing the

speaker as if he were already a martyr—“admirable! And then we must do away with the tithes*.”

“O!” replied the other, “that is a different matter. I do not so much object to them, for all my land is tithe-free; and, besides, I hold the lay-tithes of a small parish near where we are now passing. The two cases are very dissimilar.”

The good man's conscience was quite at rest on this point.

“And how,” said the right-hand gentleman, “about the election? Will the parsons ever carry the West Riding again?”

“No, no,” said the other; “never. I wish, however, the clergy were not allowed to interfere. I do not see what right a parson has to vote at an election. They are the greatest drones and curses of the country. And there they've put up another bishop; as if the old man at York was not enough, we're to have another to keep at Ripon. Why that will be some thirty or forty thousand a year to the nation. The old archbishop, as they call him, has had a rare time of it at Bishopthorpe. He has been there about thirty years. I do not go beyond the mark when I set it down at 50,000*l.* a-year. I would not give them a privilege—I would not. As attorney T— said at Wakefield—(the attorney, be it observed, was what might be termed a *minus* quantity, not much respected in the neighbourhood)—I'd gag 'em at all elections; and a good thing too if they were gagged at all other times, and at all other places. I know they stop all the trade hereabouts: the parsons are the true cause of dear bread and low wages. I could bring proof positive that it is so. No parsons, no poverty. Mr. —, the head partner of the firm of —, of Manchester, declared to his work-folks that came t'other night to be paid their wages, while the head clerk was counting out the money, that, if it were not for the parsons, he could pay them double; but his church-rates were so great, and his tithes so great, he really could not afford it.”

Now be it observed, that the church-rate of this priest-ridden and impoverished man, groaning under the yoke of the establishment, never exceeded 25*s.* The vicarial tithes he paid were 63*s.* annually: and this absolutely was the nefarious statement made by an unprincipled person—who aimed at being an M.P., and who took his high stand on the integrity of his moral principle, and was looked up to as a pattern of probity by a set of discontented radicals—to stir up his workmen against the establishment; a man who kept in a worse state than negro thralldom his white—aye, his sickly white slaves—sickly white, not because God had so made them, but from exposure to the hours spent in the pestilential atmosphere of his overcrowded manufactories; and who sat down daily to a splendid repast, the expence of which would have paid every ecclesiastical burden laid upon him; and in a room hung round with splendidly framed portraits of the chief demagogues of the last fifty years. In his heart he was a down-right thorough-

* The question as to the actual state of the law respecting church-rates, is much misunderstood. We would strongly urge upon the friends of the church, as well as its enemies, the attentive perusal of the late charges of the archdeacons of Winchester and Surrey; both of which throw much light upon the subject.—Ed.

going democrat, and he gloried in the name. He could not bear the notion that any man should be higher—nay, on an equality with himself. The very sound of the collegiate (cathedral?) bells threw him into a fever; and the thought that Lord Sandon was in for Liverpool, caused him often to exclaim, he wished all his voters in the Mersey. The philosophical teacher of a chapel he had erected—a regular disciple of the school of Belsham, who took just so much of the bible as suited him, or as he thought would suit his patron, and left out just so much as he did not like, or it was probable would not like—was his spiritual (apiritual!) guide; who, while he worshipped at the shrine of the great man's manufactory, and declared him qualified to become chief consul should the days of liberty return, was just able to extract his yearly subscription for a metropolitan fund for the distribution of tracts, breathing a wretched semi-religious philosophy, in which Christ, the power of God and the wisdom of God, was never mentioned save as "our master Jesus—the son of Joseph."

It has been my painful lot to come in contact with persons of this description—I say painful, for I really know no society in which any one can be placed more utterly at variance with every delicate and Christian feeling, than that of a low, satirical, semi-infidel, still calling himself a Christian because he attends a Socinian meeting-house. Such an one is a moral upas tree, poisoning the atmosphere around him. I well recollect dining, by mistake, with a Manchester man of this description. And yet with such men really religious nonconformists will band together for the avowed purpose of endeavouring to overthrow the establishment. Is it possible—is it conceivable? Is it possible? Yes, it is.

"With respect to nonconformists or congregational independents of the present day"—to use the language of a pamphlet* I have just read, which I quote with no small reluctance, because I can enumerate in the list of my acquaintance many most respectable dissenters, whom I cordially esteem, who are eminent in the performance of the duties of their station, and really zealous of all good works—"it must be acknowledged that the decisively hostile attitude toward the church into which they have thrown themselves, is sufficiently irritating to churchmen. The spirit they evince contrasts very strongly and painfully with that of their forefathers. Few, perhaps, of the present race of nonconformists are superior in learning and piety to Howe, Baxter, Bates, Flavel, Watts, Doddridge, &c.; yet the demeanour of these towards the established church was uniformly that of moderation, deference, and indeed generally of cordial favour and admiration: although the established church of that day was justly obnoxious to censures from which her improved character and greater spiritual efficiency now exempt her. Yet so highly did those eminent nonconformists appreciate the purity of her principles and her general effectiveness, even then, in the maintenance of true religion and in withstanding the

encroachments of Rome, that very far were they from taking delight in exaggerating her imperfections, or in proclaiming her abuses. Most abhorrent to their minds would have been the idea of combining and plotting and agitating, in confederacy with Socinians, Roman Catholics, and unbelievers, *et hoc genus omne*, professedly for the total overthrow of the establishment.

"They expected not absolute perfection in even divine institutions which are administered by human instrumentality. Their writings abundantly attest that they regarded the English church as the most pure, efficient, and tolerant in the world. How then shall we account for the clamour and turbulence, the envy and strife which, politically and otherwise, modern nonconformists have conjured up, and are still inciting against the establishment; although the purity of her doctrines remains intact, her pastoral efficiency is increased, and her toleration is more than ever sincere, cordial, and complete?"

"Do they who aim to dis sever the church from the state, ever seriously ponder the consequences involved in the realization of their wishes? Are you confident that congregational independency, or any other form of voluntarism, would then be able to secure to itself a wider field, greater freedom, and more favourable circumstances, wherein to expand and to develop its hitherto undiscovered capabilities for Christianizing the minds of mankind? Are those apprehensions entertained by many wise and good men, necessarily groundless and chimerical, which forebode, in such an issue, the most serious detriment to the general and spiritual interests of England, and, consequently, to all the foreign dependencies of England, and to all those distant regions of darkness and the shadow of death which are now being irradiated and blest by the national Christianity of England? Abstaining, however, from speculations as to how the general affairs and fortunes of this mighty empire might be affected, by what would, indeed, be tantamount to a revolution, of a nature by no means inconsiderable; not to dwell upon the probability that, in the shocks and commotions of a national change so momentous, the stability of the whole political fabric would be endangered, as it certainly would be mutilated and weakened by the disruption of its strongest pillar; not to dwell upon these matters, though of very grave importance—let us ask whether Christianity, the glory of God, and the prevalence of pure and undefiled religion, would thenceforth be as extensively and as well maintained? Demolish the established instrumentality of Christianizing the nation—and could your resources, numbers, and capabilities, substitute a fully compensatory agency—any scheme equivalent to what you shall have destroyed, and capable of fulfilling the great ends required? Destroy the national church—whose destruction, unhappily, is your professed object—and then can you ensure us, in all time to come, a provision for the religious instruction of those who are unable to purchase it? Will 'the poor' then, as now, have 'the gospel preached to them?' Provision for religious instruction is so far different from the mercantile principle of the 'supply always proving equivalent to the demand,' that, on the contrary, &c."

* From "Strictures on Party and Controversy in Religion, &c., by the rev. Thomas Ridley, M.A., curate of Gosforth." London: Longman. 1841.

demonstrable in the nature of things and by universal experience, that where the religious necessity is greatest, there the demand is least; that they who are most in need of moral and religious instruction, are least willing or least able to pay for it."

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES OF THE BRITISH CHURCH.

No. I.

DUNSTAN.

[It is astonishing how much ignorance presents itself as to the state of the church in Britain, previous to the glorious era of the reformation. With the view of throwing some little light upon the subject, it is proposed to give a series of papers on the lives of some of the most remarkable ecclesiastics. The biographies in this magazine have been generally, though not exclusively, appropriated—and we think in proper conformity to the spirit of the work—to persons who may be regarded as having with greater or less degrees of light been brought to a saving knowledge of divine truth; with these the present series will not at all interfere. It may be esteemed ecclesiastical in contradistinction to spiritual biography. We may be enabled to give some little instruction, to expose some of the nefarious trickeries of the church of Rome; perhaps may induce some reader to think of his inestimable privileges, in being delivered from papal darkness and thralldom, and his corresponding responsibility to walk consistently as a child of gospel light and gospel liberty.—ED.]

DUNSTAN, the first of those ecclesiastics to be brought before the reader's notice, was born of noble parents, Heorston and Cynethryth, near Glastonbury, in Somersetshire, about A.D. 925. One of his uncles was primate, another bishop of Winchester, and he was allied to the royal family. A short time previous to his birth (says the legend), his parents were at church on the festival of the purification, when all who attended mass carried lighted candles. While at mass, the lamps and tapers were suddenly extinguished, the church, though at mid-day, was darkened, when suddenly a fire from heaven kindled the taper in Cynethryth's hand, which was regarded as a proof that her expected child would be a great light to the world. It was affirmed that in the church at Glastonbury, to which when a child he was taken by his father, Dunstan fell asleep, and saw an old man with a heavenly countenance, in white garments, who told him that the building must be elevated and enlarged, and measured out the dimensions. His love for learning increased; and during his attention to his studies he was seized with violent fever, and, under the influence of strong delirium, eluded his nurse, and seizing a stick, he ran over the mountain, conceiving that he was followed by a pack of wild dogs. Towards night he entered the church, then undergoing repair, probably by the scaffolding, and got safe to the bottom. This circumstance of course excited much astonishment. The means by which he gained admission to the church might easily be accounted for, and the supposed pursuit of the wild dogs was unquestionably the phantom of a disordered brain, and might be easily attributed to natural causes. But, in a dark and superstitious age, such an occurrence was regarded as quite supernatural; and it was firmly maintained and believed that angels had descended from heaven to shield him from Satanic influence, and gently landed him on the pavement unhurt.

Dunstan soon after this entered the establishment of his native place. Under the tuition of some Irish priests, who resided there for the education of the sons of the nobility, he made great progress in his studies. He began to excel in many of the sciences; and "as soon," says Dr. Southey, "as he had attained the requisite age, he entered into minor orders, in conformity to the desire of his parents, and took the clerical habit in the monastery wherein he had been educated. He was now equally remarkable for diligence in his studies, for his various accomplishments, and

for manual dexterity. He composed music; he played upon the harp, organ, and cymbals; wrought medals, worked as an artist in wax, wood, ivory, silver, and gold, and excelled in design, in painting, and in calligraphy." He was introduced by the archbishop to king Athelstan as worthy of his royal patronage, and was invited to court, where he speedily got into high favour. His attainments—wonderful in such an age of ignorance—brought against him the accusation that he was acquainted with magic and sorcery*, and other diabolical arts. He was at once an object of terror and of veneration. His enemies—jealous doubtless of the attention shewn him by the king—took every occasion to poison the royal ear, and their efforts to do so were not in vain. They fully succeeded. Dunstan was, accordingly, at once removed from court. This, however, did not satisfy the implacable jealousy of his rivals, who not improbably were urged on by his extreme arrogance. They pursued him and threw him into a miry bog, from which having extricated himself, he took shelter in a friend's house.

Whatever might have been the ambitious views of Dunstan, and the projects formed by him for his advancement—and there is reason to believe that they were very high—it may be supposed that his hopes of future greatness were now wholly crushed. He went to his uncle, the bishop of Winchester, by whom he was strongly advised to become a monk. "That prelate," to use the language of Mr. Soames, "appears to have been deeply smitten with admiration of monachism, and he earnestly exhorted his youthful kinsman to consider late disappointments as a warning to adopt finally that monastic life which he had so happily begun at Glastonbury. But Dunstan's hope of courtly advancement, though severely checked, was far from extinguished." His whole life testifies that ambition was the ruling passion of his heart. He wished to marry, but the horrible decree of the church insisted on a life of celibacy on the part of the clergy—a decree at utter variance with scripture. It was unheard of and unknown in the first ages of Christianity. It is one of the marks of Romish apostasy (1 Tim. i. 1-3); and one of the many reasons which induce protestants to conclude that the church of Rome is the antichrist which should corrupt the true church of Christ. It has been the prolific source of unblushing guilt, and boundless sensuality. On this subject it were easy to enlarge, but the peculiar character of this work entirely prevents it. It may be well, however, to quote the words of bishop Jewell on the subject—"It is a gulf—it is a sea—it is a world—it is a hell of iniquity, and the vilest villany that ever crept into the church of God. Jerome, expounding the words of Daniel, chap. xi., saith—"The better exposition hereof is to apply these words to antichrist; for that he shall pretend chastity, that he may deceive many. This is the mystery of iniquity—this is the practice of antichrist; he shall come with a cloak of counterfeit

* In a dark age, the belief in sorcery and witchcraft is easily to be accounted for; but it is astonishing to think that, even in the seventeenth century, long after the reformation, persons should have been tried, condemned, and executed, under the plea that they kept up intercourse with the powers of darkness. Some witches were tried at Bury St. Edmunds, in 1664, before sir Matthew Hale, and executed in due form of law. Sir Matthew, in summing up the evidence against the prisoners said—"That there were such creatures as witches, he made no doubt at all; for, in the first place, the scriptures have affirmed so much; secondly, the wisdom of all nations had provided laws against such persons, which was an argument of their confidence of such a crime; and such hath been the judgment of this kingdom, as appears by that act of parliament which hath provided punishments proportionable to the quality of the offence. It is a singular but instructive fact that the puritans were the great upholders of the belief in witchcraft in that age. He told them to observe strictly the evidence, and desired the great God of heaven to direct their hearts in this weighty thing they had in hand; for, to condemn the innocent, and to let the guilty go free, were both an abomination to the Lord." Even at the present day, in many parts of the country, there is a firm persuasion in the existence of cunning men, who are supposed to be invested with supernatural powers.

and shall deceive many.'” It is beyond all that the opponents of Luther, at the very time he was raising an outcry against him on account of his marriage, the pope and cardinals included, among the most abominable and licentious of men, who died A.D. 391, was the first who insisted on this celibacy. It was not, till the pontificate of Gregory the Great, at the end of the eleventh century, was strictly adhered to; in fact, it was wholly disregarded. To a person of the peculiar mind of Dunstan, however, any laxity on the part of ecclesiastical discipline would have been a crime of the deepest dye. He fell dangerously sick, and became completely dispirited. On his recovery he returned to Glastonbury, and there he took the monastic habit, condemning himself to perpetual fasting.

His uncle was delighted with this new resolution and ordained him priest. He was not satisfied, however, with the ordinary strictness and austerity of the monkish habit he seems to have taken at Fleury, then so famed among aspirants for sanctity, and even revered as the spot in which the bones of Benedict himself had, by some unaccountable management, found a resting-place. At Glastonbury he dug with his own hands a cell by the side of the church, more like a hermit's than a human habitation. It was five feet long and a half wide—in height only four. Here he lived, scarcely allowing himself necessary rest, constantly working at a forge except when engaged in prayer. We are almost at a loss to conceive of any rational being, possessing the most resolute constancy with the character and nature of a saint, could have so acted. That at times he laboured under mental aberration, is undoubted; but in how many cases has the devotee no such excuse to plead. We pity the hardness of the heathen, who conceive that mortifications can appease the wrath of some deity. We shudder at the thought of practices so inconsistent with every principle of ordinary humanity, but what shall we say of a church arrogantly claiming itself Christ's holy catholic church, and of all who do not submit to her yoke from the conviction, declaring such penances and mortifications to be efficacious for the mystical washing of sin? “He that can apprehend and consider his own sin, with all her baits and seeming holiness, and yet abstain, and yet distinguish, and yet behold that which is truly better, he is the true Christian. I cannot praise a fugitive and chaste man, unexercised and unbreathed—that lies out, and sees her adversary, but slinks out of the race where that immortal garland is to be won without dust and heat.”

In this seclusion, Dunstan's constitutional strength returned; a circumstance not to be wondered at, one of his deliriums, whilst employed at his work in his neighbourhood was alarmed “with the terrible and yelling which seemed to issue from the ground.” In the morning he declared that during the night, Satan, who had visited him in various shapes, had put his head into his workshop (having assumed a human form,) while heating his metal, and had seized the fiend by the nose with his red hands, and that the noise proceeded from the pain he had been experienced. It is natural to suppose that the fame of Dunstan was much increased by this miracle, and the common people, and indeed a higher grade, regarded him as somewhat supernatural. His fame spread far and wide, and he was sought out by persons from all quarters. Ethelfleda, royal blood, spending her days in retirement, sought his acquaintance, and, being much interested in his conversation, became his intimate friend. Previous to her death, he induced her to set-

tle her property upon him. The personals he distributed among the poor, and settled the estates upon the church of Glastonbury, to which also he assigned his own patrimony, which had now devolved upon him, and which was of considerable value. In this conduct of Dunstan, there was nothing which might be strictly called selfish; but in it we discover the willingness of a crafty monk, eagerly grasping at every thing for the advancement of his order. In the visitation of the sick, in the liturgy of our own church, “the minister is desired not to omit earnestly to move such sick persons as are of ability, to be liberal to the poor.” This is quite proper. It widely differs from the exhortations of a Romanist, exhorting the sick man to devise his property for the enrichment of the church, promising that such a bequest will release the soul from much of the pains of purgatorial fire—will gain the favour of God, and admission into the kingdom of heaven. By such delusive promises, how richly have the coffers of the Romish church been overflowed with money thus fraudulently obtained; how many a soul has left its earthly tenement at peace—not because, being justified by faith, it is at peace with God—not because it has obtained remission of sin, through his most precious blood who died on Calvary—but because the assurance has been given that the property left behind will counterbalance even the atrocities of a most vicious life. Let the professing protestant beware lest there may lurk in his bosom somewhat of the popish feeling of the meritorious efficacy of good deeds in obtaining the divine favour; that feeling which led the council of Trent to maintain, “if any man shall say that the good works of a justified man are in such sense the gifts of God—that they are not also his worthy merits; or that he, being justified by his good works, which are wrought out by him through the grace of God and the merits of Jesus Christ, does not really deserve increase of grace and eternal life, the enjoyment of that eternal life if he dies in a state of grace, and even an increase of glory—let him be accursed.” The awfully perverted text, that charity will cover a multitude of sins, has lulled many a poor deluded soul to the encouragement of a feeling of peace, when in fact there was no peace. It is to be feared that such erroneous notions are not confined to the votaries of Romanism, but extend to a fearful extent in various ranks and classes of nominal protestantism. There is something, it must be confessed, even in Wheatley's exposition of the rubric at the service of the visitation of the sick, which seems not a little to favour them when he says, “Our good works are our only moveables that shall follow us to the grave; and therefore there is no time more seasonable for them than sickness, when we are preparing to be gone.” M.

Poetry.

PRAISE.

For thee, O God, in Zion waits
The song of lofty praise;
And I most gladly seek her gates
My grateful voice to raise.

But where shall gratitude begin
Thy mercies to rehearse?
How bring the mighty sum within
The limits of her verse?

Thought labours on the vast amount,
Nor all her toils avail;
One moment's mercies to recount,
The longest life must fail.

But yet, though weak my efforts prove,
To glorify thy name,
Thou wilt not check my humble love,
Nor quench its feeblest flame.

This stamm'ring tuneless tongue ere long,
From sin and sorrow free,
Shall emulate a seraph's song
In glorifying thee.

O then, in Jesus' name, receive
This simple sacrifice,
Until immortal wreaths I weave
In thine own paradise.

REV. JOHN EAST.

Miscellaneous.

IMAGINATION.—Peculiar effects of medicines sometimes depend on the imagination of the invalid, sometimes on preconceived prejudices respecting the action of the medicines. Many instances of these influences might be mentioned; but three will suffice to demonstrate their power. The late Dr. James Gregory had ordered an opiate to a young man to relieve sleepless nights, under which he had suffered in convalescence from fever. He informed the patient that he had prescribed an anodyne, to be taken at bedtime; but the invalid, being somewhat deaf, understood him to say an aperient. Next morning, on the doctor inquiring whether he had slept after the anodyne, he replied, "Anodyne? I thought it was an aperient—and it has, indeed, operated briskly." A female lunatic was admitted into the county asylum at Hanwell, under sir William Ellis; she imagined she was labouring under a complaint which required the use of mercury; but sir William, finding that the idea of the existence of that disease was an insane delusion, yet considering that flattering the opinions of the lunatic to a certain degree would be favourable to the recovery of her reason, ordered bread pills for her, and called them mercurial pills; after a few days she was salivated, and the pills were discontinued; on again ordering them after the salivation had subsided, she was a second time affected in the same manner, and this again happened on the recurrence to the use of the pills a third time. A lady, who was under the author's care, assured him that opium in any form always caused headache, and restlessness, and vomiting on the following morning; and on prescribing laudanum for her under its usual name, "tinctura opii," he found that her account of its effects was correct, but on prescribing it under the term "tinctura thebaica," which she did not understand (she read every prescription), it produced its usual salutary effect, and was continued for sometime without inducing the smallest inordinate action. The author has also met with instances where similar prejudices respecting particular medicines were as readily overcome. Nosstrums owe the beneficial powers which they occasionally display to this influence of the imagination.—*Management of the Sick-room.*

MANAGEMENT OF THE INSANE.—This is an epoch in the treatment of mental diseases which cannot fail to be hailed by every true lover of his species. Time was when the poor lunatic, because, forsooth, he became ungovernable in the hands of injudicious friends, was consigned without remorse to the gloomy cells of a mad-house, where, under the tender mercies of reckless keepers, he was allowed to pine away in pain and misery. The manifestations of an intractable spirit were visited at once with summary punishment. The poor victim was not only subjected to the restraints of the strait waistcoat, but straps were applied to the

various limbs, and, loaded with irons, he was flung in a cold dark dungeon, until hunger and fatigue produced temporary physical exhaustion. What a contrast does this exhibit to the treatment pursued in our day! Here a humane system is called into requisition—a system, to a certain extent, of no restraint; and, if the unfortunate maniac is not allowed to be at large, he is at least treated as though he belonged to the rational creation. No longer he doomed to writhe under the heavy lash of the keeper's whip: no longer are his ears assailed with the clashing of fetters as he slowly moves about the darkened cell. He is in a limited sense allowed liberty; and the habits of decorum, which he is taught to acquire, are effected by gentle but efficient discipline. It is true the coercion plan has not at present been generally discarded; but, wherever it has, a favourable result has been the consequence. I Conolly, who has the medical charge of one of the largest lunatic asylums in the kingdom, thus alludes to the subject in his annual report of the establishment with which he stands connected:—"During the past year not one instance has occurred in which the resident physician has thought it advisable to resort to any of the forms of bodily coercion formerly employed. The use of the strait waistcoat, the muff, the restraint chair, and every kind of strap and chain designed to restrain muscular motion, was discontinued on the 21st of September, 1830, and has never been resumed. The management of the patients without bodily restraint has been applied to 1,008 lunatics, and has been acted upon for more than twelve months; and it has thus far been found practicable to control every variety of case, without any fatal accident or serious outrage having occurred." May the example which is here afforded by the intelligent physician of the Hanwell asylum, be speedily practised by the resident physicians of other asylums throughout the country. Then shall humanity be inscribed upon the portals of our lunatic establishments; then shall the friends of the afflicted captive have greater reason to cherish the hope that after a time he will be restored to them in his right mind!—*Philos.*

PRIVATE ECONOMY OF THE CHINESE.—The interiors of some of the houses were found beautifully furnished and carved; one that is now inhabited by the governor, and believed to have been the property of a literary character, was, when first opened, the wonder and admiration of all. The different apartments open round the centre court, which is neatly tiled; the doors, window-frames, and pillars that support the pent-roof, are carved in the most chaste and delicate style, and the interior of the ceiling and wainscot are lined with fret-work, which it must have required the greatest nicety and care to have executed. The furniture was in the same keeping, denoting a degree of taste the Chinese have not, in general, credit for with us. The bed-places, in the sleeping apartments of the ladies, were large dormitories, for they can hardly be called beds: at one corner of the room is a separate chamber, about eight feet square, as the same in height; the exterior of this is usually painted red, carved and gilt: the entrance is through a circular aperture, three feet in diameter, with sliding pannels; in the interior is a couch of large proportions, covered with a soft mat and thick curtain of mandarin silk; the inside of the bed is polished as painted, and a little chair and table are the remaining furniture of this extraordinary dormitory.—*La Jocelyn's Six Months with the Chinese Expedition*

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THE GENEALOGY OF OUR LORD.

BY THE REV. W. BLACKLEY, B.A.

No. I.

WE are by no means to think that the commencing portion of St. Matthew's gospel is an unimportant one, that it only affords a dry detail of names—a detail of no possible interest to any one. Should we form such an opinion, we should form a very erroneous one. The statement made, in verse after verse, that such and such a man had such and such a son is of great importance; and of this my readers will be convinced when I state, that without this statement, together with that made by St. Luke (iii. 23-38)—the former relating to the supposed paternal, and the latter the maternal descent of Christ—we should want positive documentary proof that Jesus, on whom the believer places all his hope of salvation, was the Messiah, the anointed Lamb of God to take away the sin of the world. Were we without the genealogies which St. Matthew and St. Luke give, we might infer that Jesus was the Messiah from the miracles which he performed; since, if we thought at all upon the subject, we must conclude and say with Nicodemus (John iii. 2)—"Rabbi, we know that thou art a teacher come from God; for no one can do these miracles that thou doest, except God be with him." But we should have no means of knowing that he was so, by any clear evidence we had to prove that prophecy, as to his line of descent, was in his case exactly fulfilled. With, however, these genealogies, we can trace back the descent of Christ to the

very nation and tribe and person from whom the Old Testament scriptures, centuries upon centuries before, had declared Messiah should spring. In doing this we take our stand as upon a rock, and leave it to those who see in Christ no beauty (Isa. liii. 2) that they should desire him, to prove, if they can, that he is not the light promised (Luke ii. 31-32) and prepared to lighten the Gentiles, and to be the glory of God's people Israel.

In St. Matthew's commencing his gospel with the genealogy that he does, we discover strong ground to suppose, even without any positive statement upon the point, that he wrote as he was moved by the Holy Ghost; for no commencement by him could have been more appropriate than that which he comes forward with; because none could have been more calculated to stop the mouths of gainsayers than the genealogy which he gives of the descent of Christ in the opening of his gospel. He addresses himself to those who had the oracles of God, the Old Testament scriptures, in their possession—those scriptures which contained the prophecies of Christ's coming into the world, and which were so minute and circumstantial as to his line of descent and birth and life and death and resurrection and ascension and doctrines and works that if, between the prophecy respecting his descent and the known fact of what happened in his case there had not been an exact conformity, his enemies might at once have come forward and have said that he was not, and could not be the Messiah, since there was not the complete and entire fulfilment of scripture-prophecy

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in his case. St. Matthew therefore takes a bold stand; and, in giving an account of Christ's mission on earth, he points out, in the very beginning of that account, his direct line of legal descent from David and from Abraham, and proves it from the Jewish records. And why does he take this course? Because prophecy had declared that Messiah should be descended from that particular patriarch, and from that particular king. God had said to Abraham—"In thee (Gen. xii. 3) shall all families of the earth be blessed;" and had sworn (Acts ii. 30) with an oath to David, "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

If this were to be the case, perhaps some one may reply, and reply justly, that St. Matthew does not really prove Jesus to be, according to the flesh, the offspring, the real seed of David and Abraham. He does not: but while he proves not his real, he proves his legal descent from them. He shews, from the records of the Jewish nation, David's pedigree from Abraham, and Joseph's from David, and that Joseph was the eldest surviving branch of the posterity of David; and as such it was well enough understood, even if Joseph were not the real father of Jesus, yet that, as he married Mary after he knew her to be with child, he adopted her child for his son; and that that adoption at once raised him to the right of both the dignity and privileges of David's heir. Although therefore Matthew does not prove Christ's natural descent from David, yet he deduces most fairly and legitimately his political and royal pedigree, and thereby establishes his title to the crown of Israel; and establishes it by virtue of the rights which he acquired through his adoption. And that he was viewed in this light—viewed as the legal, rightful heir to the Jewish throne by those of his own nation who did not hate his doctrine, and whose hopes were not disappointed by the spiritual nature of his teaching—is manifest. Hence we find Nathaniel (John i. 49) answering and saying to him—"Rabbi, thou art the Son of God, thou art the King of Israel." And hence also on another occasion, at the passover (John xii. 1, 12, 13), "much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet him, and cried, Hosanna: blessed is the King of Israel that cometh in the name of the Lord." And it was important that Jesus, in claiming to be the Messiah, should have this legal claim to the Jewish throne; since God had sworn with an oath to David, that, while the Christ, or the *Messiah*, should, according to the flesh, be

descended from him, he should have the right to the throne of Israel—should be raised up "to sit on David's throne" (Acts ii. 30).

While however in him was legally vested this claim to the earthly sovereignty of the Jewish people, there were none found to come forward to "declare his generation" (Isa. liii. 8), or stand up in defence of his right—to effectuate by human means the possession of that which was his birthright. And it was wisely overruled that no human efforts should be made to accomplish this object. It was not designed of the Father nor of the Son, that Messiah should reign on earth in regal splendour. It was not to set up and establish a temporal monarchy that Jesus, the incarnate God, left the bosom of his Father (with whom he had glory before the world began), and visited this our world. His great object in being made flesh and dwelling among us was as infinitely superior to, and beyond the honour of being the monarch of a petty kingdom like Judea, or of being the sovereign of even many nations, as eternity is greater in duration than the ten-thousandth part of the second of a minute of time. The mighty object with him, who was the Governor of the world, the Maker and Upholder of all things; before whom "the nations are as a drop of a bucket, and are counted as the small dust of the balance;" who "taketh up the isles (Isa. xl. 15) as a very little thing"—the mighty object with him, in visiting this our world, and making himself of no reputation, taking upon him the form of a servant, and being made in the likeness of men, was to cause mercy and truth to meet together, righteousness and peace to kiss each other; to open a way for the exercise of the divine mercy to guilty man; to make God just and his law honourable; and yet to allow of his being the justifier of him who should approach him through the Messiah, the Mediator between God and man.

The pointing out that Messiah should be the heir of David's crown, and spring from David's loins (Acts ii. 30), was only among the many marks prophecy gave to point out Messiah when he came—to prove to the world, with clearness, the certainty of his person. It was no farther necessary that the seed of the woman, which should bruise the serpent's head, should be a descendant of Abraham and heir to the monarchy of the Jewish people, and be of the seed of David according to the flesh, than as the sovereignty of God determined it so to be. Had he chosen, he could have appointed Messiah to be raised up of a Gentile handmaid, as well as of Mary of the tribe of Judah and descended from David. He chose, however, to honour Abraham his friend (Isa. xli. 8)

and servant, and David the man after his own heart (Acts xiii. 22), by appointing them to be the progenitors of the Messiah, and to make it known to the human race he had appointed it so to be. And ever after have the Gentile and the Jewish world looked for Messiah to arise in Judah. And that the Gentiles did this is sufficiently proved by the magi, or the wise men, coming from the east to Jerusalem in the days of Herod, and inquiring—"Where is he that is born King of the Jews?" (Matt. ii. 2).

Now that Jesus was King of the Jews, or had the rightful claim to the throne of Judea, St. Matthew clearly points out by the genealogy which he gives. And this was an important point in establishing the character of Jesus as the Messiah.

But then who was Mary? The Jews—for whom St. Matthew more especially wrote his gospel—well knew that she, as well as Joseph, was of the family of David. But when this gospel came into the hands of the Gentiles, they might say—"The Jewish prophecies foretold that Messiah should be the real offspring, the natural seed of David, as well as heir to David's crown. Matthew does not state that Joseph was Jesus's real father, neither point out the descent of Mary from David: for any thing we know to the contrary from St. Matthew, Mary might be a Gentile like ourselves; and if so, although Jesus was conceived of her, as Matthew states, by the Holy Ghost, the prophecy could not be fulfilled, that Christ should be of the fruit of David's loins according to the flesh*." To obviate the strength of this objection on the part of the Gentiles, who could not be expected to be so familiar with Mary's pedigree as the Jews were, St. Luke in his gospel (chap. iii.) gives Mary's descent from

David in the line of Nathan, in regular order, as satisfactorily as Joseph's was proved to be from David in the line of Solomon; and thus affords us proof that Jesus was of the seed of David, as well as the rightful claimant to the Jewish throne: thereby shewing that two important prophecies centred in Jesus, and preventing any one from proving that Jesus was not the Messiah on the ground of his not being the heir of David's throne, nor David's seed.

Then, again, on the supposition of Joseph and Mary having other children (and we have no proof from scripture, directly or by implication, that they had not) and if they had, and an objector should say—"Then we have no proof that Jesus was the Redeemer more than any one of their other children, except by the superiority of his teaching, the miracles which he performed, his declaration as to his own character, and the attestation of it on the part of God, by 'raising him from the dead;'" we would say in reply, while these, in union with many other things in connexion with his life and death, were abundantly sufficient to prove the point to the mind of any one in the possession of his rational faculties, any one who was not left to the drivellings of idiocy or the ravings of insanity, we have other proof—proof which demonstrates that Jesus, and no one else was, and that no one else but Jesus could be, the Messiah; since there existed in his case that special circumstance which was to be connected with Messiah's advent, and in no other person's case, and which was at once to be a demonstration as to his personality. The first promise of a Messiah was given to our first parents, when God pronounced the sentence of condemnation upon them for their disobedience. In God's pointing out Messiah's personality, it was stated he should be "the seed of the woman;" and, in accordance with this emphatic designation, the prophet Isaiah (vii. 14) sang—"Behold, a virgin shall conceive and bear a son." Now, in this designation of Messiah, while there was something in connection with this fact most interesting to the Jewish nation, there was something in it most important to us, pointing out as it does an especial mark by which we might be enabled to recognize the Messiah when he came.

At the time this prophecy (Isa. vii. 14) was delivered, the kingdom of Judah, under Ahaz, was reduced to a very low ebb. Pekah, king of Israel, had slain in Judea one hundred and twenty thousand persons, and carried away captive two hundred thousand, including women and children, together with much spoil (2 Chron. xxviii. 6-8). To add to this distress, Rezin, king of Syria, being confederate with Pekah, had taken Elath

* Though St. Matthew distinctly points out that Jesus was not the natural son of Joseph, yet some persons say that, as it was a custom among the Jews for the wife always to be of the same family with her husband, it is to be taken for granted by us, that Mary was of the same family with that to which her husband belonged. In fact, that, as Joseph was of the family of David, so she, as she was Joseph's wife, was also of the family of David; and consequently, as Mary was of the family of David, the prophecy was fulfilled, which stated that Messiah should be of the fruit of David's loins (since Jesus was her son), although it could not be fulfilled by his being Joseph's adopted son. Now, if this argument be true, then, for instance, the mother of king Rehoboam (verse 7) must have been of the same nation and family with her husband Solomon. But what was the fact? Rehoboam's mother was an Ammonitess (1 Kings xiv. 21). This one fact is alone sufficient to prove the invalidity of the assertion that we are to take for granted that the mother of Jesus was of the same family with her husband Joseph, without its being asserted. It was no proof even to the Jews (witness the case of Rehoboam's mother), consequently it could be none to the Gentiles.

(2 Kings xvi. 5-6), a fortified city of Judah, and carried the inhabitants away captive to Damascus. In this critical juncture, need we wonder that Ahaz was afraid that the enemies who were now united against him must prevail, destroy Jerusalem and the kingdom of Judah, and annihilate the family of David? To meet and remove this fear, apparently well grounded, Isaiah was sent from the Lord to Ahaz (swallowed up now both by sorrow and unbelief), in order to assure him that the counsels of his enemies should not stand—that they should be utterly discomfited. And, to encourage Ahaz, he commanded him to ask a sign or miracle, which should be a pledge in hand as it were, that God should, in due time, fulfil the predictions of his servant. On Ahaz refusing to ask any sign, it is immediately added—“Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may* know how to refuse the evil and choose the good: for, before the child shall know how to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”

Now, although in this prophecy there are some difficulties, yet there was an especial intimation in it that, at some time or other in the counsels of God, a seed, that is, a human being, should be born of a woman in a virgin state without any concurrence of man.

But it may be asked; perhaps, how could that be a sign to Ahaz which was to take place many hundred years after? I answer, the meaning is, that not only Rezin and Pekah should be unsuccessful against Jerusalem at that time, which was the fact; but that Jerusalem, Judea, and the house of David should be both preserved, notwithstanding their then depressed state and the multitude of their adversaries, till the time should come when a virgin should bear a son—that the family of David should never fail till the incredible circumstance should arise, when a pure virgin, without knowing man, should conceive and bring forth a son. This miraculous fact took place with Mary, the mother of Jesus, and after that the kingdom and family of David became extinct—an irrefragable confutation of every argument that any one can offer in vindication of his opposition to the gospel of Christ. For either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David we know is destroyed; and as to the family or house of David, where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not

* “When he shall,” &c.—*Loath.*

fail—the kingdom and house of David failed; the virgin therefore must have brought forth her son, and Jesus, and no one (even on the supposition that Mary a virgin had other children in the ordinary of generation), must be the Christ.

THE CHURCH AND THE WORLD.

NO. VIII.

JUSTICE—CONSIDERED ESPECIALLY IN REFERENCE TO ALMSGIVING.

IN no quality, perhaps, that is required of us, do we take our standard more completely from the world than in that of justice. I believe that, if we examine the point, we shall find that justice, in our general idea, consists in acting strictly according to the laws between man and man, as settled and defined by laws of the land in which we dwell. As far as the world is concerned, this is justice; it suffices to hold society together—to keep in motion that vast complicated machine which, without some cement, would quickly fall to pieces; and the world needs no more. But do the church and the world agree upon this one subject better than on any other? We shall, I think, find that they do not. So justice in the disposal of any property or the execution of any power depends, even in the world's estimation, upon the tenure on which that power or that property is held. Now the world considers what riches a man may possess, as his own; and her system of justice is regulated accordingly: from the church we learn to take a very different view. “For the kingdom of heaven is as a man travelling into a country, who called his own servants, and delivered unto them his goods. And unto one he gave talents, to another two, and to another one; to each man according to his several ability; and straightway took his journey.” “After a long time the Lord those servants cometh, and reckoneth with them” (Matt. xxv. 14, 15, and 19). This then, it appears, is the tenure upon which a Christian holds all he has. He is a “servant,” one “bought with price;” one to whom his Lord has entrusted goods which, according to the custom of the times to which the parable refers, belong, with all that may be required in addition, to him; inasmuch as ourselves, in our time, our abilities, all that we are and have, belong to him. This striking explanation of the position which we stand in is in various ways constantly enforced in the holy scriptures. Let us turn to the law of the Israelites—the daily minute regulations by which they were continually taught that themselves and their property had belonged to God. They were taught the lesson practically—“the law was a schoolmaster to bring them to Christ” (Gal. iii. 24): and well would it be for us who dwell under the liberty of the gospel, occasionally to meditate upon the discipline to which they were subject; remembering always that the release from the observation of the “ceremonial ordinances” of the law is only that we may yield ourselves up more fully to the spiritual guidance of Christ. Under the former, the possession of

Israelite was visibly allotted, and in great measure the proportion to be given to God and his poorer neighbour assigned. Under the latter, although we are instructed that the individual portion of each Christian is as strictly defined by the same God, there is no outward token—we believe it by faith; while, with regard to its disbursement, we are as stewards to whom some general rules are given, amply sufficient to show us the will of our Lord, yet, in detail, leaving it entirely to our own discretion with the solemn warning that we must give an account of our stewardship, and be judged by those rules, when death shall take from us the office.

For these general rules we must look to the bible. There we shall find that, in the first place, we are to act with strict justice according to the laws of the country in which we live; we are, in the words of the church catechism, "to be true and just in all our dealings;" not robbing or defrauding in any way, but walking honestly and with uprightness; not acting as if there were one rule of justice for private individuals and another for public communities, but in every situation, and under every circumstance, "rendering unto all their dues." When we have strictly fulfilled this justice to man according to the laws of man, we are to consider the justice that is required of us more immediately as the stewards of God. The justice we need not hesitate to call it; for, if the laws established by the governors of a land between man and man constitute in that land the rule of justice or injustice, surely the perfect law, which God has promulgated as the guide of conduct between man and man, equally constitutes a rule of justice or injustice amongst those who own him for their King and Lord. Now "it is required in stewards that a man be found faithful" (1 Cor. iv. 2); that he act faithfully, not so exactly under as for his Lord; not merely obeying as a servant where the directions are precise, but endeavouring, to the best of his ability and judgment, to carry out the spirit of those directions into every department of his stewardship. That we are not acting faithfully when we are lavishing the property entrusted to us upon our own personal luxuries and pleasures—upon frivolous amusements and, for our income, costly indulgences—is evident from the whole tenour of the gospel. So far from finding any directions thus to expend our trust, we are constantly taught that these things are altogether unworthy of a Christian; that they are, in fact, but as the cords with which the world binds her captives, and from which Christ came to release all who will accept of freedom. To save the surplus of our income for our own selfish gratification, is equally repugnant to the spiritual kingdom or church of Christ; "for the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 10). What manner then of laying out that portion of our property which exceeds a necessary expenditure according to our station—judging of the latter reasonably as before God, and not yielding to what is mere fashion in the world—what manner of laying out that portion is most agreeable to the will of our Lord? To ascertain this, we cannot do better than turn to the communion service in our prayer-

book, and consider the sentences provided to be read while the people are making their offerings. These sentences point out two modes of distribution commanded by God, and with which he vouchsafes to express himself "well pleased:" the one comprehending the service of the sanctuary, or whatever is connected with the worship of God—the other, the relief of the poor.

With commands so explicit, it necessarily follows that, if we are indeed but stewards, we cannot withhold our proper contribution without injustice. If we were going into a distant country, and a fellow-creature were to place in our hands a sum of money more than sufficient for our wants, desiring that when the necessary expenses of the journey were paid, we would devote the residue to certain specific purposes on the road; should we think it right or just to waste the whole sum—or so large a proportion as to make what we did devote properly a mere pretence of obedience—in needless extravagance upon ourselves, or to save it up for our own private use, while continually passing the objects for which it was designed? And dare we be less circumspect in our dealings with the Lord our God? He has sent us forth as sojourners in a strange land, with each a separate portion. He has pointed out in what manner it is to be disposed of, after a necessary maintenance for ourselves; and we cannot appropriate the residue of our income—that part which exceeds this necessary maintenance, and a needful provision for those who may depend upon us—without being guilty of the same wrong and injustice. Nay, for those who constantly take part in the prayers of the church to do this, is to add hypocrisy to fraud. Is it consistent that we should commend to God's "fatherly goodness all those who are any ways afflicted or distressed?"—that we should beseech him to defend and provide for the orphan and the widow, while spending in frivolities upon ourselves that very property with which he has commanded us to relieve, as far as human aid is wanted, the objects for whom we pray? Can we with any sincerity humbly beseech God that he "would be pleased to make his ways known unto all men, his saving health unto all nations," when we will not deny our own selfish tastes to further the salvation of souls? God works by man; and can we really think of what we are asking, or indeed desire it, while societies for the promotion of the knowledge of the gospel both at home and abroad are straitened for want of means, and we are indulging in needless vanities, or adding to property which is already more than enough for our reasonable wants? It is unbelief that blinds us; we have not a true and earnest faith that we do indeed hold all that we have of God. Our property came by inheritance, or it was left us by a relative or friend, or it was acquired by our own industry, or talent, or perseverance: we look to second causes, and the one great Disposer of all we are and have is forgotten, or remembered too distantly and faintly for any practical effect. It is, indeed, humiliating to our self-esteem to view the subject in this light—to find our greatest efforts of liberality but bare justice; nay, to find how often, even in our contributions and alms, we have been guilty of injustice by withholding more than was meet—by

keeping back for ourselves part of what in reality was due to God and the poor: but it is from the divines of our church that we learn so to view it. Archbishop Sancroft says plainly, "He robs his neighbour that relieves him not." Bishop Beveridge, upon the catechism, thus concludes his exposition of the eighth commandment—".... And to give what you are able to the relief of those who want it: for that is a debt which God hath charged upon your estates, which, unless you discharge and pay, you wrong the poor and so break this commandment." The saintly Wilson, whose primitive holiness has thrown a sanctity round the bishopric of Sodor and Man, respected even in our own days, prays—"O God, thou hast taught us that we are all but thy stewards. Keep me, I beseech thee, from that great injustice of defrauding thy poor of their right*." Dr. Isaac Barrow speaking, as he tells us, "after the holy fathers' wise instructors in matters of piety," has the following strong expressions:—"God by the poor man's voice (or by his need and misery) demanding his own from us, we are very unjust if we presume to withhold it; doubly unjust we are, both toward God and toward our neighbour: we are unfaithful stewards, misapplying the goods of our master, and crossing his order: we are wrongful usurpers, detaining from our neighbour that which God hath allotted him: we shall appear at the bar of God's judgment no better than robbers (under vizards of legal right and possession), spoiling our poor brother of his goods—his, I say, by the very same title as any thing can be ours, by the free donation of God, fully and frequently expressed, as we have seen in his holy word. (He cannot take it away by violence or surreption against our will, but we are bound willingly to yield it up to him; to do that, were disorder in him—to refuse this, is wrong in us). 'Tis the hungry man's bread which we hoard up in our barns; 'tis the naked man's apparel which we shut up in our presses, or which we exorbitantly ruffle and flaunt in; 'tis the needy person's gold and silver which we closely hide in our chests, or spend idly, or put out to useless use. We are, in thus holding or thus spending, not only covetous but wrongful, or havens of more than our own, against the will of the right owners; plainly violating that precept of Solomon's—'Withhold not good from them to whom it is due, when it is in the power of thy hand to do it' (Prov. iii. 27). If we are ambitious of having a property in somewhat, or affect to call any thing our own, 'tis only by nobly giving that we can accomplish our desire; that will certainly appropriate our goods to our use and benefit: but from basely keeping, or vainly embezzling them, they become not our possession and enjoyment, but our theft and our banet." Bishop Jeremy Taylor, upon the same subject, says—"Whatsoever is superfluous in thy estate is to be disposed of in alms. He that hath two coats must give to him that hath none; that is, he that hath beyond his need must give that which is beyond it. We are not," he continues, "obliged be-

yond this, unless we see some very great public or calamitous necessities. But yet if we do extend beyond our measures, and give more than we are able, we have the Philipplians and many holy persons for our precedents; we have St. Paul for our encouragement; we have Christ for our counsellor, we have God for our rewarder, and a great treasure in heaven for our recompense and restitution*."

What opposition to all worldly maxims is here; how far exceeding our low standard. We attain not, scarcely seek to attain, even what in justice we are obliged to. This view of the subject is humiliating; for we love to fancy that we are acting of our own free bounty—are giving what we have a perfect right to keep for ourselves. But let us not imagine that it does away with the pleasure which a merciful God has ordered shall attend the performance of this duty; it will rather on this very account add to it. While we think ourselves acting of free bounty, we are constantly tempted to count what we have done; and, to one who does indeed desire "to be saved and defended in all spiritual dangers," this tendency to lean, even in the slightest degree, to our own works, is perhaps the greatest hindrance to the full enjoyment of that pleasure: we are afraid to yield to it. Once feel how much in common justice is required of us, and our thoughts will rather continually revert to what we have left undone; every payment, although sweetened by the knowledge that it is acceptable in the sight of our Lord, yet checking all vain thoughts by reminding us how much is still due. And, while thus leading us to labour in more humility, it will in no wise lessen the charity which must animate the work. We have acquired the habit of applying this term charity to almsdeeds, till they have become, in our usual mode of speaking, well nigh synonymous; yet St. Paul, by saying, "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing" (1 Cor. xiii. 3), plainly shows that they are in reality distinct and separable. Charity is a disposition of the heart necessary for all; alms are, to a certain extent, an act of justice which, by the laws of God, the rich owe to the poor, that the abundance of one may supply the want of the other: "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack" (2 Cor. viii. 15). As charity may dwell with one who has nothing to give, so it appears we may even exceed what justice requires—may bestow all our goods to feed the poor, yet be wanting in charity. But, although alms do not constitute charity any more than charity is confined to alms, beautiful is their bond of union when they do meet together; the disposition sweetening the act—the act upon every repetition adding fresh strength to the disposition. It is charity that makes the work of justice a "labour of love." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah vi. 8)? To do justly, loving the deeds of mercy into which this doing justly, as God's stewards, will lead us; while the consciousness how far even in this one particular we fall short of our duty ever constrains us to walk humbly with our

* Introduction to the Lord's supper, section x.

† See "Sermons on various subjects, selected from the works of the rev. Isaac Barrow, D.D." A second selection. Sermon xxii., pp. 544, 545, with marginal references to the writings of the fathers.

* "Holy Living." Bishop Heber's edition, vol. iv., p. 238.

God. The manner of dispensing what is due to God and the poor opens another source of gratification, each being left to follow his own peculiar turn of mind, according to the circumstances in which he may be placed. Thus, one will direct his efforts chiefly to the spiritual good of his fellow-creatures, another to their temporal relief; one will attend more especially to the wants of his own immediate neighbourhood in personal distribution; another will bestow a larger proportion upon public institutions: as the Israelites were bound to bring a certain portion of their increase to the place which God had chosen to place his name there, yet were allowed to lay out each according to his own taste, so long as it was eaten before the Lord (see Deut. xiv. 22, &c). Is it nothing to be placed amongst the bestowers instead of the recipients of bounty, seeing our Redeemer himself hath said, that "It is more blessed to give than to receive" (Acts xx. 35)? Let us beware that we do give as it is appointed, lest we should hereafter wish that we had been the poorest of those whose wants we had taken no heed to relieve, rather than have had it in our power to keep back what we might have imparted. Is it nothing to be trusted by the Lord? Let us be very careful to deal honestly in his sight, lest, when our accounts are laid open, it be found that we have been guilty of fraud, in expending upon ourselves or laying up for our families what by right belongs to him and the poor. And, while we are lamenting how miserably we fall short, if there be amongst us one who can really believe that in this single particular of alms he has done all that justice requires, he will be the first to say in the words of his Saviour, happy that he dare make them his own—"I am an unprofitable servant; I have done that which was my duty to do" (Luke xvii. 10).

The same justice, which is required in the disposal of the property, is equally required in the exercise of any power with which we may be entrusted. Whether this power be great or little—whether it be the power of wealth, or office, or situation—we hold it, as we do our property, of God, and must as in that fulfil all justice according to the laws of man; and then, extending far beyond what they can or ought to interfere with, endeavour faithfully to fulfil all justice according to the laws of God. It will be remembered that in this, as in the former case, I am considering justice solely as a mediating principle between ourselves and others—as that principle which is to correct our natural bias to self, and lead us to act impartially, "doing unto all men as we would they should do unto us." Justice must rule not only our actions but our words. Even in our actions, when we consider how far this justice according to God's law extends, how it involves our conduct in every situation, teaching us what is due to the community of which we are members—to the parish in which we dwell; how it holds the balance between the employed and his employer, and, entering into the relations of domestic life, comes into constant exercise between master and servant, parent and child, brethren and sisters—between us and every individual with whom we have any dealing or connexion: even in action who is there that may venture to plead guiltless of injustice? In words how often and how deeply we all

offend! In our comments upon the conduct of others, in any offence or disagreement that may arise in society or families, in every angry, in many a merely thoughtless speech, how much injustice mingles!

To obtain this power of acting and speaking with justice, we must accustom ourselves to think justly; not only upon those important occurrences which may seldom happen to try us, but in the most trivial concerns of life. The latter, it may be remarked, are invariably appointed for the culture and exercise of every moral grace; and, as an evidence of our progress, they are more to be depended upon than the former. It requires a much more acute and habitual sense of justice to guide us safely in our daily walk, than it does to carry us through events which naturally oblige us to consider, and which, from their very magnitude, are of more decided character in the eyes of all. If it be often difficult to judge correctly between two persons, with both of whom we are equally unconnected, how much more difficult must it be to form a just opinion when ourselves are one of the parties; when we have self-love and pride, and a whole host of evil dispositions and prejudices, to contend with; when we know every temptation and trial, every aggravating or extenuating circumstance, every repentant and conciliatory feeling on the one side, and can know so little of all these on the other. To think justly according to the rule of justice as set forth in God's law, is certainly a difficult, but it is a necessary and, by the study with humble prayer of that word whose "entrance giveth light and understanding unto the simple" (Ps. cxix. 130) an attainable acquisition: once gained—I speak of course by comparison, for in this as in every other Christian virtue, the most perfect are still learners—it will save us from the commission of many sins, from the omission of many duties, now unacknowledged as either; bringing us gradually, with less and less effort, to act and speak as we accustom ourselves to think.

How much is required of us—how little do we perform! Surely it is meet that we should be ever striving to learn, as far as in our ignorance we can learn; that daily, as the purity and extension of God's law becomes more manifest to our perception, and the consciousness of our own innumerable transgressions and utter helplessness more keenly present to our souls, we may be brought to know and feel, with still increasing earnestness, "that there is none other name under heaven given to man, in whom and through whom we may receive health and salvation, but only the name of our Lord Jesus Christ."

THE BLESSING ARISING FROM THE DIFFUSION OF THE GOSPEL*.

LET us consider the blessed change which will be produced in this wilderness by the diffusion of gospel blessings. And here we observe, that heathen lands, the ungodly kingdoms and tribes of the earth which are now in an unconverted state, shall hear the gospel proclaimed, shall believe in the Lord Jesus Christ, and then shall be glad in the enjoyment of gospel privileges and blessings, and in the anticipation of the glories of the heavenly state. That gloom and error

* From "A Sermon preached on occasion of the Consecration of Trinity Church, Amherst-street, Calcutta, Oct. 10, 1832. By the rev. T. Sandys, Church Missionary."

and ignorance and superstition, with all their attendant woes, which now prevail to the most alarming extent, shall be dissipated by the rising of the Sun of Righteousness, as the fogs and darkness and mists of the night are dispersed by the rising sun, and there shall be joy and gladness, and a thankful acceptance and enjoyment of gospel blessings. Where now nothing but noxious weeds, even vile affections and evil passions, prevail, there the gospel of Christ shall be proclaimed, the means of grace shall be instituted, and the general reception of the truth of the gospel shall exercise such a powerful influence, that those who were before sitting in darkness and in the shadow of death shall arise to the brightness of the rising of the Sun of Righteousness, shall have their minds illuminated by spiritual light and knowledge, and, being created anew in Christ Jesus, shall adorn the doctrines of the gospel of Christ by a holy and exemplary course of conduct. The blessed change foretold in the text is attributed in the xxxii. chap. of Isaiah 15-18 ver., to the influences of the Holy Spirit which shall be poured out upon the church and the world. "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." And the prophecies on this head may well teach Christians the duty of earnest prayer to Almighty God for that greatest and best of all blessings—the outpouring of the Holy Spirit; so that where before there was nought but a spiritual wilderness, where was a barren and uncultivated desert, and not a single fruit of the Holy Spirit produced, there may be joy and gladness; such joy as results from a sense of pardoned guilt, and from a well grounded confidence of having, through divine grace, been made partakers of great and inestimable privileges—such gladness as results from being a partaker of the consolations of the gospel of Christ, and of a well grounded confidence that ere long an abundant entrance shall be administered into the everlasting joys and glories of the kingdom of heaven.

My brethren, taking the holy scriptures as our guide, we know that in the desert—where before there was nothing but gloom and barrenness, and which was the abode of wild and doleful creatures—there shall be a holy rejoicing in the abundance of the sanctifying and fructifying influences of the Holy Spirit; and the seed of divine truth, being abundantly sown, shall take root in the hearts of multitudes, and spring up and blossom abundantly, and be beautiful and charming; and in these respects shall abundantly transcend the loveliest objects in nature. And those blossoms shall not appear only here and there; it shall not always be the case, as it is at present, that the fruits of the Holy Spirit are conspicuous and abundant only in a few favoured places and in a few privileged individuals; no, but the seed shall be so extensively sown, and, by the dews of the heavenly grace and the influences of the Holy Spirit, the soil shall be so productive, that it shall cause the blossoms and the fruit to be in the greatest abundance. Multitudes shall then repent of their sins—shall inquire the way to Zion, with their faces thitherward—shall be introduced into the church—shall be enlightened, sanctified, and comforted by the Holy Spirit; and great shall be the joy and love and peace consequent thereupon; yea, "they shall sing in the ways of the Lord, that great is the glory of the Lord." Comely and stately as were the cedars which crowned Mount Lebanon—fertile as was Carmel, and abundant in pasture for flocks and herds as was Sharon, the united beauties and excellences of these places shall

be not only united but abundantly surpassed. The glory of Lebanon shall be given to the church; by which we must suppose that the idea intended to be conveyed, is that of permanent beauty and stateliness. Lasting as are the cedars which crown the summit of Mount Lebanon, stately and beautiful as they appear in the quiet and peaceful possession of the heights of that mountain, those who are made partakers of the blessings of salvation shall remain throughout the countless ages of eternity in the temple of our God, in the regions of eternal blessedness; and they shall go no more out, but there with unclouded face they shall behold the glory of the Lord and the excellency of our God. Yea, even while here below this shall in some measure be the case; for they shall see the glory of God in the face of Jesus Christ; they shall perceive, by the eye of faith, that in him dwelleth all the fulness of the Godhead bodily—that he is one with the Father; yea, that he is God over all, blessed for ever—that he is of infinite power, wisdom, and goodness—that he is glorious in holiness, fearful in praises, doing wonders, and that he delighteth in mercy. In the contemplation of these attributes of the Deity, the spiritual church of Christ, and every individual member of it, is privileged and in some measure enabled to see the glory of the Lord and the excellency of our God—that he is a God with whom is no variableness, neither shadow of turning—who is the author of eternal salvation to all them that believe—who is the centre of all blessedness, the source of all happiness, and the author of all godliness; in whom we live and move and have our being while we continue here below, and by whom we hope even now to be pardoned, accepted, and blessed, and hereafter to be admitted to a blessed participation in the enjoyments and employments of the saints in light, and to the obtaining of eternal glory in the realms of joy and love and peace above.

JESUS CHRIST THE ONLY FOUNDATION OF OUR SALVATION:

A Sermon,

BY THE REV. G. COVENTRY, B.D., F.R.S.E.,

Incumbent of Trinity Chapel, Edinburgh.

1 CORINTH. iii. 11.

"For other foundation can no man lay than that is laid, which is Jesus Christ."

To any man who is interested about his eternal welfare, if there be one question of greater importance than another, it is this: how shall man be justified in the sight of God—how shall a sinner be declared innocent, and treated as righteous? In relation to other points, erroneous notions may be entertained, and yet our final salvation may not be endangered; but an error on this fundamental doctrine is fatal; it undermines the very foundation of our hopes, and will involve our souls in everlasting ruin.

On a subject, therefore, of such overwhelming importance, it might reasonably be concluded that God would not leave his creatures to wander in doubt and uncertainty, but would afford them the fullest light and information; but, although this be the case—although he hath furnished us with a clear and explicit revelation, enabling us to ascertain the real grounds of our justification—yet

it is matter equally of surprise and regret that on no subject are errors more prevalent.

It is, indeed, deeply to be deplored that so few persons, comparatively, think seriously of religion and their spiritual concerns at all; that there are multitudes of persons, even in the midst of this professedly Christian country, who are utterly regardless and ignorant both of their woe and their weal—of their misery by nature, and of the great salvation which is provided and revealed in the gospel. "What shall I eat? what shall I drink? and wherewithal shall I be clothed?" are the questions which have engrossed the whole of their attention; while the all-important enquiry, "What shall I do to be saved?" has never occupied a single serious thought.

But it is almost equally to be lamented that, of those who have applied their minds with some degree of attention to this most interesting subject, so few think and reflect to any good purpose; there are many indeed whose views on this great subject are so crude and erroneous—so indistinct and undefined—that, if enquiry were made of them, it would be found that, like the ancient Samaritans, they worshipped they knew not what. And there is a larger proportion of persons still, of whose reflections on the grounds of their acceptance with God the result has been only to acquire the most mistaken notions respecting it, and whose careless and desultory and partial study of the scriptures has served only to entrench them more strongly in error.

Convinced as I am that much of the ignorance, unhappiness, and ungodliness exhibited by professing Christians has arisen from the unscriptural opinions prevalent in the church, I shall endeavour in the few following remarks to point out some of the errors which are prevalent on this important subject—the ground of a sinner's acceptance in the sight of God.

The declaration of the apostle in the text—"Other foundation can no man lay than that is laid, which is Jesus Christ"—is plain and explicit. In the former part of the chapter he had compared the church to a building, where different workmen are employed in selecting and cementing the stones of this spiritual temple: here he compares the doctrines which are taught in the church, and which its members embrace and profess, to various parts of a building—and more especially to the foundation, as the basis on which it is established. With regard to the proper foundation of the church, that had been already laid, and no human ingenuity could discover any other on which it was either safe or lawful to build; for "other foundation can no man lay than that is laid, which

is Jesus Christ." Here he takes it for granted that there are other foundations which some men had laid for themselves, different from the true foundation. These, therefore, I shall proceed to examine; afterwards enquire into the true foundation which God has laid for our acceptance with him; and then conclude with a few reflections from the subject.

Many are the ways which men have devised of coming to God; but, though there are numerous shades of difference in the sentiments of different men, yet their grounds of salvation on which they treacherously build, may be reduced to the following three:—

I. Some men hope to obtain the divine favour, and to procure a title to eternal life, by the mere cultivation of their natural powers and abilities, and on account of their own merits or deserts.

They imagine themselves sufficiently qualified to do all that is necessary for obtaining this great and important end, and expect to arrive at heaven at last, as the reward of their obedience to the law of God. They conceive that nothing but gross sins can expose men to the wrath of God, and therefore they congratulate themselves on never having merited the divine displeasure; on the contrary, they have, in their own estimation, been regular in the discharge of their duties to God and man, and they cannot conceive that they have any reason to fear. Thus, like the pharisees of old, they thank God that they are not as other men, and are filled with complacency and pride, because they are punctual in the observance of certain duties. Such persons seem to consider themselves as in the same situation as Adam in paradise, and to deny or forget the doctrine of original depravity, so fully established by scripture, and so fully attested by reason and experience.

Now, there is scarcely any error more plausible in its nature, more extensive in its operation, or more fatal in its effects, than that which teaches men to depend for acceptance with God on their own moral attainments. It was on this dangerous rock that the Jews of old made shipwreck of their everlasting hopes; for, being ignorant of God's righteousness, and going about to establish their own righteousness, they did not submit themselves to the righteousness of God; and in every age great multitudes, following with slight variation in the same track, have been plunged into similar destruction. There is in fact no species of heresy whatever that is more common, or which more directly strikes at the very foundation of the gospel, than the attempt to secure our salvation by means of certain duties or performances of our own. It is a virtual rejection of Christ's undertaking; it is a practical declaration that his advent was un-

necessary; it is a blow aimed at the very vitals of our religion. It is an opinion which can arise only from the most culpable ignorance of the nature and demands of the divine law—of the purity, justice, and faithfulness of the great Law-giver, and the rectitude of his moral government in the world, and of our own inability to answer these demands of his law. These demands are so exclusive that no man living can comply with them. It requires obedience to all its precepts, without a single exception; obedience absolutely perfect, without failure in one act, or in the motive from which it is performed; and obedience continued to the end of life. But, to every person who considers the extent of these demands, it will appear as impossible for the descendants of Adam, in their present state of weakness and depravity, to fulfil them, as to remove mountains by a word, or to ascend to heaven by a wish. Such a notion can arise only in minds which are blinded by profound ignorance of human nature, of their own hearts, and the divine law.

In the very nature of the case, it is impossible that any works which men can do can justify them. Justification, let it be remembered, is a declaration of innocence and righteousness; but the very characteristic of man is that he is not innocent or righteous: for, if he has once broken the holy law of God, he becomes a sinner, and has forfeited the character of innocence and righteousness. "Cursed is every one that continueth not in all things that are written in the book of the law, to do them." Our obedience must have been absolutely perfect from the very first moment of our existence to its latest hour, else the law, instead of promising any reward, denounces a curse against us; and on this account it is said, by infallible authority, that "as many as are under the law are under the curse." Nothing, therefore, that man can do, can regain his character of innocence; for still the fact remains that he is a transgressor: and, however circumspect and upright his future conduct might be, that circumstance would not enable the law to justify him. His future obedience could no more make compensation for past violations, than the sorrow of a criminal who is lying under sentence of death would avail to rescue him from death, and repeal the sentence that had been issued against him; or, than the resolution of a man to contract no more debts would cancel or discharge those already incurred. The law, therefore, must ever prove and declare the sinner guilty; so that in the very nature of the case, "by the deeds of the law no sinner can be justified." If it be true that all men have sinned—that all are guilty and lying under the condemning sentence of

the law which they have broken—is it for such sinful, depraved, alienated creatures to think of merit before their offended God—to speak of deserving the divine favour, and entitling themselves to the crown of glory? Is it for sinners to presume on gaining life by their virtues, when they have already forfeited it by their transgressions—to think of obtaining heaven by their deservings, when they have already merited hell by their deserts? Is it not the part of such creatures to renounce all presumptuous and fruitless attempts at justifying themselves—to bow in humble and silent self-condemnation before their righteous Judge, and thankfully to accept the grace of the gospel, and the offers of free mercy through Jesus Christ?

2. Another foundation, on which some persons build for justification, is their sincere though imperfect obedience.

Such persons assent to the doctrine of human depravity as an undeniable truth; they recognise the mercy of God in sending his Son to be a sacrifice for sin, and, by his obedience unto death, to procure for offenders the possible remission of their sins: but they add to this system another opinion, which destroys entirely the value of the partial truth which they receive. They imagine that since Christ has died for sin—since the merits of his sacrifice and the voice of his intercessions are all-prevalent with God—the effect has been, that we stand not now on the old covenant, but that in the new or gospel dispensation a fresh code of precepts is delivered, which are not so rigorous as the former, and which ensure a reward even to imperfect obedience. They conceive that God has lowered the standard and relaxed the requirements of the law, and that he will now be satisfied with compliance with a mitigated commandment; and, as we cannot perform *perfect*, he will accept of *sincere* obedience as the ground of our justification.

This is a view of the gospel which I fear is widely prevalent amongst all classes; and it contains so much plausibility, that the errors by which it is maintained are more difficult of detection. It is an opinion which undermines the whole fabric of revealed truth; it dishonours the holiness of God, and derogates from the character of Christ. The law, like its divine Author—of whose character it is the transcript—is holy, just, and good; and therefore, so long as the character of God and the eternal and immutable distinction between right and wrong, holiness and sin, good and evil, remain what they are, the law has not, and will not, and cannot, change. It is the same under the gospel that it ever was, demanding perfect obedience. God has not appointed any new

rule of conduct which will license the smallest deviation from the requirements of the law. But if, according to this opinion, he had relaxed or lowered the rule of duty, surely scripture must have given us some intimation of the fact; it must have told us which of the ten commandments had been repealed; it must have informed us of the exact amount of that departure which we are now allowed from that love to God and our neighbour which was formerly required; it must have further explained to us what abatements had been made in the law, and how much the new and remedial law required: but not a single vestige of all this is to be found in the scriptures. We challenge any man to point out a single passage in which it is declared that, since we cannot be justified by perfect, we shall be justified by imperfect obedience; or that God has given an easier law, adapted to the present condition of human nature. We read, it is true, of our being constituted righteous; but it is by a righteousness which is not our own, nor of the law, but by the righteousness of another, namely, Christ. "By the obedience of one shall many be made righteous." Where in scripture do we read of a new covenant of works, in which sincere obedience is the condition, and eternal life is the recompence? No; it exists only in the opinions of some men, who cannot or will not understand the gospel of Christ. The truth is, that this opinion is altogether a fiction—a miserable subterfuge, contrived to accommodate men's carnal inclinations and self-righteous pleas. It is a scheme which, while it demands from them no more strictness or exertion than what may suit their convenience, still flatters them that their sincere obedience will be accepted and rewarded.

The idea of such a new and relaxed law reflects the greatest dishonour upon the law itself, which was originally given to man. It sets aside its demands, which are founded on the nature of God and man, and the relations subsisting between them; it pronounces them to be unreasonable and unsuitable in the present state of human nature; and it makes the authority of the law bend and give way for the convenience of the criminals. It casts also the highest dishonour on the Lawgiver himself; for how can we conceive a change to have taken place in the holy requisitions of the law, and at the same time believe that its Author remains the same? Must we not believe that if he demands less holiness from his creatures, he is become less holy himself?—an idea approaching to blasphemy.

Besides, the doctrine which we are condemning gives a false and unfavourable view of the mediation of Christ. It is evident

that, if God can now accept what is improperly called sincere obedience in the place of perfect obedience, then the inevitable result is, that the effect of Christ's death has been to hold out an inducement to sin, to accomplish a relaxation of the authority of God, to cast dishonour on his righteous government, and to furnish a licence to despise his law. But how different is this from the holy and sublime system of the gospel! How inconsistent with the declarations of Christ himself! "Think not," he said, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil."

But, if we are to give credit to those who affirm that, in consequence of his mediation, a lower degree of obedience is accepted; then must we conclude—notwithstanding his own solemn assertion—that he did come to destroy the law, that he made that which was once our duty to be no longer our duty, and that which was once sin to be sin no longer. And what is this but to represent Jesus Christ as the minister of unrighteousness? Hence we see that the notion of a new law, which accepts of sincere obedience as the ground of our justification, is entirely untenable, and is a vain and unhallowed attempt to build again what the gospel had destroyed.

3. Another foundation, not uncommon, on which some persons build their salvation, is on the union of their own works with the merits of Christ.

Such persons endeavour to obey the law of God as far as they can; they are sober and just and honourable and benevolent; they reverence the outward ordinances of religion; but, being conscious that their own good deeds cannot justify them, they throw themselves on the divine goodness, and look to the merits of Christ to make up the deficiency in the requisite amount of their moral worth. Thus they either avowedly profess to participate with Christ in the glory of their salvation; or, while they pretend to give the honour of it to him, they look for the original and moving cause of it within themselves.

But what a perplexed and ambiguous and contradictory system is this! It is neither law nor gospel: it professes a respect to each, but it mutilates and confounds them both. Surely such persons have never duly considered how entirely justification by works and justification by faith in Christ stand opposed to each other in the statements of the gospel; so opposed that they are incapable of being united for a common end. The design of redemption is to abuse the pride of human glory—to bring man as a humble suppliant to the throne of grace—to make him feel and acknowledge that he owes every thing

to unmerited goodness: but, if we were justified in any degree by works, it is evident that we should have whereof to glory. The apostle therefore asks—"Where is boasting then? It is excluded. By what law—of works? Nay; but by the law of faith." And "it is of faith (says the apostle), that it might be by grace." "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Accordingly he declares, that to bow in any measure to the law for acceptance with God is inconsistent with that simple and entire reliance which we should place on the Saviour, and is a virtual rejection of him. "Christ is become of none effect unto you, whosoever of you are justified by the law, or seek to be so: ye are fallen from grace." We cannot therefore be justified by a combination of our own works with the righteousness of Christ; we cannot be justified partly by the one, and partly by the other. The justification and acceptance of a sinner must be effected by grace alone; and it is not of grace unless it be perfectly gratuitous. And how dishonouring to Christ and to God is such a scheme as that of an union of our works with the righteousness of Christ! The part in their salvation which such persons allot to him, is that of the mere maker-up of their deficiencies; his merits are only a kind of supplement to their own. He does not save them; he only puts them in the way of saving themselves. They fancy they are able to stand before God on the ground of their own doings and deservings, with only a little help from him. Their own obedience is to carry through them, with a half-gratuitous eking out from his. How dishonouring is such a scheme to the blessed Redeemer! Is this the grateful and generous return made to him by his sinful creatures? Is this the whole amount of what he did for ruined and sinful creatures?—of all his humiliation and agonies and blood? Is this all the sum of honour due to him for the wonders of that love which passeth knowledge?—this all that is meant by his being "made the end of the law for righteousness?"—by his being "made sin for us, that we might be made the righteousness of God in him?"—not that sinners might glorify him, and be saved wholly by him; but that he might help sinners to glorify and save themselves!

Such then are some of the false foundations on which men build their hopes of eternal life; and hence it appears that in all these ways which they have devised for themselves—whether by good works, or by sincere but imperfect obedience, or by the merits of

Christ and their own works united—there is not a solid resting-place on which to place their feet. They must, therefore, have recourse to that only solid foundation which God himself has laid. What that is, the text informs us—"Other foundation can no man lay than that is laid, which is Jesus Christ." He is the sole foundation of our access to God and acceptance with him. As such he is set forth by God, as the propitiation, through faith in his blood, to declare his righteousness through the remission of sins that are past. "We have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." In his atoning sacrifice, and in the merit and satisfaction of his blood, we behold the sure foundation of our hope of acceptance. He, who bore our sins, bore them as our surety, and became a sin-offering for us. He sustained our guilt, and became a curse for us, to deliver us from the curse of the law. He submitted to the law, bearing all its penalty in the room of the guilty, and presenting himself as a sin-offering. He obeyed the law, meeting all its demands in the character of a substitute for his people. And thus the law obtained from him all that it demanded from us; its precepts were obeyed, and its penalty was executed.

Here then is the peculiar glory and the excellency of the gospel, that it discovers that righteousness of God which is without the law; that is, which is independent of our obedience to its demands, and which sin had rendered impossible—"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Christ then is the sole foundation on which a sinner can build with safety. "Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Every other foundation is but vanity and lies; and to seek any other mode of acceptance, whatever it may be, is to counteract the design and command of God, and to perpetrate an act of rebellion against his authority. Without Christ as the basis of his reconciliation with God, a sinner places himself in infinite danger of everlasting ruin. Christ alone is the foundation of our faith, and all our spiritual blessings; he is the fulness of excellence, including all that we can want or desire, or can enjoy. They were the purchase of his cross and passion, and he as Mediator has a right to bestow them. He is the foundation of our eternal hopes: he that hath the Son of God hath eternal life. He hath opened up the way, and hath entered into the possession of it. He now enjoys it on behalf of his people as their forerunner, and hath unfolded

the glorious prospect before them, and bids them possess their souls in peace, in the certain hope of its enjoyment. What though in ourselves we are guilty and polluted sinners, God has appointed the way in which sin may be pardoned, and the sinner justified. Jesus has laid the sure foundation by his atoning sacrifice, his everlasting righteousness, and his complete redemption, secured by his almighty power and his eternal truth. To him then penitent sinners are continually directed to look, as having all the treasures of wisdom and knowledge and grace and love. He is willing to pardon and able to save to the uttermost. He is the everflowing fountain of all good; for all fulness dwells in him. On him alone may a sinner rest his hope of security; for every other will only deceive him to his everlasting destruction.

Seeing, my brethren, that there are so many false foundations on which men are building, and that there is only one foundation on which we can build with safety, how necessary is it that we should ask ourselves on what foundations are we building our hopes for eternity! If Christ be the only foundation, then how great is the error of those who depend upon their own works, or on the merits of the Saviour united to their own sincere and defective obedience. Let us remember that no righteousness of man can stand before a holy God—that we cannot save ourselves either by our desires or our prayers, or our charities, or our sufferings, or our performances; but that Christ is the Lord our righteousness, and “by the works of the law no flesh can be justified.” Have the eyes of your understandings been opened; and, seeing the insufficiency of your own wisdom and righteousness and strength for your salvation, and hence renouncing all confidence in them, have you betaken yourselves to Christ as “made of God unto you wisdom and righteousness, sanctification and redemption?” Convinced of your ignorance, have you sought him as your prophet, and submitted yourselves to the guidance of his word and Spirit? Sensible of your want of righteousness, have you put on the Lord your righteousness; and, feeling your inability to change your corrupt hearts, or even to regulate your outward conduct, have you fled to him “in whom all fulness dwells,” that you might by him be transformed into the image, and be conformed to the will of God? In short, renouncing every other support, do you come only unto him “as unto a living stone, disallowed indeed of men, but chosen of God, and precious;” and are you built upon him “as lively stones, a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.” Are

you careful with what materials you are building on this foundation? Is faith succeeded by love, and your love by good works? Do you not only believe on him with unshaken confidence, but love him with pure affection, and serve him with cheerful obedience? Having given him your heart, do you also give him your life, and desire that all your tempers and words should be ever acceptable in his sight, through Jesus Christ? If you cannot answer these questions in the affirmative—if you build your hopes of acceptance with God on your own good tempers and conduct, on your general good character and freedom from grosser sins, on your honest and charitable conduct, your regular observance of religious ordinances, your knowledge of the scriptures, your orthodox principles, or your connection with a frail visible church—then are you building upon wood, hay, and stubble, and your work when tried will be consumed, and yourselves in the midst of it.

Let me, therefore, beseech you to take heed what foundation you lay, and how you build upon it. Whoever lives and dies without Christ in him as the hope of glory, let his principles of religion be ever so sound, his mode of worship ever so scriptural, and his external conduct ever so correct, he will certainly be condemned in the judgment, and his whole airy fabric be entirely burnt up. Let me exhort you to relinquish every false and baseless rest, and come as an ignorant, guilty, weak, and wretched sinner to him who is mighty, and on whom your help is laid. Lean no longer on the broken reed of your own good works, but place your whole dependance on Jesus; believe on him with a steady confidence, and love him with an ardent affection; imbibe his meek and lowly spirit, and imitate his holy and bright example. He is the only foundation for sinners to rest upon. He is the rock of ages on whom, in every period, the church has placed her confidence and expectations; none ever trusted in him and were confounded. Trust, therefore, in him for ever; for “in him dwelleth all the fulness of the Godhead bodily:” he is Jehovah our righteousness, and in the Lord Jehovah is everlasting strength.

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES OF THE BRITISH CHURCH.

No. II.

DUNSTAN, CONTINUED.

THE celebrity of Dunstan was soon made known to Edmund, the successor of Athelstan, who invited him—now of the age of twenty—to court. The invitation was gladly accepted, and the wily monk took every

method to further the interests of his order. The first step towards his subsequent greatness was the acquisition of the monastery of Glastonbury. To the abbey of this he was appointed by the king, a new charter having been granted to him in A. D. 944. The Benedictine order was then gaining notoriety. Dunstan introduced it into his monastery, and it powerfully aided his ambition. His youth did not impede his success. The see of Winchester was afterwards offered him by the king, but he declined it, alleging that in a vision St. Peter had promised to him hereafter the primacy of England—a dignity which the king could not well refuse him, seeing it had been sanctioned by the prediction of an apostle. These appeals to celestial communication greatly augmented the credit of Dunstan. He even alleged that an ethereal voice had, in thunder, announced to him the death of Edred, who had been in feeble health all his reign. He gained entirely the confidence of this monarch, who placed every office in the government completely under his control. The king could not nominate the abbot as heir to the throne, but he bequeathed all his property and treasures to him. The assertion that they have been favoured with direct revelations from heaven, has frequently been made by ambitious men, anxious to gain dominion over the consciences of others. Thus pretended communications from the goddess Egeria enabled Numa Pompilius to introduce a religious code among the Romans; while the impostures of Mohammed were chiefly supported by the koran being stated to have been revealed by Gabriel during a period of twenty-three years. "In the reign of Edgar a shameful description of robbery had obtained among ecclesiastical bodies—the stealing of relics upon a pretended divine revelation. In those days it was no uncommon practice for powerful abbays to despoil the weaker monasteries, or to rob defenceless villages of their sainted remains, in order to increase the celebrity of their own foundations." (Gorham's History and Antiquities of Eynsby and St. Neot's).

* The following extract from Warburton, bears fully upon this point:—"The first step the legislator took was to proclaim an extraordinary revelation from some god, by whose command and direction he pretended to have instituted the policy he could recommend to the people. Thus Amasis and Mnesis, lawgivers of the Egyptians (from whence this custom, as all other fundamental ones of civil policy and religion, first arose), pretended to have their laws from Mercury; Zoroaster the lawgiver of the Bactrians, and Zamolxis, lawgiver of the Getae, from Vesta; Zathausus, lawgiver of the Arimaspi, from a good spirit or genius; and all these most industriously and professedly inculcated the doctrine of a future state of rewards and punishments. So Rhadamanthus and Minos, lawgivers of Crete, and Lycaon, lawgiver of Arcadia, pretended to an intercourse with Jupiter; Triptolemus, lawgiver of the Athenians, affected to be inspired by Ceres; Pythagoras, lawgiver of the Crotoniates, and Zalmoxis of the Locrians, ascribed their laws to Minerva; Lycurgus of Sparta, to Apollo; and Romulus and Numa, of Rome—the one to Consus, and the other to the goddess Egeria. In a word, there is scarce a legislator recorded in ancient history, but what thus pretended to revelation and divine assistance in forming his institutions. But had we the lost books of legislators wrote by Herminippus, Theophrastus, and Apollodorus, we should doubtless have received great lights in the subject of our enquiry, as well as a much fuller list of these inspired statesmen. The same method was practised by the founders of the great outlying empires, as sir William Temple calls them. Thus the founders of the Chinese monarchy was called Fagfour or Fanfur, the son of heaven, as we are told by the Jesuits, from his pretensions to that relation. The royal commentaries of Peru inform us that the founders of that empire were Mango Copac, and his wife and sister Coya Mama, who proclaimed themselves the son and daughter of the sun, and sent from their father to reduce mankind from their savage bestial life to one of order and society. Thor and Odin, the lawgivers of the western Goths, pretended likewise to inspiration, and even divinity. The revelations of Mahomet, the leader of the Arabians, are too well known to be insisted on. The race of these inspired lawgivers seems to have ended in Genghiscan the Great, founder of the empire of the Moguls. Such was the universal custom of the ancient world, to make their first kings and lawgivers gods or prophets; and this I take to be the true reason why we find in Homer the constant epithets to kings are ΔΙΟΓΕΝΕΙΣ (born of the gods), and ΔΙΟΤΡΕΦΕΙΣ (bred or tutored by the gods)".

Dunstan now became a statesman and an intriguer. He constantly exerted all the power which he derived from his rank, and all the influence resulting from his character, for the furthering of his party views. At the head of the administration, consulted in all important affairs of state, and possessed of great credit at court as well as among the populace, he was enabled to execute his most daring schemes with success. Finding that his advancement had been owing to the opinion of his remarkable austerity, he adopted the Benedictine discipline, became its strenuous patron, and, having introduced it into the convents of Glastonbury and Abingdon, endeavoured to render it universal throughout the kingdom.

When Edwy succeeded to the throne, at the early age of sixteen, the haughty and disrespectful conduct of Dunstan, in bursting into the queen's private chamber on the day of the coronation, soon placed him in collision with the new king. "On the coronation-day," says Dr. Southey, "the young king after dinner rose from table, and, leaving his guests over their cups, went into an inner apartment to his wife (Elgiva) and her mother. Such an act of disrespect to his nobles might have been excused in one so young, especially when, through the contagion of Danish manners, a fashion of gross excessive drinking had become so general that it prevailed even at episcopal tables. It gave offence, however; Odo desired that some persons would go and bring the king back to his guests; and Dunstan, with a bishop, his kinsman, was chosen to execute this rude commission, which none of the nobles, displeased as they were, and heated perhaps with drink, were willing to undertake. Instead of persuading him to return by fatherly advice, mildly and prudently offered, they dragged him into the hall by force. Their insolence provoked the spirit which it was intended to subdue. Incensed at it, and by the language which Dunstan had addressed to Elgiva, Edwy deprived him of his honours, confiscated his property, and banished him; and it is said that unless he had embarked in all haste, messengers would have overtaken him, with orders to put out his eyes." Dunstan took refuge in the monastery of St. Peter at Ghent; and a legend says that, when he was about to quit the abbey, a loud fiendish laugh of exultation resounded through the sacred building. "Thou shalt have more sorrow at my return than thou hast joy at my departure!" exclaimed Dunstan, addressing himself to his old enemy, Satan. On the death of Edwy, he was restored by Edgar, who patronized the Benedictine order, and exalted him to the highest honours both in church and state. His return was most triumphant. He was made bishop of Winchester, and afterwards of London; and, on the death of Odo, he was elevated to the arch-see of Canterbury. He scrupled not to accept this supremacy; and, in compliance with a custom that all metropolitans should receive the pall from the pope, he hastened to Rome and obtained the necessary ratification from John XII. When about to be consecrated bishop of Worcester, Odo, who performed the ceremony, consecrated him archbishop of Canterbury; one of those who stood by, who was not in the secret, reproved the primate, saying it was against the canons to have two archbishops for the same see at one time, and that he had no authority thus to elect his own successor; but Odo audaciously replied, that what he had done was by the express direction of the Holy Spirit.

Dunstan was now not only primate, but premier of England. The arts by which he secured his power and popularity were numerous. He filled every vacant see with his own partisans. One of his stratagems was the power which he claimed of conversing with the spiritual world, by which he learned many heavenly songs, and saw many extraordinary visions. He affirmed that, whether asleep or awake, his spirit was always intent on spiritual things. He declared

the Saviour had espoused his mother—that in a he beheld the espousal, and heard the angelic of joy. At his first mass a dove lighted upon and remained during the whole service; this he said to be the same dove which alighted on our as he was baptized in Jordan. It is almost sible to believe that such a state of things could ave existed, were there not the most unques- le proof that it did. By his influence over the he contrived to expel the secular clergy from ivings, which were filled with Benedictines—a tion which brought the English church more the jurisdiction of the papal see than it had en. These violent changes were not relished generality of the nation; but, by the favour of g, Dunstan contrived to maintain his ascen-

ing the minority of the young Edward, Dunstan with uncontrolled sway both in church and but the minds of the nobility were alienated. etended visions had lost their effect; and he was lled to the humiliation of meeting his adver- in the synods held for deciding the momentous ns by which the church and the country were d. At a synod convened at Winchester, when vocates of the secular clergy entreated the king hey might be restored to their livings, a voice ard from a crucifix on the wall, saying—"Let be! let it not be! you have done well, and do ill to change it;" but the imposition failed duce the desired effect. "This relation," says ames, "appears in monastic writers generally, orence of Worcester, who mentions the council, nitted it; hence modern Romish authors are ntly justified in representing it as an apocry- egend posterior to the conquest." Irritated at lure of his alleged revelations, he had recourse rtifice of the most atrocious nature. A council mmoned at Calne in Wiltshire, and the best of the nobility of England were assembled upper chamber. When several had spoken, an rose and made a short reply, in which he d he desired nothing but to end his days in and to commit the cause of the church to the n of Christ. He had scarcely uttered these when the floor, with its beams and planks, ily gave way, and precipitated the whole com- among the ruins below. Many of the nobles illed on the spot, and others sadly wounded ruised. The chair of Dunstan was unmoved, rt of the floor where his friends sat remained roving the probability that the whole was de-

the accession of Ethelred, the power and credit nstan declined. He threatened his enemies the divine vengeance; but the contempt in his threats were held is said to have mortified o much that he retired to his archbishopric, he died of vexation on the 19th of May, 988. ascension day Dunstan officiated for the last

It is said that he preached with extreme fer- He expressed his conviction that the time of parture was at hand, and besought his hearers mindful of his exhortations. After taking his sal, he re-entered the church and fixed on the for his grave; and many absurd stories are l concerning his last hours. His funeral was ed by multitudes, who expressed every external of grief; and his remains were deposited in the ral, to preside over which had been the greatest of his ambition—an object, the attainment of he did not hesitate to further by craft, fraud, line of policy which testified how utterly igno- was of the nature of the Christian religion. t time previous to Dunstan's death, a circum- occurred which, while it testifies that his mind t lost its energies, is of importance as setting

forth the actual state of the English church with reference to the church of Rome. "A more unequivocal display of his intellectual vigour, and independence likewise," says Mr. Soames, "was his excommunication of a very powerful earl, who had contracted an incestuous marriage. The offender finding royal interference ineffectual, sent agents, well supplied with money, to Rome; the pope was won over, and wrote a letter commanding and entreating Dunstan to grant the desired absolution. This was however positively refused until the sin had been forsaken, whoever might sue for such indulgence, and whatever danger might hang upon denying it. A reply so insubordinate may surprise those who loosely consider the church of England identical in principles from Augustine to the reformation; but Anglo-Saxon times knew nothing of papal jurisdiction. A close and deferential connexion with Rome was indeed assiduously cultivated; authority for domestic purposes rested exclusively at home. Edgar accordingly, though Dunstan's obsequious tool, and the corner-stone of English monachism, asserted expressly the royal supremacy, styling himself the vicar of Christ. M.

Poetry.

"LAND A-HEAD!"

BY THE REV. GEORGE BRYAN, M.A.

(For the Church of England Magazine.)

I.

SWEET music in the wave-worn ear!

It is the seaman's cry,
When the first speck of home-land near
Breaks on the eager eye;
Then, loud as lip the news can spread,
The topmast man shouts—"Land a-head!"

II.

O, as those gladsome tidings speed
Down through the decks below,
All hearts begin to melt indeed,
And eyes to overflow;
And blithe ones to the topmast thread
The way, to see the "Land a-head."

III.

Once—and 'tis still a happy day—
I heard those accents fall,
Where earth had but a shadowy sway,
And seas no sway at all;
The heavens seemed past, and light, instead,
Broke out and beamed from "Land a-head."

IV.

I sat me by a dying man—
A good old man was he—
Whose years had through life's little span
Been less on land than sea;
Where he had fought, and watched, and bled,
And shared bright hopes from "Land a-head."

V.

Those scenes were now for ever past;
His heart was on the shore
Where holy brethren meet at last,
And storms are heard no more;
And, rising from that lowly bed,
Would bound to see a "Land a-head."

VI.

I gently press'd his feeble hand,
So soon to turn to clay;
And wondered if his heart was mann'd
To meet that dreadful day,
When, as if in my looks was read
The thought, he cried out—"Land a-head!"

VII.

It was the olden, happy phrase;
But at that hour it came,
Not wrapt in light of elder days,
But in immortal flame
Poured out, and in abundance shed,
On man from heavenly "Land a-head."

VIII.

O he could see beyond the skies—
Beyond the grave could see,
Where mansions of salvation rise
For such poor worms as he;
And nobly trod the path that led
Up straightway to that "Land a-head."

IX.

And thither he went up at length,
And walks the regions o'er,
Which arm'd those lingering hours with strength,
And cheer'd for years before:
If sweet to see, how sweet to tread
Celestial land—the "Land a-head!"

Huttoft, Lincolnshire.

Miscellaneous.

THE PRESS.—Another of our national sins is the degrading influence of the press. The power which is thus placed in our hands of sending instruction through every class of our population, is one of the noblest gifts of heaven, and one for the use of which we must surely be held accountable. Yet how fearfully is it perverted! See the spirit which guides the press through our land; how utterly it is at variance with every law of Christianity! See its conflicts for victory, not for truth, in which no weapon which an unscrupulous ingenuity can forge is neglected—no artifice which falsehood can devise is left unemployed. Daily its tones are heard—penetrating to every hamlet of our land—sowing the seeds of bitterness—arraying against each other the citizens of a common country—infusing into them an animosity to which else they had been strangers—and exciting to the utmost all those unholy passions which make a serpent's nest of the human heart. It has, in too many cases, ceased to be respected as the vehicle of truth, but is regarded only as the instrument of party warfare. Wherever it goes it teaches a lesson as opposed to the dictates of our faith as if it advocated the creed of Mahomet, and proclaimed that the world must be converted by the sword. And where too can anything be found which is sacred from its virulence? Official rank, and retiring worth—venerable age, and the innocence of youth—alike are the objects of its attacks. It violates the privacy of the domestic circle, and sports as ruthlessly with female character as if it were not scattering around "firebrands, arrows, and death." And yet raise but a finger to repress its violence, and "the liberty of the press" is at once echoed through the land. This is the shield behind which the assailant of reputation hides, and from whose cover he securely breaks in upon all the charities and amenities of life. I know indeed that there are some honourable exceptions to this—the more honourable because they have had strength to resist that impulse of our corrupt nature,

which bids us "render railing for railing"—are they among so many? As a national evil one most fearful and demoralising. On this brethren, I beg you will not mistake my meaning would look at this sin in no other light—I would of it in no other way—than as a minister of the of Christ. Yet, as a commissioned teacher pure morality which he first inculcated, I hesitate to say, that a press like that which is now attempting to regulate public opinion in this country—baptized in the spirit of the gospel, and so reckless of the golden law of charity to our fellow—would be blighting and desolating to the best interests of any land. Better than this would most be, to have that stern censorship which, of the empires of the old world, represses intellectual narrowing the circle in which its discussions take place. Better exclude the light, than suffer enter when pestilence must come in also. As are "using our liberty for the cloak of malicious"—*Rev. W. J. Kip.*

FEMALE SCAVENGERS IN PARIS.—Shan France, falsely styled by its inhabitants "the land of woman," where the female race is degraded occupations which England never imposed on her worthless daughters! Only the young and the stronger sex are employed in the *pariah* scavenger, in England; none others being fit with the discomfort of stifling dust in summer continual mud in winter. The streets of Paris ever, at this moment, offer the distressing sight of aged and decrepid women, toiling, by day the wet heavy mud, with which their miserable being also is saturated; a dripping broom or stick alternately placed in the girdle on their back their wrinkled features are scarcely discernible through the splashing of crowds of passengers, which, mingling rapidly among these feeble old creatures continually to threaten the miserable remnants of days. There can scarcely be imagined a more horrible spectacle than these aged women toiling such heavy work, without the assistance of machinery held so low in the consideration of the volatile that they are not unfrequently thrown down by less drivers. Another class of work, which frequently falls to the lot of aged women, is the fatiguing chilling labour of carrying water, during the weather, to houses where the fountains and pumps are frozen. As some of the families supplied live on the fourth or fifth floors of the tall houses, the task of the infirm poor creatures is hardly possible when the two sous charged per bucket. A third class of severe labour, when imposed on women, here is sawing and cutting up of wood for fuel, which they do in all weather, in the exposed and windy yards. At the wood-stores purchasers can only procure wood in large pieces, as it comes from the forest; it is, therefore, a trade to cut up the blocks into convenient lengths for the fire-places; and near the wood-stores is generally seen a collection of many women, waiting to be engaged for that purpose. These women are singularly expert with their sharp saws, which glide rapidly through the logs placed on a cross-legged stand, like a portable garden-bench. They then, unassisted, carry heavy loads of wood to its destination in the cellars, or up the eternal stairs, and finally, with a few sous a mighty perquisites of the saw-dust, they set off and singing to a similar toil.—*Notes from Paris.*

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OF
CLERGYMEN



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AND
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE GENEALOGY OF OUR LORD.

BY THE REV. W. BLACKLEY, B.A.,

No. II.

IN Jesus, then, was an exact fulfilment of a prophecy as to circumstances before and since unparalleled, and which unparalleled circumstances it had been foretold, long before, should arise in the case of Messiah; and, as they occurred in Jesus, he, and no other, must be our "Immanuel, God with us"—"the day-spring from on high, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke i. 78, 79).

Now this subject, thus brought before us, points out, first—

1. The sovereignty and goodness of God.

The whole creation is the Lord's, since he, in the beginning, made every thing, both animate and inanimate, visible and invisible; and, in that beginning, made man in his own image. Man, however, fell from his first estate of holiness and purity, and thereby brought death into the world, with all its woe. In the midst of wrath, however, God remembered mercy. At his decision, had he chosen to come to it, his truth and righteousness (Ps. lxxxv. 10) might have prevented hope from ever rising up in the breast of any one of the human race. And indeed, had he come to such a decision, he would have been "just and righteous altogether;" no one could have said—"What doest thou?" But his bowels (Jer. xxxi. 20) were troubled for man, and he resolved, "I will surely have mercy upon him, saith the Lord." My law

shall be magnified and rendered honourable, and truth shall prevail; but truth and mercy shall be made to harmonize. Justice shall have her sway, and be satisfied to the very utmost; divine righteousness or equity shall never be stained; but justice shall be blended with my forgiveness—righteousness and peace shall kiss each other. And this love influenced him to devise the way for man's recovery from his lost estate, and at once to impart the pleasing news, the glad intelligence to man, namely, that the seed of the woman (Gen. iii. 15) should hereafter bruise the serpent's head, while the serpent should bruise his heel. Here was the first germ of all the prophecies contained in the oracles of God, relating to human redemption. The promise made to Abraham—"In thee shall all nations of the earth be blessed," was only a renewal of that promise of salvation to man through a Mediator, which had been already made to our first parents. The renewing of that promise to Abraham pointed out the channel in which Messiah should arise; but it was not the first intimation that a Redeemer should be raised up. As time rolled on its course, it became necessary, in the wisdom of God, to give precise and particular marks by which Messiah should be known when he appeared. Before the promise made to Abraham, this had not been done. Then a particularity commenced which had not existed before. The line through which he was to descend was Abraham, not however through his first-born, Ishmael, but from one which should yet be given him, even Isaac. Then, again, Isaac's

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first-born was to be passed by, and the line of Messiah's descent was to be through Jacob the younger; and, among Jacob's twelve sons, Judah was the one selected from whom the sceptre was not to depart, and from between whose feet a law-giver was not to cease, till Shiloh came (Gen. xlix. 10).

Such was prophecy. And St. Matthew and St. Luke state and prove the complete, the entire fulfilment of it; in the whole of which, while we see the sovereignty of God in doing what pleased him, we also discover his goodness, his gracious determination, when the fulness of time should come, to raise up and send forth him who should redeem them that were under the condemnation of the law to the privilege and state of the adoption of sons (Gal. iv. 4, 5); and, blessed be God, this may be every individual's case. He, who was to come to save his people from their sins (Matt. i. 21), can and will save all who look to him with the eye of faith—all who believe on the crucified Immanuel with their hearts unto righteousness. He is exalted (a Prince and a Saviour) for this very purpose—to give remission of sins, and repentance unto Israel; and is able to save all them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for them (Heb. vii. 25). Let all, then, look to him, and he will save them from their unrighteousness, cleanse them from their guilt, wash them clean in the fountain of his atoning blood, and present them at last faultless (Jude 24) before the presence of his glory with exceeding joy. If we believe on him, we shall obtain rest in time and in eternity—obtain a resurrection from the grave to honour and glory and power and immortality—eternal life.

We discover also in the subject—

2. The providence of God.

From the time of the promise of a Redeemer being given to our first parents unto his advent, there intervened a period of four thousand years; and from that given to Abraham till Messiah's coming, there elapsed a period of nearly two thousand years; and from God's swearing to David, that of the fruit of his loins he would raise up Christ to sit on his throne to the perfect manifestation of it, there elapsed more than a thousand years. But he who sitteth King for ever (Ps. xxix. 10), and doeth whatsoever pleaseth him (Ps. cxv. 3), "working all things after the counsel of his own will" (Eph. i. 11), never lost sight of his promise; though, in the interval which elapsed between the promise and fulfilment, some might say—"God hath forgotten to be gracious; his mercy is clean gone for ever" (Ps. lxxvii. 8, 9). But it was not so; his eye and heart were fixed upon

bringing it to pass. Although clouds and darkness sometimes rested upon the history of his people, particularly in their going down into, and captivity in Egypt, and their afterwards being carried away from their own land to Babylon, where they remained in captivity for seventy years; yet the overruling providence of God so ordered things as to make them bear upon the point he had in view—to produce the end that he contemplated. The verses that commence St. Matthew's gospel would strikingly and manifestly prove, if space allowed of our entering minutely into them, that

"Deep in unfathomable mines
Of never failing skill,
God treasures up his bright designs
And works his sovereign will."

And what comfort does this thought tend to inspire in the mind of him who loves God. "The eyes of the Lord are over the righteous," therefore all things work together for their good. It teaches this lesson to all God's faithful people—"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God" (Isa. l. 10). As the Lord was watchful to make his promise of redemption to Adam, to Abraham, to David, issue as he had promised, that we might have "boldness (Heb. x. 20) to enter into the holiest by the blood of Jesus," so will he be ever watchful over those who turn from their unrighteousness and come to him through Christ, with penitent and believing hearts, to guide them through the sorrows and afflictions and difficulties of the wilderness of this world, to the enjoyment and bliss of everlasting life. Trust, then, in the Lord, ye righteous; for "they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (Ps. cxxv. 1).

We learn also from this subject—

3. The value of the scriptures.

It is in them the gracious promises of God are treasured up; and it is in them (in respect to many of those promises) we see their glorious fulfilment; and that completion of them that we there behold shows that our faith is based as upon an adamant rock. If we only had tradition for the basis of our faith, only report to build our confidence and hope upon, then we should be destitute of every thing that could give peace and joy in believing—that could attach solidity to the ground of our hope. The truths that we now read in the scriptures, and which afford such abundant consolation to those who "mark, learn, and inwardly digest," as well as read them, would all be so mixed up with fable

that we should not be able to discover truth from error, nor error from truth. Penned, however, as they have been, we may know with certainty "the things that are freely given to us of God" (1 Cor. ii. 12, &c.), see fulfilment gloriously and minutely harmonizing with prophecy, "compare spiritual things with spiritual" (1 Cor. ii. 14); and thus learn our origin and fall and corruption, and our redemption through the love of God by the grace of our Lord Jesus Christ, and that it is by faith in that divine Saviour we receive "power to become the sons of God" (John i. 12): all which we should have been ignorant of without the oracles of God, given as they have been "for doctrine, for reproof, for correction, for instruction in righteousness;" that we "may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

We learn, lastly—

4. One principal use of the Jewish nation.

It was desirable that the world should have a clear demonstration as to the certainty of the person of the Messiah and of his coming. In forming a body of people into a separate nation, and placing them in almost the heart of the world, and privileging them not only with this adoption, but also with the glory and the covenants and the giving of the law and the service of God and the promises (Rom. ix. 4); and making it known among themselves and surrounding nations that from this particular nation, and from a particular family in that nation, as concerning the flesh (Rom. ix. 5), Christ should come; and causing to be entered in their scriptures, in the way of prophecy, the particulars as to his line of descent, the period when he should appear, the place where he should be born, the unparalleled circumstances of his conception, together with a thousand other particulars, the most minute and circumstantial—the whole, too, happening exactly as previously foretold—God demonstrated certainty as to Jesus being the Christ, and manifestly revealed one principal purpose for which the descendants of Abraham, through Isaac, were formed into a distinct and separate people. Now, had not the Messiah's rising been thus clearly pointed out, we could not have used, with the confidence and joy that we do, the emphatic language which Peter addressed to Jesus when he said, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God."

Honoured indeed were the Jews in being favoured as they were. As a nation, however, they estimated not aright the honour conferred upon them. When Messiah came

to them, they received him not. They rejected him, and crucified him as a malefactor; but in his crucifixion he suffered "the just for the unjust, to bring us to God"—"was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Let all then look with penitent and believing hearts to the cross of Christ, and glory in nothing else, that in the fountain of his blood we may be washed from our pollution, be cleansed from all unrighteousness, and, having redemption in his blood, the forgiveness of our sins, be enabled experimentally to join in that glorious song of praise recorded in the first chapter of the Revelation of St. John (5, 6)—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

COMFORT UNDER THE LOSS OF UNGODLY RELATIVES AND FRIENDS*.

BY THE REV. D. T. K. DRUMMOND, B.A.,

Trinity Chapel, Edinburgh.

"Cast thy burden upon the Lord."

SOME of the bitterest draughts of the earthly cup of trial are presented to the believer by the hands of "those of his own household." We do not now allude to the persecution or hatred which is sometimes manifested by ungodly relations to a sincere disciple of the Lord Jesus; but to the mental sorrow and anguish which cannot fail to touch the heart of one who, having tasted of the heavenly gift, and been refreshed from the living stream, yet sees those dear as life itself, hungering in the midst of plenty, thirsting while the stream of life glides quickly by, fainting amid the fullest, freest offers of strength and of salvation.

*"Still, while the sun of life remains,
Hope sweetly glitters o'er the plains."*

But, when that sun has set in darkness—when the shades of death have come down with unmitigated horror upon one whom we have loved with all the fondness of earthly relationship, and the tenderness of earthly friendship; when the bereaved partner witnesses the death-struggle, without one ray of light from the better land; when the child leans over the lifeless remains of a parent, who died and made no sign; when a parent is called on to look not only on the flower cut down while yet it is not fully blown, but also to agonize over the recollection that the child of affliction has found an untimely grave, by losing God: alas, who can describe, what tongue can tell the bitterness of sorrow such as this! Perhaps no

* From "Peace for the Christian Mourner; or, extracts from various Christian authors on the subject of affliction." Selected by Mrs. D. Drummond. London: Seeleys. This work forms one of the volumes of "The Christian's Family Library." It is difficult to pass any opinion on a production of this kind, where there is comparatively little original. We think, however, that the selections are well made; and we really do not recollect meeting with any publication which we should deem more suitable to be placed in the hands of those "who are any ways afflicted or distressed, whether in mind, body, or estate." Should another edition be called for, which we think likely to be the case, Mrs. Drummond might advantageously add to the list of authors from whom she has selected. The paper now inserted is original.—ED.

trial can equal this, to the mind rendered truly sensitive by the life-giving spirit of the gospel, in depth as well as protracted intensity of suffering.

It was doubtless this peculiar kind of bitterness which overwhelmed the soul of the king of Israel as he mourned over the death of his son Absalom. How touching, how affecting is his exclamation—"O Absalom, my son, my son!" His was not the mere grief of separation. On another occasion, we perceive how he bore up under the trial. When the child of his affections was taken away, he rose and was comforted by the conviction—"He cannot return to me, but I shall go to him." But when Absalom was slain, the trouble of his soul was far more deep-seated; his sorrow admitted not of a similar consolation to that which he enjoyed under his former bereavement. Absalom was cut off in the midst of great and fearful sins—the gloom of the grave had settled on him, without his father being able to gather one ray of hope as to his future prospects; and here was the cause of the anguish of his heart. It was not a mere temporal separation from Absalom; it was the prospect of an eternal separation that weighed so heavily upon his mind; and thus we find him expressing the strong, the ardent desire—"Would God I had died for thee!" He felt that he himself could rest under the shadow of the Almighty—that he could fear no evil in the valley of the shadow of death; and therefore the strong though unavailing wish of his soul was, that he had been taken, while his guilty, godless son was spared, to give him further time and opportunity for repentance and turning to the Lord his God.

And what comfort can be afforded to the mourner here? Evidently none can be directly supplied from the circumstances of the case. Doubtless in those instances, when the faintest hope can be indulged that it may have pleased the God of all grace, even at the latest moment of existence, to deliver from going down to the pit, the bereaved mourner may derive some rest, some solace for his troubled spirit, in dwelling on the sovereign grace and free mercy of God; and from the expectation, slender and feeble though it be, that yet there may be a re-union with the departed in the realms of bliss. But, when hope is manifestly extinguished—when the dread reality is stamped indelibly on the mind, that the grave has closed over the unforgiven—then, wherever comfort or relief is to be obtained, it is manifest that these must come from considerations apart altogether from the immediate cause of our affliction.

Let then the psalmist guide us here as one who having this record, that he was "after God's heart," yet knew what it was to have fearfulness and trembling coming upon him, and horror overwhelming him. "When I am in heaviness," says he, "I will think upon God." "In the day of my trouble I sought the Lord." "When my heart is overwhelmed, lead me to the Rock that is higher than I."

This is the only refuge, the only source of comfort—"I will think upon God;" think upon him, so as to submit to his will. "Shall not the Judge of all the earth do right?" "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Think upon him, so as to quell every rising murmur—every hard thought of his dispensations—till, like David, we can say, "Surely I have behaved and quieted myself, as a child that is weaned from his mother; my soul is even as a weaned child."

But the great and especial comfort under such affliction is, "to think upon God" in Christ, as our "all in all;" to have the spirit so filled with his fulness as to be independent of every thing else; to think of him in all the precious and endearing cha-

acters in which he presents himself to the believer's soul—as our friend, with more than the affection of a "mother, a sister, or brother"—as our shepherd, under whose tender care we can lack nothing; to draw from him, and from him alone, the fulness of our joy, and the stability of our peace; to be, in fact, so complete in him as to be able to feel with the apostle—"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Thus, and thus only, by looking away from the direct course of sorrow, and by simply "looking unto Jesus," we are enabled to "cast our burden upon the Lord;" a burden which is truly "too heavy for us to bear," and to take "his easy yoke and light burden on us, and so find rest to our souls."

And, in connection with this filling of the mind with all the "fulness of God," let us observe that, as a means of comfort, nothing tends more to the restoring of peace to the troubled spirit, and the continued and serene resting upon the truth, faithfulness, and love of our covenant God, than the constant and zealous devotion of the heart and life to his glory. Especially let the bitterness of sorrow we are experiencing in the removal of a friend—it may be under the most trying circumstances—lead us not to the indulgence of grief, alike dishonouring to our God and unprofitable to ourselves; but let it rouse us to more active and more abiding exertion in behalf of all around us. Let it stir up within us holy diligence as regards our own character and conduct, that "we may shine as lights in the world," and that our "profit may appear unto all men;" that we may preach the gospel to our friends by a godly and consistent life, as well as make known to them the precious strains of the word of peace and reconciliation. Let it be a stimulus to habitual self-examination and constant prayer, that every thing in our spirit or our conversation, which may prove a stumbling-block instead of a help to others, may be removed; that, in fact, we may "adorn the doctrine of God our Saviour in all things," and thus be an example in "word, in conversation, in charity, in spirit, in faith, and in purity."

And, besides leading us to self-scrutiny, that we may "wear the image of the heavenly" before all men, let the acuteness of our sorrow quicken the soul to devise fresh expedients by which to influence others to run the Christian race with us. Not only to use opportunities, but to make opportunities, by which we may "do good unto all men," and especially to them who are of the same household with ourselves; not to delay or procrastinate regarding matters apparently the most trifling, as these may eventually issue in that which is vitally important; not to suffer indolence or false delicacy to interfere between us and the object of our solicitude and our prayers, so as to check the word of earnest entreaty, the expression of Christian love and tender anxiety, or the solemn though careful caution of a faithful friend. Let us act up to that exhortation of God's servant of old—"Whatsoever thy hands find to do, do it with thy might." Let the hand of the Christian not only wait for guidance to an open door; let it try every way of possible access—every means of possible usefulness; let it never hang down, but let it firmly grasp the promises; and, drawing unwearied energy and unflinching hope from their blessed fulness, let it be ever moving by "the strength of the Lord and the power of his might" in every good work; labouring in all that it finds to do with hope, because "he is faithful who hath promised;" and with constancy, because the same gracious Being hath declared, "I will never leave thee nor forsake thee."

* Psalm lxxvi. 3—prayer-book version.

In the exercise of this self-discipline, and the putting forth of Christian energy for others, we shall experience an alleviation of sorrow to be gained in no other way. The listless giving way to the grief which wounds us will debilitate; the active struggle for Christ under it will nerve and strengthen us. The heavy and inactive submission to the weight of affliction will every day render us more wretched under its oppression, while the rising up of the soul to increased and devoted exercise under the banner of love, will cause peace to flow in upon us like a river. And, though we may carry the scar of our sorrow with us to the grave, yet it shall be to us a source not of fretful uneasiness or pain, but of heartfelt joy and heavenly hope; since we shall be able to point to it as the deepest wound inflicted on our stricken soul, which the gentle hand of him who directed the stroke in wisdom, has healed in unutterable love.

WHAT DO THE PARSONS DO?

No. III.

BUT to return to my travelling companions. "Well, did you not think from the first, Daniel would get it?" said my right hand neighbour.

Triumphantly, said he on my left—"I knew he would, and that the good cause would prosper. Not a doubt of it."

"We'll be uppermost some day, yet."

"Not a doubt—not a doubt; and we'll have the gospel preached among us faithfully—and we'll beat the church-folks hollow; for they are nearly as bad as the papists, and yet not just so bad after all. The West Riding shan't have any members, but them that will level the church. No, no; that is a settled thing." Poor deluded, deceived man! Time has shown.

A semi-satirical groan escaped from my right.

"What do you mean?"

"Why that Daniel D—— was chosen our minister last Friday, against the candidates sent down from Coward's college. He should have staid in London; we're quite overdone with candidates here whenever there is a vacancy; and I always protest having young men from the south—they are such fops, and so self-conceited. But the new deacon that is settled among us, who lately carried on business in St. Mary Axe—a respectable man in his way—would have a young man from Coward's, rather an admirer of one of his daughters, I think; and such tea-drinkings and such parties as we have had for the purpose of introducing him to our members. But it would not do, I said, 'No, no; Daniel D—— shall have it, or I'll do—I'll do—what?—join the establishment.' (O what a dangerous leap!) Daniel got in, and I'll stick to the meeting now. Our new deacon won't and shan't come over me. He is a good man, but very vain, and I cannot bear vanity. He says he can tell the merits of every preacher (dissenting of course) in and about London. He can distinguish the talents of the Claytons, and tell to a hair breadth in what particulars the Poultry chapel excels Camberwell, and *vice versa*. He can calculate just how far Pye Smith will go in his new (neological) views; and can estimate to the turning of a scale, the weight of Mr. Binney's hatred to the church."

"It is all very well, these talkings; but 'No,' said I, 'the day I'm thwarted at chapel, I'll go to church,

bad as it is.' (O, what a fearful resolution!) Dissent knows who I am, and what I am; and the establishment feels it. Let me hold up my finger, dissent is predominant in the West Riding—let me turn my back, it is at an end. I have just been to —, to set on foot a chapel for the introduction of the gospel into that poor dark parish. We have hired a room for the present, and we have made arrangements for the opening, and for a supply."

Now this poor benighted, dark parish was under the spiritual ministrations of a truly enlightened, devoted man, whose whole time and talents and income were devoted to the furtherance of the peoples' good. But I believe that such meetings are far more frequently opened in parishes to spite the church, in which the gospel has been faithfully preached, than in really destitute districts. But more of this hereafter.

This poor wretchedly deluded man viewed himself as the very prop—the very incorporation in his own little pert person—of dissent. I have often met with such. Reader, have you never met with such? His arrogance and self-sufficiency were really intolerable. One would have thought he was the centre round which nonconformity revolved. He reminded me much of a very little, scraggy man, four feet and a third high, who one day entered the shop of a portly bookseller in the country, a royal folio of a man in appearance.

"Sir," said the stranger, "I wish to speak to you in the back shop; my business is particular."

"Will you favour me with your name, sir?" was the reply.

"Name!" said little duodecimo, his head scarcely reaching above the counter—"name! why don't you know me? Do not be agitated. Why I was first the temple of the muses in Finsbury-square, then Baldwin and Cradock, and hope to become Longman, Hurst, Rees, Orme, Brown, Green, and Co. Will you lend me half-a-crown?"

"O certainly," said the bookseller, a really generous man, but somewhat sarcastic, who saw from duodecimo's binding being rather tattered, that he was in need, and recollected his face—"here is half-a-sovereign. I really thought you were the whole Row, condensed into a nonpareil demy 32, and smelt somewhat of the tallow shop, which is rather an anomaly in that literary region. Good morning, Messrs. Longman, Hurst, Rees, Orme, Brown, Green, and Co. in prospective. You can refund me the gold with interest when you become the Clarendon printing press, or the Bodleian library."

"O dear sir," said the person on the right, "I thought you meant Daniel—Daniel O'Connell, the true friend of the true holy church catholic—the liberator of Ireland—aye, of the human race; that real son of the church catholic, whose name will be among the blessed."

"Sir," said the deacon, with a slight involuntary shudder, "are you a papist—a papist priest, perhaps? No offence, sir; good men are to be found in all communions. Every man should be allowed to think as he likes. I had rather give 20*l.* to your chapel, than vote for a farthing church rate. But I really thought you were the baptist minister at D——, and who they

say has been persecuted nearly to death. Seeing you looked poorly and thin, I accounted for it, from having heard that there was a split in your congregation, and that you had not had any pay for the last year. Pray excuse me for this remark."

"I am a catholic," replied the other; "and what if I am a papist, as you call it—and what am I the worse for that? I dare say your ancestors—if you had any—were papists, as you call them. A papist may be as near heaven as a presbyterian; and I may be as good any day as the baptist man at D—. A priest of the true catholic church may be as good a man as a fat do-nothing rector, who shoots and hunts all the day; or a ranter at a conventicle, who drinks tea and gossips with old women, to get their pew rents. And why should not Stoneyhurst or Maynooth be as good as Oxford and Cambridge, or any of your conventicle seminaries? Now tell me, why should they not?"

"All very true," was the reply, "but are you really a papist, and pray to the Virgin Mary?" was the next question; and won't you let the people read the bible?"

"Why yes, surely: but what good would it be to them? They could not understand it; there must be an interpretation, and who should interpret, but the church, our holy mother?"

"And are you dependent on the pope—the man of sin?"

"If I am, I am not dependent on the whims of the old women, male and female, that rule a conventicle."

The coach now reached the inn, where we arrived as drenched and as miserable as a lot of fowls at the gate. I was glad we stopped, for I was afraid my companions were mutually waxing wrath. A comfortable tea, with &c., &c., awaited our arrival. My companion on the left carefully mixed his cup with a glass of brandy, as he was about to attend a meeting of the friends of the independent interest in about an hour, and felt rather nervous as to a speech he was to make against the establishment. He on the right pounced upon a nice dish of pickled salmon, and to which he paid ample justice; he would not have tasted a mutton chop for the popedom, and looked horrified at my calling for a second. It was the eve or vigil of St. Bartholomew, I believe—a right pleasant recollection to a popish priest. Taking my place again, as I went on to Nottingham, I asked the guard who were my former companions.

"O, the one gentleman," said he, "comes from Lancashire; I know him well. 'Stoneyhurst' was upon

his portmanteau. He's going up somewhere near Birmingham. He often comes this road. The other is Mr. —, who so hates the parsons, and is always speaking against them, and is such a meddling, interfering busy-body. I am sure parson Sutton wishes he were a thousand miles off Sheffield."

I dare say Mr. Sutton, the excellent vicar of Sheffield never heard of his name. Is it in *Æsop* that we read of the fate of the unfortunate inflated frog, that, in its vain attempts to reach the size of another respectable quadruped, paid the debt of nature?

This is no overdrawn sketch. I have no doubt many of my readers could call to mind conversations of a similar character, which have taken place within their hearing.

With reference to the abuse heaped on the clergy by these worthies, and their incompetence to give a free and unfettered vote on account of their illiberality, I gladly quote the following, from a recently received pamphlet* :—

"Still, I believe I am not overstating the fact, when I say that the church, in general opinion, is considered illiberal, averse to improvement, and bigoted to its own immediate interests. This is the supposed rule, which is only made more glaring and absolute by the exception of a certain portion of its members. My lord, I do not hesitate to affirm, on my calmest and maturer judgment, that this opinion is erroneous; and that the stigma which has in consequence been cast upon the clergy is, to the last degree, unjust. As a body, we are placed in a most equivocal condition. With rights equal in value and soundness to those by which the oldest estates in the kingdom are held, we are the ready mark and butt of the disaffected—as if interlopers in the state, and the assumers of a power and standing to which we have no manner of title. I will not suppose for a single instant—not even for the turning of a phrase, or strengthening an assertion—but that the higher order of minds disallow this fact, even amongst those who are opponents of the clergy; but it is not the less true, on that account, that we form a staple commodity of abuse to mob and association-oratory throughout the kingdom; and that to a large proportion of the existing press, the *faute de mieux* argument of current complaints is usually moulded into the enormities of the church. Nor, although I freely believe, as I have said, that amongst the better informed classes there is no real disavowal of the rights of the clergy to their possessions, still must we not forget that even to these they often stand out as a *captandum* for applause; and are lowered in estimation by the thoughtless and short-sighted use which is made of them. The effect to them, in all these cases, is evil; nor does it end here—for they are by this means placed in a false position by their very defenders. The people, accustomed to hear them abused and maligning on all sides, regard those who constantly and unflinchingly uphold them, as the upholders of a body at issue and hostility with themselves. They imagine that there

* We have received lately among other books, a pamphlet entitled "The Invocation of Saints contrary to Scripture and to Primitive Christianity." By Lusitanus. London: Simpkin and Marshall; and T. Marsh, York.—It is sufficient to say, that the author in all simplicity declares, that "as the word catholic is generally used in this country to contradistinguish it from the word protestant, I have generally used it without reference to criticism." He actually does not seem to be aware that he is thus surrendering the very citadel—that he is granting to the papists all they demand. If they are catholics, we are heretics. After this specimen of—shall we call it innocence or mischief—it is vain for us to be expected to recommend Lusitanus as a guide to our readers. We will however add, that all his quotations from the fathers seem got at second-hand, scraped up from Bingham, and Lardner, and Faber, &c. *Nam tali auxilio nec defensoribus istis tempus eget.*—ED.

* From "The Church and the Clergy;" a letter addressed to the right hon. Lord John Russell, by a clergyman of the church of England. London: Ridgway. 1841.—This pamphlet contains many excellent remarks; still we cannot agree with the author's remarks in every particular.—ED.

is something faulty and defective in the constitution of the clergy; and which requires continual propping up by the full energy of their partisans; and which, unless so sustained, would naturally and justly fall to the ground.

"But if this idea has [any weight of itself, it is increased tenfold in the thought, that the usual support of the church are the Tories. The conclusion is irresistible to the generality, that the high party in the state being the sworn friend of the clergy—and that party being esteemed commonly, however erroneously, the opponent of the people's rights—the conclusion, I say, is irresistible, that the church should be included in the anathema; and aversion from the one becomes hatred to the other.

"Now all this, my lord, is foolish and unjust. The clergy have a great and an overwhelming stake in the country. This cannot for a moment be denied. They are deeply interested in all that concerns its welfare; and must look narrowly and rigidly, in a temporal view, to any changes in its institutions, from the same motive as that which would actuate your lordship or any other member of the aristocracy and the landed interest. They are closely and intimately bound up with the prosperity of the land. But is this, *per se*, to make them illiberal and bigoted? Is this to close up every right feeling of their hearts, and to blind the free use of their understanding? I speak of them solely, at present, in their temporal capacity; not because it is the most influential—God forbid!—but because with many persons it is the only standard which would be recognized; and also because it is the chief means through which their conduct has been called into question."

THE POWER OF THE KEYS*.

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—MATT. xvi. 19.

By some it is held that these words were spoken to St. Peter as the representative of the apostolic body, and so the type of the Christian ministry throughout all succeeding ages. It is consequently argued, that the episcopal clergy at large are to be regarded as heirs of the same promise and possessors of the same power of the keys.

But why should we ascribe this representative character to the apostle in the present case? In answer to this question, we are referred to the peculiar position which St. Peter on so many occasions occupied, and to the remarkable manner in which he so frequently spoke and acted. But it does not follow from this, that we are bound to attach any deeper meaning to every thing he said and did than we should at first sight conceive to belong to them. Still less does it authorise us to resolve that deeper meaning into his being at all times, and consequently also in the present instance, the exact type of Christ's legitimate ministers.

For what is it that the gospels tell us of Simon? Sometimes they record the superior strength, and at others the greater weakness of his faith. They speak

* From "Discourses upon the Powers of the Clergy; Prayers for the Dead; and the Lord's Supper." Preached at the Temple Church, by Christopher Benson, M.A., master of the Temple, London: Parker. 1841. This is really a most valuable and reasonable publication. We do not think we can by any recommendation of ours, increase the sale of the work; still we do most earnestly press it upon the notice of our readers.—Ed.

sometimes of his being honoured, together with a few of his fellow disciples; sometimes of his being honoured alone and above them all. They mention the severer reproof, as well as the higher commendations, which he received from his and our most gracious Lord. They relate how his zeal led him to promise far more of fidelity to his divine Master, and also how his infirmity caused him to fall into a far more shameful denial of that Master, than the rest of his brethren. We read not only of the gracious declaration with which his confession of the divine sonship of Jesus was recompensed, but of the solemn prediction of his fall, called down by the presumption of his boasted firmness. They give to him the keys of the kingdom of heaven, but they give to him also the appellation of Satan, and accuse him of a carnal mind.

From a survey of all these particulars, it is clear that Peter was, on many occasions, the most prominent of the apostles both in what was right and what was wrong. In a word, his character was marked by several peculiarities; a fact which, instead of constituting him the general representative of the rest of the apostles, would seem more especially and personally to distinguish and separate him from them all, both by his excellences and defects.

If the general tenor of St. Peter's conduct does not make it necessary to consider that in every address to him from our Lord, we are to look on what was said to him as applicable also to every other minister of the gospel, neither do the circumstances of this particular address give it a claim to be looked upon in that light.

The circumstances were these. When our Lord came into the coasts of Cæsarea-Philippi, he asked his disciples this question, "Whom do men say that I am? And they said, some say that thou art John the Baptist, some Elias, others Jeremias, or one of the prophets." The question here was addressed to them all. Upon this general reply our Lord proceeded to inquire into their own opinion, and said, "But whom say ye that I am?" This question was as general as the other; but it produced a very different result. To this inquiry none gave answer save one. All allusion to the rest of the apostles is now dropped by the evangelist, and St. Peter alone is brought forward as giving the reply, and saying, "Thou art the Christ, the Son of the living God." This is all that he is represented to have said. Not one word is added which has a tendency to convey the idea that he spoke for others, or in their name, or even to imply that the rest of the apostles had so much firmness or clearness of faith as to unite in the expression of the same creed: yet upon other and less important occasions it is the habit of the evangelists especially to notice this circumstance. So when Jesus said, "Who touched me? When all denied, Peter said, and they that were with him said also, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" (Luke viii. 45)? So again, when St. Peter vowed never to forsake his Master, we are told by this very same evangelist, St. Matthew, that the other apostles made a similar vow. "Peter said to Jesus, though I should die with thee, yet will I not deny thee in any wise. Likewise also said all the disciples" (xxvi. 35). But there is nothing of the kind added here. There is, on the contrary, a marked and sudden change in the form of the reply, from the plural, "they said," as applied to the apostles in general, to the singular, "he said," as confined to St. Peter in particular. We are thus led naturally, and almost inevitably, to infer, that the confession belonged exclusively to him, and are not authorized to include the other apostles in the answer he made.

In confirmation of this view, we find that the blessing with which our Lord rewarded the confession was

as strictly confined to St. Peter as the confession itself. For Jesus answered and said, not blessed are ye, but "Blessed art thou, Simon Barjona." This commendation is made pre-eminently personal, not only by being framed in a singular number, but by the special addition of his name and parentage. Simon, the son of Jona, is the person designated; and the exclusive application of the blessing to him is established by the reason so pointedly assigned for it, "Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." If the same clear revelation of Christ's sonship had been made to all the apostles—if all had received the revelation with the same assurance of faith, and made, through Peter, the same full acknowledgment of their creed—is it consistent with the usual kindness of our Lord, and his desire to render to every one his due praise, that, instead of including them all in his blessing, he should single out St. Peter alone? But more especially, is it not singular, if such were the case, that he should have singled him out in a manner so marked that every unprejudiced reader is, at first sight, led to consider him as the individual who, having exclusively proclaimed his faith, was exclusively commended for the openness of his declaration?

But if this be so—if the faith and the commendation belong to Peter alone—then must the gift of the keys, and the authority to bind and to loose, be subjected, so far as this passage is concerned, to an equally limited interpretation. For the promise of these things is inalienably attached to the blessing, and can be referred to none but him upon whom the blessing was pronounced. In a word, there is not in the narrative itself the smallest hint that Peter spake in the name of his brethren. On the contrary, there is much to lead to the conclusion that he spake only for himself, in his more abundant zeal, and that, out of the fulness of his own convictions and the energy of his own native character, he uttered that which the rest of the apostles wanted either conviction of mind or sufficient warmth of feeling to proclaim. As pre-eminent above his fellows in these qualities, Peter was, therefore, pre-eminently rewarded with praises and personal privileges from his Lord.

This opinion will be strengthened as we proceed to examine what follows in the chapter. We there read that, immediately after the divine dignity of our Lord had been thus confessed by Peter and acknowledged by himself, he then turned once more to the disciples in general, and commanded them not to make his character as the Messiah known:—"Then charged he his disciples that they should tell no man that he was Jesus the Christ." This would not surely have been thus spoken had all that went before, and was addressed to Peter, been addressed to them all in his name. There would then have been no necessity for any change in the form of our Lord's language. It would have been enough, and have been more natural and proper, to have continued the discourse to Peter as the representative of his brethren, and to have commanded him, and consequently his brethren in him, not to tell others what he had confessed.

The evangelist goes on in the next verse to inform us, that Jesus now thought fit to prepare the apostles' minds for his sufferings and death. "From that time forth he began to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and raised again the third day." And here the forwardness of Peter led him a second time to interpose his own opinion, and to state what he thought it became Jesus, as the Messiah, to do. So "he took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not happen unto thee. But Jesus turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me; for thou

savour'st not the things that be of God, but those that be of man."

Now it is universally allowed that this second address of Peter, and this second reply of our Lord, belong personally and exclusively to St. Peter. But it is evident that, with the exception of the subject matter, they are framed upon the same model, and related in phraseology the same in kind, with that in which the account of his previous confession and blessing is conveyed; though it may, perhaps, be fairly argued that, in the former instance, the words "Simon Barjona" make the application still more pointedly personal than the simple word "Peter" in this. It follows, therefore, that both passages should be explained in the same way, and both regarded as belonging to St. Peter in his individual capacity and alone.—(pp. 5-11.)

To bring this discussion to a close, we may observe that, if we extend the gift of the keys to all succeeding ministers of the gospel, it will be difficult to ascertain the real nature of the promised privilege. According to some it comprehends only the key of knowledge; others as strongly contend for its being understood of the key of authority. Upon the kind and degree of that authority, theologians are again divided; not knowing whether it is to be restricted to the privilege of administering those sacred ordinances through which we enter and abide in the church, or to be extended to the power of excommunication, whereby on earth we lock the door of the kingdom of heaven against them that believe not, or walk disorderly in the Christian profession; or whether it be not, in fact, the same as the authority to bind and loose, and the power of remitting and retaining sins. But when the language of our Lord upon this occasion is confined to Peter, the predilect promises it contains admit of a ready interpretation, and are seen to have received a full accomplishment. For he it was who first opened the kingdom of heaven to all manner of believers. He it was also who prescribed to them the conditions upon which they might enter in.

On the day of pentecost, and under the guidance of the Holy Spirit of Christ, did Peter lift up his voice unto the Jews, and bring three thousand of the circumcised disciples of Moses into the church of the Redeemer, binding upon them the additional burthen of baptism in the name of Jesus, for the remission of sins. Through Peter also, and by a special revelation from God, was the door of salvation unlocked to the Gentiles, and without binding upon them the law of circumcision. For he commanded Cornelius, the first heathen convert, only to be baptized in the name of the Lord. There seems, however, at a later period, to have been some difference of opinion as to the propriety of turning this single example into a general rule, and many still doubted whether, in ordinary cases, those who had not been circumcised after the manner of Moses could be deemed partakers of the full benefits of the gospel. Therefore "the apostles and elders came together for to consider of this matter; and when there had been much disputing, Peter rose up," and relieved the heathen converts from that observance of the Mosaic law which circumcision entailed, and under which some still wished to keep the believers in Jesus bound. He declared that, to put that yoke upon the neck of Christ's disciples, was to tempt God; and the decision, which he had thus peremptorily made, being adopted and confirmed by James, the latter, as the president of the assembly, proposed a decree in entire conformity with Peter's views. That decree was also bound in heaven by the Holy Ghost; for the apostles and elders proclaimed that it had seemed good to the Holy Ghost, as well as to themselves, to lay upon their Christian brethren no greater burthen than absolute necessity required. So was St. Peter intrusted with the keys

both of the Jewish and Gentile church; and so, in a manner which belongs to no other apostle or minister of Christ, did he bind the ordinance of baptism and the obligations it entails upon those Israelites who turned to the Lord, whilst he loosed the rite of circumcision and its attendant consequences from every other race.

When we thus compare the figurative language of our Saviour with the events of Peter's life, we perceive at once that the prophecy had a satisfactory accomplishment; and feel persuaded that those Christian writers, whether of ancient or modern times, who have considered it as specially applicable to him, have taken the clearest view, and given the most probable interpretation of the text. For there is no novelty in the explanation here produced. It was, so far as we can learn, the earliest mode of interpretation in the church. At least, it is that which is adopted by two of the earliest of the fathers who have referred to the passage— I mean by Irenæus and Tertullian, in the second century, and by Origen and Cyprian in the third. It was not until a later period that Ambrose and Jerome gave a greater degree of authority to the supposition that the privileges conferred upon Peter were conferred on him as the general representative of his brethren.

THE CHRISTIAN RACE:

A Sermon,

BY THE REV. CHARLES WILDBORKE,

Vicar of Clee, Lincolnshire.

HEBREWS xii. 1, 2.

"Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus."

WERE we to judge from the conduct of professing Christians around us, how easy would the work of our salvation appear. They exhibit such carelessness, such indifference in this work; they manifest such activity, such foresight, such all-absorbing anxiety in every other work—that one might be led to believe that the things pertaining to the other world were things of a secondary consideration, and might be attended to safely and effectually when nothing of this world can. All our health and strength, according to their example, should be devoted to the concerns of time and sense; and, when sickness or infirmity incapacitate us from such pursuits, then, and not till then, should our attention be directed to the saving of the soul. O brethren, would not the example of but too many around us lead us to form this judgment? Alas! but too decidedly. Yet, in a work of such momentous, such vital importance, as that of working out our salvation, the erring judgment, the deceptive conduct of man, must not be regarded, if we would "make our calling and election sure." When we turn to the word of God for information (and, remember, to that alone we can turn for the direction we require), we find

that the attainment of life eternal is not so easy as the lives of those around us seem to indicate. No, brethren; that sure and infallible word of God every where points out to us that the crown of eternal glory can alone be obtained by those who are earnest, zealous, and persevering in the pursuit after it. In the word of God we find the Christian's life compared to an arduous conflict—to a protracted warfare—to a race that will require all our energies and powers to be brought into full exertion. The Saviour clearly points out to us the nature of that exertion, when he bids us—"Strive" (i. e., agonize, struggle like wrestlers) "to enter in at the strait gate" (Luke xiii. 24); when he tells us the "way is narrow" (Matt. vii. 14); when he admonishes us—"Labour not for the meat that perisheth, but for that which endureth unto everlasting life" (John vi. 27). St. Paul—that victorious champion in the cause of Jesus Christ, whose daily experience taught him what his profession entailed upon him—is very urgent in reiterating such advice as this:—"Fight the good fight of faith" (1 Tim. vi. 12); "Endure hardness as a good soldier of Jesus Christ" (2 Tim. ii. 3); "Take unto you the whole armour of God" (Eph. vi. 13); "So run that ye may obtain" (1 Cor. ix. 24); "Work out your own salvation with fear and trembling" (Phil. ii. 12). And, to prove that he did not give unnecessary advice, and what he did not himself follow, he tells the Corinthians—"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 26). To shew also that there must be no remissness—no intermission of exertion—but a constant and persevering pursuit, he warns the Philippians—"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth to those things that are before, I press forward toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). To the necessity of this earnestness and constant exertion, St. Peter also bears witness when he directs those to whom he wrote, "Give diligence to make your calling and election sure" (2 Pet. i. 10). But I need not instance single and particular texts upon this point; the whole bible is one instructive and corroborative testimony to the necessity of the advice which Solomon gives—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Eccles. ix. 10).

I pray then your attention, brethren, whilst I bring before you the words of St. Paul in my text, which, under the comparison of a race, point out to us what must be our earnestness, activity, and diligence, if we would win the prize.

May the Lord God Almighty give us grace to see the necessity and to feel the force of our apostle's exhortation, that we, like him, may touch the Christian's goal, and wear the never-fading wreath of victory!

Here then, brethren, our apostle tells us there is a race set before us; and, to encourage us all to run it, he points to a cloud of witnesses or spectators that surround us, to see how we acquit ourselves in this race. And a glorious cloud or company it is; composed of all those noble and distinguished characters he had enumerated in the preceding chapter (Heb. xi.). Here are patriarchs, judges, kings, prophets, and righteous men standing by; here are those whom God delighteth to honour; here are those who have run the race the apostle would have us run, and have run it successfully and reached the goal. As, in the Grecian games to which the apostle in all probability alludes, those who had won in the various combats and races in the morning, stood by to look at those who engaged in the succeeding combats and races during the day; and then in the evening, with all the other victors, received from the hand of the judge the prizes they had won: so our apostle represents those illustrious characters he had commended as having won in the morning in the race to heaven, standing by to look at and animate us, who in the latter part of the day have the same race to run. The victors in the Grecian games, and the immense multitudes that stood around, were, to those who "strove for the mastery" (1 Cor. ix. 25), so many incentives to their exertions, so many applauders of their success; kings and princes, men of distinction and of all ranks, stood by. As the various competitors for the numerous prizes lifted up their eyes, all that surrounded them on every side, with their eyes and hands and mouths stimulated them to exert all their powers, poured their animating encouragements upon them in their career, and greeted them with the loudest acclamations of joy when they reached the goal. Here then also in the Christian race, the Christian does not run in private; the apostle tells him that he too is "compassed about with a cloud of witnesses." Here are numberless spectators that are looking down upon him—that are eager to see how he runs the race—that are ready to raise the shout of triumph when he may reach the goal. Witnesses too of high degree—men not distinguished and applauded

by their fellow men, but men gloriously honoured by the King of kings. Men who have run the same race they would now animate him to run; men who have reached the goal; men who are rejoicing in the anticipation of the glorious prize; men who will be crowned with him in the evening of the day of grace, by him who will then distribute the meed of victory—the Lord Jesus Christ. Look around then, Christian, thou that art now set off in the race to heaven; look around thee with the eye of faith. See how the victorious champions of Jesus smile upon thee; behold their anxious looks; hear their animating encouragements—"Run, run," they seem to say; "run, for thou too shalt obtain." In earthly races only one can receive the prize; but here is a prize for all. Here is honour—here is reward for every runner that may touch the goal. A prize too it is that nothing on earth can equal. It is no fading prize; it is no withering meed. It is not a wreath of olive, of laurel, of pine-leaves, or of parsley, like those of the Grecian games. It is an amaranthine wreath—a wreath of flowers that will never fade; it is a wreath of celestial honour—a wreath of everlasting glory—a wreath redolent with immortality—a wreath that blesses all who gain it with uninterrupted happiness, joy, and peace. Look up, then, thou Christian runner; look up with the eye of faith to the "cloud of witnesses" that compass thee about. They have won; they tell thee thou mayest win. They see thee, they call thee, they encourage thee; they view thee not with envious eyes, but with looks beaming with pleasure and delight; they know there are crowns enough for thee and them; they want participators in their joy; they ardently desire victors upon victors. The more numerous is the glorious train, the more will their hearts exult. Run then, they are ready to welcome thee; run, they will receive thee with open arms; run, touch the goal, and they will greet thee with shouts of joy.

Thus we may conceive our apostle would have us regard his words, when he tells us, "we are compassed about with so great a cloud of witnesses."

But, brethren, with the words of animation and encouragement, he kindly points out the mode in which the victory is to be obtained. In order to secure it, he bids us "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us." Now then, my brethren, we see in this race that is set before us, we are "to lay aside every weight." By the word "weight," the apostle had perhaps in view the practice of those who intended to be competitors in the Grecian games; who were

went, by proper diet and training, to prepare their bodies for the purpose. They well knew that, if they indulged in too much eating and drinking, their bodies would not be in a fit state to endure the exertion required. They therefore eat and drank sparingly; and what they did take was calculated to increase their strength and activity, without rendering them gross and corpulent. Thus then would the apostle have the Christian runners "temperate in all things" (1 Cor. ix. 25); he would not have their "hearts overcharged with surfeiting and drunkenness" (Luke xxi. 34). And who would say that a man given to gratify his appetite thus grossly can run with a prospect of success in any race, much less the Christian? Can the drunkard be a Christian runner? Can the glutton contend for the heavenly prize? Can the man "whose God is his belly" touch the Christian goal? The idea is preposterous. None that have this "weight" upon them, need present themselves on the course to heaven.

But the word "weight" signifies also any thing that encumbers us—any load or burden that stops or impedes our progress. Now the world, its riches, honours, and pleasures, are too often dead weights upon the Christian runner. These then must be laid aside. The world and the things of the world, when they engross our attention, must necessarily stop us in our course. As was the case with the runner in ancient fable, they are golden apples lying in our way, which whilst we are stopping to pick up, our competitors reach the goal before us. Yea, too often are they so attractive, and the few we find lead us to search about for more with so much anxiety, with so much prying care, that the heavenly race is entirely forgotten. The man that sets his heart upon riches is so intent upon them, that he cannot pay attention to any thing else. He cannot set his affections on things above; his mind and heart are engrossed with worldly trifles; he is bowed down to earth. He is like the man whom Bunyan's Christiana saw, that "could look no way but downwards, with a rake in his hand; and, although one stood over his head with a celestial crown in his hand, and proffered him that crown for his rake, he neither looked nor regarded him, but raked to himself the straws, the small sticks, and dust of the floor." This graphically represents the covetous man—the man that would be rich; and all his gold and silver are worth nothing more than "the straws, the small sticks, and dust of the floor," when compared with the heavenly prize which is offered to the Christian runner: and, as the interpreter said to Christiana, so say I to you, that whereas "the man could look no way but downwards,

it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God." Who then of you who resemble this man that could look no way but downwards, can run forward in the Christian race? The "cloud of witnesses" that compass you about, cannot gain your attention; their cheering words cannot affect your ear. To Jesus, who is ready to crown you at the end of the course, you cannot look. These things then must be laid aside before you can begin the race to heaven; whilst the love of riches reigns within your heart, there can be no room for the love of Jesus. Instead of finishing your race with joy, you will suffer the fearful end of which St. Paul warns those that would be rich—you will be drowned by all your riches in perdition and destruction (1 Tim. vi. 9). Lay aside then this absorbing love of this world's pelf. Nothing must be valued more than Jesus; he must engross your heart and its love, before you can make any progress in the Christian race. Not that I mean that you who are rich must give up all your riches; the Christian race requires not this sacrifice. It is not the riches, but the *all-absorbing love of them* that must be laid aside. Riches well used, in promoting the glory of God and the temporal and spiritual good of your fellow-creatures, may afford you facilities and encouragement in running your race: but, if these riches engross all your heart, and prevent you from running the race set before you at all; if they withdraw your attention entirely from Jesus who waits to crown you—from the "cloud of witnesses" that compass you about to animate you in your course; if the all-absorbing love of them cannot be banished from your heart without the sacrifice of them—why then, we hesitate not to say, they must be laid aside. Then we must say to thee, as Jesus said to the young man who had great possessions—"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me" (Matt. xix. 21). If thou must perish without the sacrifice, what is the sacrifice of them to the loss of thy soul? Remember, Moses, one of the witnesses that our apostle tells thee compass thee about, made a far greater sacrifice. "Moses refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of the reward" (Heb. xi. 24—26). Lay aside then the engrossing love of riches; give thy chief love, thy warmest affections to Jesus; then thou wilt not have any longer a dead weight upon thee, stopping thee from running.

Is worldly honour "the weight" upon you?

With that solely in view, you cannot start for heaven? If that be your chief desire, you have not advanced one step in the Christian race. Honour like this will ever be indeed a "weight" upon you; it will chain you down to earth; it will fetter your feet, that you cannot move heavenward. And what is this honour which cometh from men only, when compared with the heavenly prize? It is a mere bubble, a passing vapour. It is like a cloud tinged with a few transient rays of glory, which the gloom and destructive violence of the storm succeed. Is this then to be preferred to the heavenly prize? Is the eternal crown of glory to be bartered away for the fleeting glory this world can give, and which the world more frequently promises than does give? The Captain of our salvation, to whom we are here directed to look, rejected far more honour than you will ever gain. The master whom you are now serving offered Jesus more than he will ever give you; he offered him "all the kingdoms of the world, and the glory of them" (Matt. iv. 8). Jesus, who well knew the emptiness of such honour, rejected all that was offered him "for the joy that was set before him." There is a joy also set before you. Imitate then Jesus; reject this worldly honour, if it keep you from running to heaven. It is indeed a "weight"—a "weight" that will ever press you down, and prevent you from reaching the Christian goal.

If pleasure be the "weight" upon you, lay it aside. "Lovers of pleasure more than lovers of God" (2 Tim. iii. 4), cannot be winners here. The pleasures, the amusements and gaieties of the world, will always keep you from the Christian course. You will have no eye, no ear, no heart for the pleasures of God, whilst you pursue the pleasures of the world. To secure these pleasures you will have to run many a fatiguing race. Often will they flee from you as you pursue, and never be gained; often, when gained, will they prove like the "vine of Sodom and of the fields of Gomorrah—their grapes will be grapes of gall, their clusters will be bitter" (Deut. xxxii. 32). Disappointment, mortification, and pain, are but too often the sad experience of those who run in the race after worldly pleasures. O, my brethren, could we but read the hearts of those who are "lovers of pleasure more than lovers of God," how often should we find that real pleasure they never knew! What an aching heart, what a corroded conscience, should we often see lying concealed under a smiling face! What a dearth of comfort, what a host of unsatisfied wants, what anxious longings never to be realized, what a void profound, would there be discovered! And, in this

race after pleasure much time, much labour, must be spent; and the pleasure, even when gained, is momentary, transient—leads to no happy end. It wears out the body, destroys the mind, and oftentimes sends a frame diseased and emaciated to a premature grave. View then the end of the race of pleasure; it issues too often in the destruction of body and soul. This "weight" therefore must also be laid aside.

But the apostle's expression is still more comprehensive—he says "every weight." Not this weight or that weight, but all weights. If you are encumbered with several weights, you must not suppose that throwing aside any weight which you do not esteem or prize so much as some others, will be sufficient. No: "every weight," however loved, however valued; yea, the more loved and valued it may be, the sooner must it be laid aside. It is the heavier and the more encumbering, the more it is loved. Does it seem hard to make so great a sacrifice, to give up this darling idol, to cut down this beloved gourd? It may seem hard now; it may require much resolution to do it; but will it be so hard as to lose the soul for ever? It will certainly destroy you hereafter, if you do not destroy it here. Were you on the point of running an earthly race, you would lay aside every weight that might encumber or impede you, if you wished to run with success. Why then not be equally prudent and determined in a race where more is at stake—where far more may be lost or won? Lay aside, then, the weight, be what it may. "Gird up the loins of your minds" for the heavenward course. When your brethren reach the goal, you will lament that you were left behind. Be then decided. Set off without delay; cast aside every weight, lest it prove too heavy for you, and sink you down into the pit of destruction!

There is yet another hinderance mentioned by the apostle—"the sin which doth so easily beset us." Here, brethren, is the most fearful impediment; every encumbrance may be more readily thrown off than this. This sin be it what it may—some darling sin, some sin to which we are most prone, some sin we delight to indulge in most—this sin must also be laid aside. This sin, according to the apostle's description of it, seems to resemble a long flowing garment, reaching down to our very feet, and which, consequently, when we begin to run, wraps itself round our legs and thus either stops our running or throws us down. With this sin thus surrounding him, who can run the Christian race? The ancients, wearing long garments reaching down to their feet, were obliged to gird them up round their loins whenever they wanted

to walk or run without impediment. St. Paul, however, in this passage, bids us not merely to gird up the sin which, like a flowing garment encompassing our feet, impedes us, but entirely to throw it off, that we may be completely unencumbered, having nothing to retard us in our race to heaven. Now then, my brethren, what is this besetting, this darling sin? Your consciences will tell you, and tell you faithfully, if you seriously put the question. If you will not lay it aside, you might as well attempt to run a race with a long garment about your feet. No sin, beloved as it may be, can here be spared. Be it as dear to you, and you as loath to part with it, as a right eye or a right hand, still you must lay it aside. Be it "the lust of the flesh, the lust of the eyes, or the pride of life" (1 John ii. 16); be it any carnal desire, any immoderate appetite, any inordinate affection; be it vanity, the excessive love of self, the love of dress, the love of show and ostentation; be it ambition or what it may—it must be laid aside. Is drunkenness your besetting sin? Is fornication, is adultery, is uncleanness, is filthy talking or jesting? Is hatred, envy, malice, or uncharitableness? Is backbiting or slander? Is a passionate, quarrelsome temper? Are one, or more, or all of these your besetting sins? Why then, to none of these must any quarter be given. They must be parted with, one and all. See then, brethren, what are your outward, what your inward sins. For by the word "weight" the apostle may here mean all outward impediments; by what he calls "the sin which doth so easily beset us," he may denote all inward obstructions to our running. See then what it is, whether inward or outward sin, that is your hinderance. Lay it aside all of you, if you have any regard for your souls. It is the greatest enemy of your soul, be it what it may; for it prevents that soul from running to glory. May God then give you grace and strength to lay it aside, yea, to "utterly detest it, to utterly abhor it; for it is a cursed thing" (Deut. vii. 26).

And now, dear brethren, are there any of you who have complied with the apostle's direction—who have laid aside every weight, and the sin which doth so easily beset you; or are you endeavouring to do so, calling on the Lord for help? I trust there are, and will be more of you. To all of you then I would say, in the words of my text, "Let us run with patience the race that is set before us, looking unto Jesus." There is a race set before us; the lines are marked out; the course is prepared; every thing is ready for us to begin, if we have not yet begun—for us to go forward, if we have. Is it a course at the end of which there is a goal? Is there a goal

where a prize is held up to be won? Yes, says the apostle, "we are compassed about with a cloud of witnesses" who have already run, have already reached the goal, have won the prize, and are now waiting to be crowned with us with the wreath of victory. There are patriarchs, judges, kings, prophets, and righteous men looking down upon us to see how we run. These are so many glorious examples to us, to animate us in our career. They had to run with much patience and perseverance; they overcame every obstruction; they manfully surmounted every difficulty. Nothing could daunt them; forward they went, through trials and troubles, through temptations and persecutions, yea, through death itself they boldly persevered. "Looking off" (for so the word rendered "looking" means) from every worldly impediment that would have stopped them—from every worldly allurements that would have seduced them from the course, they fixed a steadfast eye on Jesus. In his hands they beheld the heavenly prize; that alone could attract their regard; they minded nothing else. On things above were their affections firmly fixed. Their treasure was in heaven; their heart was also there. O then, let us imitate these glorious characters, these illustrious winners in the heavenly race. Let us imitate their fortitude, their heavenly-mindedness, their undaunted perseverance. Through patience alone have they been successful. Had they been weary and faint in their mind, had they succumbed under the heat and burden of the day, had they stopped at every difficulty or impediment, had they not gone resolutely forward unto the end, they would never have reached the goal. But, looking unto Jesus, nothing could keep them back. The prize he held out to them was an object too attractive, too charming, too glorious for any thing earthly to delay their steps. The world might call, the pleasures of the world might allure, the riches of the world might tempt, the honours of the world might invite; but for these they had no eye, no ear, no heart. Jesus held the prize before their longing eyes, and that alone had charms for them. Jesus called, to that heavenly voice alone could they attend. "Forgetting those things which were behind, they reached forth to those things which were before." Patience with them had her perfect work (James i. 4). They "pressed forward," regardless of every thing else, "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). O then, let us imitate their noble example. Jesus holds out the same glorious prize to us. Looking unto Jesus standing at the goal, let us press forward. Let us reject all worldly allurements; let us

surmount all worldly temptations that would keep us back. Let us fix our eye steadfastly on him who will in the evening confer the prizes on the victorious champions. If we meet with difficulties—and in this world of change and trouble, we are sure to meet with them—let us mind them not. If affliction, or distress, or adversity assail us, let us not give way. Let us rather run with more resolution to the goal, where all these troubles will cease for ever. If the toil be great, the heat oppressive, the course appear lengthening out more and more before us, let us look up in the hour of weakness and exhaustion to Jesus. One look at him will be enough: we shall then “mount up with wings as eagles; we shall then run and not be weary” (Is. xl. 31). Be not disheartened at any trials, at any difficulties, at any troubles; as if they would prove too powerful for you, and keep you from the goal. The apostle knew you would experience all these; and therefore he exhorts, “Let us run with patience.” The apostle knew you would want succour to persevere; he therefore adds, “Looking unto Jesus.” The apostle knew that in Jesus was help. The apostle knew that Jesus would strengthen all that look to him. He looked, and he was helped in greater trials than you will meet with. He looked unto Jesus when he was cast down, and he was comforted (2 Cor. vii. 6). “Looking unto Jesus,” he was delivered out of the mouth of the lion (2 Tim. iv. 17). “Looking unto Jesus,” though “the Holy Ghost witnessed in every city that bonds and afflictions abode him, none of these things could move him, neither did he count his life dear unto himself, so that he might finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the gospel of the grace of God” (Acts xx. 23, 24). And, when he drew near to the goal, when “the time of his departure was at hand,” his heart exulted, his lips gave vent to these triumphant words—“There is laid up for me a crown of righteousness which the Lord the righteous judge shall give me” (2 Tim. iv. 7). “Looking unto Jesus,” he met death with undaunted firmness. Jesus forsook him not in his time of need. He sealed the truth as it is in Jesus, with his blood, suffering martyrdom at Rome, as it is generally believed, with the apostle Peter. Look then unto Jesus, like St. Paul, thou running Christian, and thou shalt find help in him equal to thy day. Thou runnest not uncertainty; the prize is sure: a few more steps, perhaps, and thou mayest touch the goal. Look unto Jesus: he will strengthen thee when weak; he will refresh thee when weary; he will steady thy feet when faltering; he will quicken thy steps when loitering; he

will not leave thee nor forsake thee, till thou join that glorious company who have already reached the goal—till thou art greeted with the shouts of victory—till thou too hast won the prize. May the Lord grant that we may all so run as thus to obtain!

But, brethren, what am I to say to you who have not yet begun who do not yet intend to begin, the race, to heaven? What am I to say to you who are encumbered with every weight—who are impeded with the sin which doth so easily beset you? Will you delay till the night come, when none can run? Will you delay till death surprise you, and carry you away to that place from whence there is no course to heaven? Shall every earthly trifle, every earthly vanity—shall “the straws, the small sticks, the dust of the floor”—engross your attention all your life long, and cause you never to cast a look at Jesus and the heavenly prize? Will you never set off in the race to heaven? Time is fitting fast away, “the day is far spent, the night is at hand,” perhaps, to you. If you have not entered on the course, if you are loitering on it, will nothing rouse you to activity and exertion? Death has surprised thousands and tens of thousands that have never seen the goal and Jesus, and who have therefore lost the prize for ever! O, will ye not be warned?—will ye not be wise?—will ye not consider your latter end? Though you have delayed, though you have never looked to Jesus, though you have never put one step forward in the race set before you, still it is not (praised be God), too late. Jesus yet invites—Jesus yet calls; Jesus yet holds in his hand a prize for you. Look up to him; see how invitingly and graciously he displays the crown he would put upon your brows. Look up to him; look off from every thing around you; fix a steady eye upon him. Call on him with suppliant, contrite hearts, and he will shake off from you every weight that now encumbers you; he will set you free from that besetting sin which wraps itself about your feet, and stops you from running. No encumbered sinner ever call upon him in vain; no sinner sets off to run “looking unto Jesus,” without being led to victory. Look then to him; press forward undaunted by every difficulty, unmoved by every trial. Every look you cast on Jesus will make “darkness light before you, and crooked places plain.” “Looking unto Jesus,” strength equal to your day shall assuredly be given you. Looking unto him, you shall at length reach the goal and win the prize. Then, with all the victorious runners in the heavenly race, Jesus shall crown you also with the meed of victory, and you shall enter with him and them into tha

rious city, where "the sun shall be no
ore thy light by day; neither for bright-
es shall the moon give light unto thee:
t the Lord shall be unto thee an everlast-
light, and thy God thy glory" (Isa. lx.
) . Amen.

The Cabinet.

THE SCRIPTURES.—God hath appointed good
ms to lead men to knowledge; he hath caused the
ptures to be written for our learning. Without
knowledge whereof neither can kings bear rule,
her subjects obey and live in order as they should.
erefore Joshua was commanded not to lay aside
volume of the law at any time, night nor day. The
phet David made it his continual study. The
st governors of Israel would not enterprise any
ter of weight till they had turned the leaves of
book, thence to take advice for their better di-
ion. This most precious jewel is to be preferred
re all treasure. If thou be hungry, it is meat to
fy thee; if thou be thirsty, it is drink to refresh
; if thou be sick, it is a present remedy; if thou be
k, it is a staff to lean unto; if thine enemy assault
; it is a sword to fight withal; if thou be in dark-
h, it is a lantern to guide thy feet; if thou be
tful of the way, it is a bright shining star to di-
thee; if thou be in displeasure with God, it is
message of reconciliation; if thou study to save
soul, receive the word ingrafted, for that is able
o it. It is the word of life: whoso loveth salva-
will love this word—love to read it, love to hear
and such as will neither read nor hear it, Christ
h plainly, they are not of God. For the spouse
lly heareth the voice of the bridegroom; and "my
p hear my voice," saith the Prince of pastors.—
s. *Sandys' Sermon vi.**

We understand that the sermons of archbishop Sandys are
e speedily published by the "Parker Society." We rejoice
his; for, though very valuable, they are little known. The
t edition, of 1685, is of extreme rarity; while the second, of
h, is far inferior: and of this last it is that the modern edi-
(Whitaker's) is an incorrect reprint.—E.B.

Poetry.

A PRAYER.

BY HENRY DOWNTON, B.A.,

(For the Church of England Magazine.)

"I am the way and the truth and the life."

O THOU, the way, the truth, the life,
Saviour of all who come to thee!

Have pity on my spirit's strife,
And succour me.

I know thou art the only way
To pardon, holiness, and heaven;
I am in sin's dark wilds astray,
With sorrow riven.

Thou art the truth; sure is thy word—
Nor shall one jot or tittle fail—
Yet in my heart distrust, O Lord,
And fear prevail.

Thou art the life; even as the wind,
Thy Holy Spirit's quickening breath
Blows where he lists: my carnal mind
Is bound in death.

O, stay my wanderings; do not leave
My soul in hell: thy Spirit give—
Thy truth, O teach me to believe,
And let me live.

Jesus the way, the truth, the life,
Saviour of all who trust in thee!
Have pity on my spirit's strife,
And succour me.

Trinity Coll. Cambridge.

THE MISSIONARY'S FAREWELL.

By T. G. NICHOLAS.

(For the Church of England Magazine.)

"Can we, whose souls are lighted
With wisdom from on high—
Can we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim
Till each remotest nation
Has learn'd Messiah's name."

BISHOP HEBER.

FAREWELL! the golden hues of day
Are fading in the west;
The wild-bird skims the ocean-spray,
And seeks her downy nest.

Farewell! farewell, my native shore!
This heart shall pant for thee no more;
Which deem'd, with glowing zest,
That yon bright sun could never shine
Upon a happier coast than thine.

Farewell! farewell! perchance the thought
Of days which long have fled,
Will oft, in passing dreams, be brought
Around my distant bed;
And memory still will joy to glean
The sweets of each long-vanish'd scene,
Like leaves from flow'rets shed:
Which shall a transient fragrance cast
Upon the records of the past.

Farewell! farewell! on thee the Sun
Of Righteousness doth shine.
The unction from the Holy One
On thee descends benign.

The skies which canopy thy shore,
Still a benignant influence pour;
And many a child of thine
Can feel devotion's soothing power
Mid violet bank or woodland bower.

Farewell! I seek a foreign strand;
Where groves of breathing balm
Shed their sweet perfume o'er the land—
Where many a stately palm
Droops o'er the rill, whose waters clear
Refresh the wearied mountaineer,
What time the sultry calm
Of noontide doth in stillness brood
O'er many a verdant solitude.

Farewell! for that benighted race
No sounds of mercy cheer;
They ne'er have known the Father's grace,
Nor felt a Saviour near.
The dews from life's exhaustless spring,
On them no gladdening influence fling;
And no repentant tear
Hath own'd the mighty ransom given
To save from death, and purchase heaven.

Farewell! farewell! I go that they
 May rise, as from the tomb;
 That there may dawn a brighter day
 To dissipate their gloom:
 That fields, which—ripe to harvest there,
 With none to gather—on the air
 Now shed their genial bloom,
 May, the ripe fruits of heavenly love,
 Be treasur'd in the realms above.

Wadham Coll., Oxford.

Miscellaneous.

CHARLES LESLEY.—Charles Lesley was born in the year 1650, and was educated in Trinity college, Dublin. He was ordained in 1680, and became chancellor of the cathedral of Connor in 1687. He acted also as a justice of the peace; about which time he rendered himself particularly obnoxious to the papists, by opposing the measures of James II. for their advancement. The following anecdote, considering the present state of affairs in Ireland, will be read with interest:—The see of Clogher having become vacant in 1687, Patrick Tyrrel, a Roman catholic, was appointed by the king (James II) to succeed, and had the episcopal revenues assigned to him. He set up a convent of friars in Monaghan, and fixing his habitation there, held a public visitation of his clergy with great solemnity. Some subtle logicians attended him in this visitation, and he challenged the protestant clergy to a public disputation. Mr. Lesley undertook the task, which he performed to the satisfaction of the protestants; though each party, as is generally the case, claimed the victory. He afterwards held another disputation with two celebrated popish divines in the church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions; the issue of which was, that Mr. John Stewart, a popish gentleman, solemnly renounced the errors of the church of Rome. The appointment of a Roman catholic bishop was followed by that of a high-sheriff for the county of Monaghan of the same religion. This proceeding alarmed the gentlemen of the county, who, depending much on Mr. Lesley's knowledge as a magistrate, went to consult him at his house, where he was then confined by the gout. He told them that it would be illegal for them to permit the sheriff to act, as it would be for the sheriff to attempt it; and, upon their pressing him to attend in person at the approaching quarter-sessions, and promising to second his measures, he was carried there in great pain, and with much difficulty. The pretended sheriff being asked whether he was legally qualified, made answer, "that he was of the king's own religion, and it was his majesty's will that he should be sheriff." Mr. Lesley replied, "that they were not inquiring into his majesty's religion, but whether he had qualified himself according to law for acting as a proper officer; that the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will, but as it is revealed to them in his laws; and it must always be thought to continue so until the contrary is notified to them in the same authentic manner." Upon this the bench unanimously agreed to commit the pretended sheriff for his intrusion and arrogant contempt of the court. Mr. Lesley also committed some officers of that tumultuous army which the lord Tyrconnel raised for robbing the country. He is even said to have proceeded still farther in avowing his opposition to the ruling party, and to have spoken of James as no longer "defender of the faith," or "head of the church;" and the people were so animated by his

speeches, that they attacked the friends of the monarch and the contest was stained by the blood of the opponents. Notwithstanding the opposition which he thus offered to the papists, Mr. Lesley was a staunch supporter of the exiled family at the revolution in 1688 and refused to take the oaths to king William and queen Mary. He was in consequence deprived of his preferments; and was esteemed the head, or at least a man of the greatest abilities, among the nonjurors. In 1689, when troubles began to arise in Ireland, he withdrew with his family into England. Though Mr. Lesley was thus opposed to the existing government, he continued a zealous supporter of the church in England, as to all her doctrines. After suffering much persecution for his unflinching toryism, Mr. Lesley died at Glaslough, in the county of Monaghan April 13, 1722. So highly is he esteemed as a sound and orthodox divine, that in the year 1832 his works were collected and published by the university of Oxford, and a brief memoir prefixed to them, from which this notice has been chiefly taken.—*Voice of the Church.*

THE JEWS.—Like their own bush on mount Horeb Israel has continued in the flames, but unconsumed. They are the aristocracy of scripture, rest of coronet—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation. Like streamlet from a common head, and composed of waters of peculiar nature, they have flowed along every stream without blending with it, or receiving its colour or its flavour, and traversed the surface of the globe, amid the lapse of many centuries, peculiar, distinct, alone. The Jewish race at this day is, perhaps, the most striking seal of the truth of the sacred oracles. There is no possibility of accounting for their perpetual isolations, their depressed but distinct being, on any grounds save those revealed in the records of truth.—*Frazer's Mag.*

A FUNERAL IN THE AZORES.—Four priests, with tufts, cylindrical caps of black silk, in addition to a dress like the servitors', marched in file on each side of the street, chanting in hoarse sounds the service for the dead; and behind them, in the centre of the road, the bearers swayed from side to side under the weight of the corpse. The priests chatted, took snuff and blew their noses, with the natural unconcern of undertakers; the bearers talked loudly and asthmatically to one another, under the pressure of the heavy bier; children ran among the priests and bearers blowing reed pipes and screaming, and a laden ass trotted through the procession without hindrance or observation. There were no mourners, neither was there composure, nor quiet, nor the hush of decency; nor even the outward show of grief; no single object in fact but the white hands of the corpse to remind you of the dead. The only solemn figure in the procession was a white-headed and bare-footed old man much bent with years, who followed close behind the corpse, carrying his well-worn crucifix and bead and who seemed as if he might have attended the rather to mourn his own near approach to the grave than the death of another man.—*Bullar's Winter in the Azores, &c.*

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OF
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CHURCH PSALMODY.

BY THE REV. WM. JEFF, M.A.,

Incumbent of Farnworth, Prescott, Lancashire.

So admirably adapted is singing to the worship of Almighty God, that nature herself seems to have suggested its use for that purpose. At the creation "the morning stars sang together;" and ever since, whether under the patriarchal, the Jewish, or the Christian dispensation, mankind have sung the high praises of Jehovah. Their words have undoubtedly been varied, in accommodation to the age and circumstances under which they lived; but for our direction under the last and best dispensation, for the choice of the subjects of our melody, St. Paul has (Eph. v. 19), given us an admirable canon. Psalms, hymns, and spiritual songs he inculcates as the subjects of our devotions. By psalms he undoubtedly means the same which our Lord spake of under that name on his way to Emmaus, even the psalms of David; and these too, whether chanted in prose or sung in a faithful versified translation. By hymns, I conceive to be meant such compositions, whether inspired or in strict conformity with inspiration, as are for the most part addressed to God, and have praise for their subject, whether in prose like our sublime *Te Deum laudamus*, or in verse; while under the head of spiritual songs must be; classed those scriptural compositions, suited for singing, which are expressive of Christian feeling, experience, or whatever other spiritual subject; and, for an use of hymns and spiritual songs of human composition, we have authority which cannot easily

be disputed. Our inimitable liturgy—that invaluable treasure to our church—is, after all, a human composition; and may we not sing, as well as pray, in uninspired language? A heathen gives it as a remarkable feature in the practice of the primitive Christians, that they sang hymns to Christ as God; and our church herself has given her powerful sanction to the use of hymns of human composition, not only by her prayers, but also by inserting the *Te Deum* and the *Gloria in excelsis*—compositions undoubtedly uninspired—to be sung in her services. These hymns are indisputably very ancient, as well as very excellent; yet they have no claim to inspiration, according to the proper and acknowledged acceptance of that term.

And, if we descend a little further into the subject matter of our singing devotions, we shall find that that is as comprehensive in its range as the whole sphere of gospel truth. I know of no religious topic which may not form the subject of our melody. The high praises of God seem best of all adapted for being sung by the great congregation; also addresses to him seem more suitable for public worship than words generally upon religious subjects, or expressive of religious experience—hymns, than spiritual songs; the latter being, in general, more adapted for private than public occasions. But, if we carefully examine the book of psalms as a collection of devotional compositions, and contemplate the endless variety of sense and sentiment which is therein comprised, we shall find that we thence derive authority for embodying an immense range of subject in our singing devotions. In these psalms we

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find the language of penitence and of exultation, of despondency and of confidence, of prayer and of praise, of supplication and of thanksgiving, of prophecy, of doctrine, of history, and, in a word, of whatever belongs to the knowledge and service of God. Taking them, therefore, for our direction and authority, we collect therefrom that, to whatever devotional language we may utter with our lips, we may join the melody of our voice.

And, if the music we use be properly adapted to the words, our heart and voice will sweetly reciprocate. While the heart directs the voice, it will in its turn be excited and animated by it, and so have its devotional feelings the more enlarged and inflamed.

But before I dismiss this part of my subject, a few words may well be added, expressive of the state of the church of England as regards the composition which she sings during the intervals of her service. While she truly embodies in her ritual almost every excellence, herein it would appear that either she is defective, or her children are in fault. Blessed with uniformity in other respects, we are less uniform in this part of our worship than any other body of Christians. The number of our collections of psalms and hymns used by our congregations is incalculable; while in many instances, of three or four churches in the same neighbourhood, every one has its own hymn-book. Now, it must be admitted that many of the pious and intelligent members of the church of England would not wish to have their singing limited to the spiritless, prosaic, and, in some instances, unfaithful rendering of the psalms called the "New Version;" and that even more, probably, would object to sing the antiquated, though truly faithful, "Old Version:" at the same time it is readily allowed, that we have many excellent collections of psalms and hymns in extensive use amongst us; and also that these—forasmuch as most of them have the sanction of some one or other of our bishops—must be considered conventionally lawful. Yet, for the sake of uniformity, it does appear exceedingly desirable that the united wisdom and piety of our archbishops and bishops might give to the church a collection of psalms and hymns under their general sanction and authority. Should some of the clergy, in the exercise of a free and unbiassed judgment, think such a production not in all respects the best that might be, I trust few would be found who, for the sake of the great advantages of uniformity, would not be disposed gladly to adopt it.

As to the spirit of our singing devotions,

upon the importance of this part of our subject we are all assuredly agreed. The soul's share in our devotions is that which is essential and supreme.

In the first place, we must understand what we sing. Too frequently the words in singing are used chiefly as the handmaids to the music, instead of the music being entirely subservient to the words; and the performers are far more anxious to understand the tune, with its modulations and cadences, than the language to which it is applied. This practice surely need only be exposed, to its being condemned. Shall we address the Almighty as present in the very midst of us, and utter to him the highest and most awful truths which man or angel can express, and yet neither comprehend nor consider what we say? Surely this is to take the Lord's name in vain; and, if we add to this a proud conceit of our performance, we not only imitate the Corinthian speakers with unknown tongues, but we act far more unreasonably and wickedly than did they. I knew an excellent lady, who never dared to use one particular sentence in a popular form of family prayer, because she was not sure that she rightly understood it. This was to act piously and consistently. Carefully should we ever take heed that our understanding go along with our expression whenever we, either by singing or speaking, address God. Without this, our lips had better be closed.

And then follows the disposition of the heart. That this should be in perfect keeping with the voice, is obvious. What can be more fearful hypocrisy or solemn mockery, than for the hardened and impenitent to join in the plaintive and subdued strains of penitence; the profane, in the glowing accents of holy adoration; the ungrateful, in the fervent strains of thanksgiving; the unbelieving, in singing of a Saviour's dying love; or the carnal and worldly, in the heavenly language of Christian confidence and consolation? I would not, indeed, urge this point to its extreme extent, nor at once seal the lips of every one who does not intensely feel the force of the words which are offered for his utterance. Some consideration ought to be had of the nature of public worship, and of the voice of an individual being used to express the feelings of the body with which he worships, rather than simply and exclusively his own; but be assured of this—true melody, in the ears of the Lord of Sabaoth, is the melody of the heart: this alone entitles us, as individual worshippers, to the approbation of God. Out of the abundance of our heart we must speak, we must sing, if we would have our devotions to be acceptable to him. Our praises and thanksgivings must flow from pure and

ardent gratitude, reverence, and devotedness; a sense of the power, mercy, love, and goodness of Christ, manifested in our redemption, must be brought to bear influentially upon our souls, inflaming our hearts with humble penitence, fervent love, and every other devotional feeling and disposition; godly sorrow for sin must vent itself in humble confessions and importunate supplications; faith must be at the root of our glad acknowledgments of the suitableness and sufficiency of our divine Redeemer, and the riches of his cross: in a word, if we would sing to the pleasure, the praise, and the glory of God and our own edification, our voices, our tongues, and all our bodily powers must be taken into the service, and become the instruments of our inner man, and our hearts themselves must rise to heaven in the fervour of our devotions. This is to worship the Lord in the beauty of holiness, to serve him with heart and voice, "to sing with the spirit, and to sing with the understanding also."

I would now advert to the manner of singing in public worship. All who have studied the subject, know well that, if singing must be so conducted as to be really helpful to devotion, some regard must be paid to the manner of performing it, otherwise it will be an injury rather than a benefit to public worship. If it must be the latter, I venture to state that the following observations, or something approximating towards them, must be attended to. Let great care be exercised in the selecting and adapting of the tunes. Without adopting the rule of a talented musician of the present day, who recommends that such tunes should be selected as give one note or sound for a word or syllable, tunes of an artificial and complicated nature, or abounding with fuges and repetitions, are by no means suited for congregational worship. It commonly happens that such tunes have little to recommend them, beside their intricacy; and, even when it is otherwise, the greater part of a congregation will never be able to join in them. Meanwhile the simplest tunes have frequently the sweetest melody, and they are always capable of the best harmony. And then, as must be obvious, the greatest attention should be paid, and judgment exercised, in the adaptation of the music to the words to be sung. Whether the subject be light or grave, joyous or sorrowful, it is evident that the character of the music selected should be strictly accordant with it; otherwise it will diminish instead of increasing its effect. It is very desirable also, that when a tune is judiciously selected and set to a psalm or hymn, it should not be changed, neither such psalm or hymn sung in any other tune. It will always

be most enjoyed by a well-trained congregation, when it is sung in the tune in which they have been accustomed to sing it; while few things will more annoy them, or damp their desire to join in the singing, than for them to have the same words sung incessantly in a different tune. Let every psalm and every hymn have its own tune set to it by the minister, the organist, the singers, or, what is most desirable, by the united judgment and friendly consent of them all conjointly; and let that appointment be so adhered to, that the singers, so soon as the psalm is given to them by the minister in the list for the day, and the congregation, so soon as it is given out by the clerk, may know at once the tune in which they are about to unite. And here I must observe, the practice of delivering to the organist or singers the list of psalms and hymns for the day, on the Sunday morning immediately before divine service commences, and leaving them, then and there, to appoint the tunes, can scarcely be too much reprobated. Two evils must necessarily be the consequence of such an arrangement: those who occupy the orchestra must necessarily be employed in setting the tunes, when they ought to be engaged in the worship of God; and, besides this, the work must necessarily be ill done, through the absence of that mature consideration which, under such circumstances, cannot be given to it. The setting of the words to be sung to music is the proper business of the study, and not of the sanctuary. And though, when the tunes are arranged for a collection of psalms and hymns, it may be expedient to remove a tune occasionally, to make room for one more suitable, in general the less such arrangement is disturbed, the better. We love to have our hundredths, our evening hymns, and our other favourite compositions, in their old wedded tunes; and it is, upon the whole, as contrary to good taste as to devotion, to change them.

Also, if the congregation must be brought to unite in the singing, it must be by means of a powerful and predominant soprano part in the orchestra. To have the parts of music neatly balanced among the singers, and for them to sing as in quartette, may sound very well as a performance, but it must ever fail to bring a congregation effectually to unite. If the air of the tune be overborne by the bass and inner parts of the music, those who even know something of the science of music will find difficulty in uniting with it, while the body of the congregation will never catch it at all. If they are to join in the singing, the part which they are to take must be heard above all the rest.

To these few remarks many more might easily be added; but they must, for the present, suffice. Nor indeed would they have been brought forward, had it not been that they seem called for by the circumstances of the church of England. To this, our beloved Zion, the subject is one of grave importance; for, in not a few of her congregations, while the talents of the singers are by no means despicable, and the people want neither the ability nor the disposition to bear their part in the psalmody, through the want of a few simple regulations which might with great facility be adopted, the performance is a perfect caricature of congregational singing, rather injurious than helpful to devotion.

And let it be seriously remembered by every worshipper in the house of God, that whoever has ever so little of an ear and voice, such as may qualify him for joining in public singing, is called upon to use it faithfully for that purpose. We go not there to admire or find fault with the performance of the singers, any more than with that of the preacher. We assemble there to worship God—not to listen to others singing to his praise and glory, but with an audible voice to perform our own part in the duty. The divine word calls to us—"Be joyful in the Lord;" "Serve the Lord with gladness, and come before his presence with a song;" "Enter ye into his gates with thanksgiving, and into his courts with praise." And assuredly our own profit and comfort invite us to this holy exercise. O, the riches and the fulness of that sentence of the sweet singer of Israel, than whom none better knew by experience the excellence of sacred psalmody! "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely." What, indeed, so cheering and exhilarating as to unite with the great congregation in swelling the voice of high worship and adoration? What so ennobling as to mingle our voices with theirs who surround the sacred shrine, and to commence the work on earth in which we hope to be engaged for ever in heaven? What so conducive to our true and solid happiness as thus to obey the commands and comply with the wishes of him in whose favour is life? And let us never forget that our church requires nothing less than that we thus unitedly join in her services. However useful our church-officers may be in their place, she recognizes no parties in her worship but minister and people. The choir is useful for conducting the singing, and the clerk is useful for regulating the responses in a more decent and orderly manner; but be it *never forgotten that our rubric, in agreement*

with the word of God, in this as well as all other respects, inculcates that we per our devotions for ourselves, and not proxy. And it is only when we per audibly, as well as heartily, our appo parts in the liturgy, that the intention of pious reformers is realized, and the wo of our church appears in its proper native loveliness. May all her chil enlightened and quickened by the Ghost, catch the spirit of her truly scrip formularies!

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL TOLGY OF THE VEGETABLE KINGDOM

BY ROBERT DICKSON, M.D., F.L.S.

No. XII.

"Ere jarring seasons rest in equal scales;
While winter now, and now the spring prevails;
The sun's mild beams around the maple play,
Frost chills by night, a thrilling warmth by day
Dilates each tube; the tube, by mystic laws,
The sap nutritious from earth's bosom draws;
As higher still the swelling tube distends,
The circling sap to every branch ascends;
Now each young bud the rich donation shares,
For laurel'd spring his earliest wreath prepares.
Great universal cause, mysterious power!
That clothes the forest, and that paints the flower—
Bids the fell poison in the upas grow,
And sweet nutrition in the maple flow.
Where'er we turn, the impartial eye must see
Each leaf a volume—its great author, thee;
Nor less in every twig than Aaron's rod,
Behold the agency of nature's God."

David Ederitt, America

THE various principles and substances noticed preceding paper, and many others not there al to, have all been brought from a fluid to a mersistent state chiefly by the organs we are now to mine, viz., the leaves. These organs are, ther not only of primary importance to the plants to they are attached, but are likewise directly and rectly of the greatest moment to the animal king. The source of their utility to the plant is by ac plishing the functions of respiration and diges thus preparing the various secretions which may mately be deposited in the root, stem, fruit, or Their service to the animal kingdom consist merely in supplying food, but by their action c atmosphere maintaining it in such a conditi purity and humidity as is essential to animal ence. They merit therefore the closest examir in this place; since, in all their structure, action: uses, they will be found to display the power benevolence of the Deity in the most varied and ing manner.

It has been already stated (*Church of En Magazine*, vol. iv. p. 230) that the most imp functions of vegetables are generally performed or immediately under the surface, especially c leaves; while the greater number of the imp functions of animals are performed or carried the internal and deeper-seated organs. Or, as (*Elementa Philosophiæ Botanice* vol. i. p. 8) ha cinctly expressed it—"The life of plants is main by external causes, and that of animals by interr fluences." The cause of this difference seems that the one set of organized beings are furnishe a nervous system (brain, spinal cord, and n which enables them to carry on many of their c tions at all seasons and at all times, in the bo darkness as well as of light; but plants, being tute of a nervous system, are dependant on the light as the stimulus to their functions, and hem only the extent of surface which many trees pr

contrasted with the size of animals, but also the necessity of effecting the changes on the sap, &c., immediately under the superficial layers through which alone the solar rays penetrate.

The immense increase of surface which occurs periodically in plants, by the development of thin membranous organs projecting from the axes, has reference to this condition of the existence of vegetables. Their perfect adaptation to the end in view bespeaks the existence of a Sovereign Intelligence, who makes every act, by which he evinces the power that ought to inspire his rational creatures with a dread of his might, so conducive to their advantage and well-being as cannot fail to conciliate their devout and fervent love. The habitudes of leaves, as instanced in a single tree, are calculated to extort the utmost admiration and gratitude. How much more then when they are manifested in countless thousands that are on the earth now, and in the still more countless myriads that have successively clothed the earth with verdure and beauty since first it came—

"Fresh in its youth, from God's own hand."

Agardh estimates that a tree of a hundred years, on the branches of which five buds and leaves were annually developed, would, provided no external or accidental cause destroyed any of the buds, cover with its leaves, each of which is assumed as acquiring the size of a quarter of an inch, a larger surface than that of the globe*.

The respiratory organs of animals termed the lungs, and formed of the minute extremities of arteries and air-cells, present a large extent of surface, which has been variously estimated by different authors and mathematicians. In the human frame, "by their minuteness and the mode in which they are arranged, they present so extended a surface, that Hales, representing the size of each vesicle at the hundredth part of an inch in diameter, estimates the amount of surface furnished by them collectively at 20,000 square inches. Keil, estimating the number of the vesicles at 174,000,000, calculates the surface they present at 21,206 square inches; Leiberkuhn at 150 cubic feet; and, according to Monro, it is thirty times the surface of the human body"†.

These calculations must be regarded as in a great measure imaginary; and the extent of surface assigned by Monro to the lungs, compared with the superficies of the body, much exceeds more recent estimates: but, admitting them to be something near the real amount, how far short does this fall of the increase of surface acquired by a plant from the expansion of its leaves, estimating only the superficial inches, without reference to the numerous cells, vessels, and fibres included in the substance of the leaves. When these are added, even of a single leaf, the sum is immense; and, when those of all the leaves of one trunk are comprehended in the estimate, the amount transcends all powers of calculation. "The leaf of the *corypha elata* (Bujoor palm) of India, often measures 30 feet in circumference (so that it can shade six men) and has a stalk to support it 12 feet long; so that when placed on the ground, one of these enormous leaves would be four times as high as a tall man. There is no machine of human invention, however extensive and complicated, which can for a moment be compared with such a natural apparatus as this, for wonderfully elaborate mechanism. Its digesting cells are infinitely more numerous than all the houses of London and its environs; and the streets, alleys, and passages in that huge metropolis shrink into insignificance when contrasted with the myriads of ramifications of the veins of such a leaf"‡.

Were man to attempt to construct a machine of such complexity and power, how long would he be

in carrying his intentions to completion, and how anxiously would he endeavour to preserve his work, thus "laboured on with pain," in hopes of it serving him again and again? But in the tree one set of leaves follows another in rapid succession, and the gigantic foliage of the palm is displayed throughout its whole existence, each race surpassing the former in number as it rises towards the heavens. Likewise in the deciduous trees of northern climes, the leafless stems and branches are, on the return of spring, almost instantaneously clothed with foliage, possessing as intricate a structure, and as nice an arrangement, as their predecessors:—such is the boundless power of him,

"Whose word leaps forth at once to its effect—
Who calls for things that are not, and they come"§.

Cooper. Task, Winter Morning Walk.

An astonishing proof of rapid growth is to be found in the *borista gigantea*, or large puff-ball, which has been observed "in damp, warm weather, to grow in a single night from the size of a mere point to that of a huge gourd. Supposing its cellulose to be not less than one two-hundredth of an inch in diameter, and probably they are nearer the one four-hundredth part, it may be calculated to have consisted, when full grown, of about 47,000,000,000 cellulules; so that, admitting it to have gained its size in the course of twelve hours, its cells must have been developed at the rate of nearly 4,000,000,000 per hour, or of more than 66,000,000 in a minute¶. In this case the cells are all of a similar form and nearly similar size, the whole mass having a spheroidal shape, and not presenting any stratification or arrangement. But in the leaves of higher plants there is a definite arrangement of the cells, those of the upper surface differing both in size and position from those of the under, with two strata of vascular tissue and woody fibre interposed between them, from which fibro-vascular tissue are sent off veins or nerves, which preserve the most uniform distribution in each species: yet, with all these regular conditions to be observed, leaves of an amazing size are developed in an incredibly short period. Thus the *ravenala* (*Urania speciosa* of Madagascar unfolds one of its superb leaves—the footstalk of which is two feet long, and possessed of great strength, having at its extremity a lamina or plate three feet and a-half long and two feet broad—in fourteen days. Not only is there a cuticle of a different character on the upper and under surface, layers of cells respectively different, but the mid-rib or continuation of the footstalk proceeds from the base to the top of the leaf, giving off, at definite points on each side, fine parallel veins, which proceed towards the margin, every one of which consists of woody fibre surrounding the most exquisitely delicate threads of spiral vessels, each thread formed of from seven to twenty-two spirals. And not only is each of these marvellously constructed leaves placed on the stem alternate relatively to the others, but also in that peculiar fashion termed distichous; an arrangement which is likewise displayed in the flower-stalks or peduncles, and in each of the flowers which is developed on these parts.

* The moral applications of all the phenomena of nature by this pious bard, can never be too often presented to the mind. How just and appropriate is the following passage—

"All we behold is miracle—but seen

So duly, all is miracle in vain.

Where now the vital energy that moved,

While summer was, the pure and subtle lymph

Through th' imperceptible meand'ring veins

Of leaf and flower? It sleeps; and the icy touch

Of unprolific winter has impressed

A cold stagnation on the intestine tide.

But let the months go round, a few short months,

And all shall be restored. These naked shoots,

Barren as lances, among which the wind

Makes wintry music, sighing as it goes,

Shall put their graceful foliage on again,

And more aspiring, and with ampler spread,

Shall boast new charms, and more than they have lost."

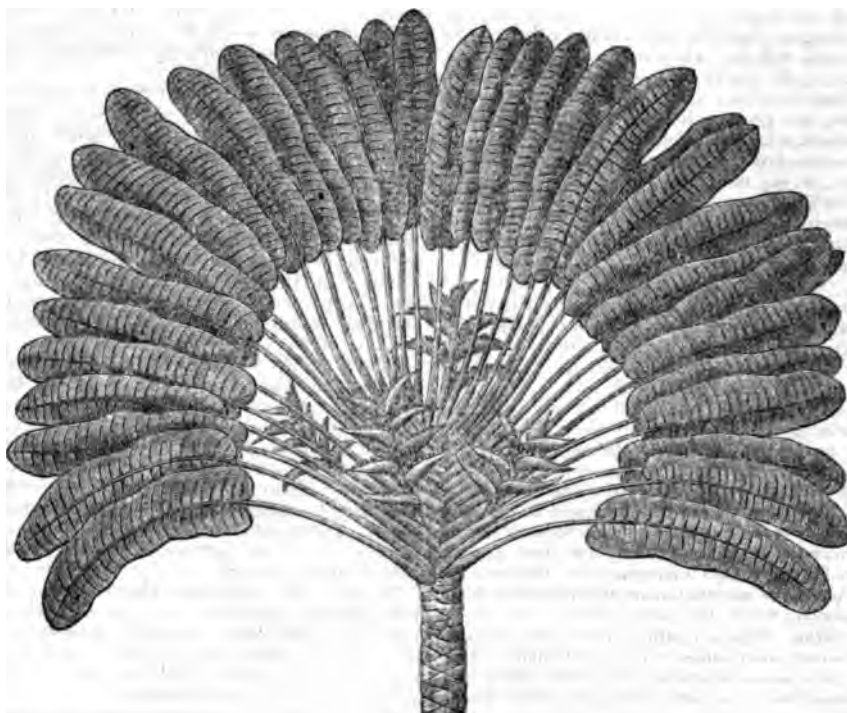
Task, Winter Walk at Noon.

† Lindley. Introduction to Botany, 2nd edit. p. 3.

* Agardh. Allgemeine Biologie der Pflanzen, p. 195.

† Southwood Smith's Philosophy of Health, vol. ii. p. 46.

‡ Lindley, in Botany. Library of Useful Knowledge, p. 21.



Nor is this strict conformity to the original type of organization limited to the instance now adduced; for it is the universal attribute of the higher plants, and is observable in all their leaves and flowers when carefully inspected. The method of detecting it I must now explain; though some intimation of it has been already given (*Church of England Magazine*, vol. iv. p. 392, and vol. vi. p. 329), the complete exposition of it has been reserved for this place.

- One of the uses of the stem is, so to raise and dispose the branches and leaves as best to enable these organs to perform their duties; this it accomplishes in the following manner. Leaves arise or spring from certain points only of the stem or branch, termed *nodi*, or joints, which have always a direct connexion with the pith in dicotyledons. The space which intervenes between each nodus is termed an internodium. The regular or normal position of the *nodi* is alternate, i. e., one on the opposite side of the stem, at some distance above the other; consequently, the normal or regular position of the leaves is also alternate.
- Sometimes every second internodium is less perfectly developed than the alternate or succeeding one, and then the leaves appear to be opposite; but, if closely examined, they will still be found to be alternate, and not on the same plane, but one a little above the other. This suppression as it were of every second internodium only occurs in some exogenous stems; never in any endogenous. Indeed *nodi* are of rare occurrence in endogenous stems, grasses being almost the only instances, as seen both in the wheat-stalk and the bamboo; while they are never absent from exogens. It is this circumstance which gives rise to one of the most marked differences in the appearance of these two kinds of stems; for, in general, if there be no *nodi*, there can be no leaves or lateral branches; hence the branchless and leafless character of the stem of endogens, and the branched and leafy character of the stem of exogens (See *Church of England Magazine*, vol. vii. p. 203). A few annual endogenous stems, such as the lily and asparagus, have leaves—the latter, even branches; and some aloes, pandanus, a few palms, and other perennial endogenous stems,

have branches; but these are merely exceptions to the rule.

“Considered with respect to its anatomical structure, a leaf is an expansion of the bark, consisting of cellular substances, among which are distributed veins. The former is an expansion of the rind; the latter consists of woody matter arising from the neighbourhood of the pith, and from the liber, or inner bark. As the tissue forming veins has a double origin, it is arranged in two layers, united firmly during life, but separable after death, as may be seen in leaves that have been lying for some time in water. Of these layers, one is superior, and arises from the neighbourhood of the pith—the other inferior, and arises from the liber; the former maintains a connection between the wood and leaf, the latter establishes a communication with the bark. As sap, or ascending fluid, rises through the wood—and principally the alburnum—afterwards descending through the liber, it follows from what has been stated, that a leaf is an organ; of which the upper system of veins is in communication with the ascending, and the lower system with the descending, current of sap. A leaf has, moreover, a skin, or epidermis, drawn all over it. This epidermis is often separable, and is composed of an infinite number of minute cavities, originally filled with fluid, but eventually dry, and filled with air*.”

Each leaf either proceeds directly from the bark, and is then termed *sessile*, as if sitting or resting upon it, or has a slender footstalk or petiole. The broad expanded portion is called the lamina or plate; this part, in most cases, has a direction parallel with the horizon. The principal function or office of leaves is to prepare the nourishment of the plant, which they do by acting on the crude sap conveyed to them by the stem; and, in accomplishing this, they perform two other functions in the economy of nature, viz.—exhale a large quantity of fluid, and decompose car-

* Dr. Lindley's "Theory of Horticulture," p. 33.—This is a work of inestimable value to all who wish to improve the practice of gardening, or apply it to its proper end—that of increasing the productiveness of vegetables, and ameliorating their quality.

bonic acid, resolving it into its two constituents, carbon and oxygen; and this they equally effect on the carbonic acid, whether it be absorbed by the roots, or abstracted by the leaves themselves from the atmosphere. These combined actions constitute the digestion, respiration, and perspiration of a plant; the healthiness of which is in proportion to the degree in which these functions are duly performed. In order to execute them, the sap must pass along the trunk or stem, and be distributed among the leaves, so that each leaf may perform its fair share of the duty. But it is not enough that the sap should be conveyed to the leaves, as it would remain there, or pass through them unchanged, without the assistance of air, light, and heat. To ensure for each leaf these various requisite conditions, a certain arrangement must be adopted.

The sap—consisting of the fluid absorbed by the roots, and passing into the stem—by its constant increase of quantity, has a tendency to ascend, according to the ordinary laws of hydraulics; for, being bounded by the sides of the stem, the only channel open to it is found by taking an upward direction; hence it is much more likely to reach the summit of the stem, than any of it to pass off laterally; and this always happens in simple-stemmed endogens, such as most of the palms. But as the leaves on the sides of exogenous stems require a portion of sap for their growth and nourishment, some contrivance was necessary to effect an equitable distribution of the ascending fluid. This is accomplished by means of the nodi, which cause a portion of the mounting juice to pass off laterally at every point where they are situated. Their presence in grasses which possess lateral leaves, and their absence from most other endogens, clearly shews this to be one of their uses. The leaves themselves would interfere to prevent the attainment of the other conditions, if they were crowded together, or placed irregularly. But it is an old observation, that the leaves of some plants were arranged in a spiral direction; i. e., the stem, being an elongated axis, had the leaves round it more or less remote from each other, and that not directly one above the other, but each succeeding leaf at an angle with respect to the preceding; so that a thread, passing from the base of one leaf to that of each above it, would form a spiral coil round the stem. This is very manifest in the pandanus, hence called *screw-pine*; and also in the leaves and fruit of the pine-apple; as well as in the seed-vessel of the *helictres*.

It was reserved, however, for a German botanist to discover and demonstrate "not only that the spiral arrangement is that which is everywhere visible in the disposition of the leaves, but that each species is subject to certain fixed laws, under which the nature of the spires, and in many cases their number, are determined*." Without entering fully on this subject, it is enough to observe here, that in the two different kinds of stems a different order holds. Thus exogenous stems have the leaves so arranged that, commencing with the first leaf at the base or lower part of the stem, or of any single shoot or branch, we must, in describing or following the spires, pass over five leaves, and go twice round the axis, before we reach the leaf which is directly vertical or perpendicular over the first leaf, where the notation commenced. In practising this mode of investigation the first leaf is marked by a cypher, so that the spire comprehends five leaves; hence the designation of quincuncial arrangement, which has been bestowed upon it. This may be observed in the medlar (*mespilus germanica*), potatoe (*solanum tuberosum*), wood-sorrel (*oxalis acetosella*), and many others; being that which is most common among dicotyledons. On the opposite hand, in monocotyledons or endogens, the general order is to mark the first leaf 0, and passing over two leaves, and going once round the stem, the

spire or cycle is completed. This may be seen in the heads of the grasses, in the leaves of the *narcissus*, *galanthus* (or snow-drop), lily of the valley, and exotic orridaceous plants, &c.

As the distance of one leaf from another varies in different species, as well as the spires consisting of a different number of leaves in different plants, the angle at which they are placed with regard to each other must also be different. This angle is termed the angle of divergence, and can easily be ascertained in any given case by the following rule. The stem or axis is to be considered equal to 360°. In the quincuncial arrangement, the spire of five leaves describes twice the circumference of the stem; so that the divergence is two-fifths of the circumference; therefore multiplying 360° by the numerator, and dividing by the denominator, we get 144°.

That the difference of angle in different species has reference to the size and position of the leaves, is extremely probable; but, the whole subject requiring diagrams and intricate algebraical calculations for its perfect exposition, I must refer to botanical treatises for these*. The frequency of spirals of five leaves in exogens, strikingly corroborates the views of Sir Thomas Brown respecting a quincuncial arrangement in plants; and the whole doctrine strengthens the opinion of Grew, that "the arithmetic of nature always accords with its geometry†."

The leaves of endogenous plants are seldom numerous, and are generally very narrow, placed at the summit of the stem (example, palms), arranged in a sort of rosette, and provided with a long foot-stalk or petiole; especially in the large-leaved palms, such as the *corypha* and *latania*.

The leaves of exogenous stems are more numerous, and mostly of considerable breadth; they also have generally petioles: in which case it is to be noticed, that the lower leaves commonly have the longest foot-stalks, as well as the largest lamina (a good example may be found in the *tropæolum majus*, or Indian cress); and that as we ascend the stem, the petioles generally become successively shorter (till often, near the top, the leaves are quite sessile), and the lamina becomes smaller. In addition to which must be repeated a statement already made (*Church of England Magazine*, vol. iv. p. 332), that, in the progress of development of a stem or branch, each internode elongates through its entire length; by which every node, and the leaf attached to it, is carried to as great a distance from the one below it as possible. By the long petioles of the lower leaves, the breadth of the cone is increased; and the lamina, which is the essential part of the leaf, is thrown further out.

For the due performance of one of the most important functions of leaves—viz., the decomposition of carbonic acid—not only is light requisite, but, in the case of the greater number of plants, the direct rays of the sun must fall on the leaves. I trust that now the object of all the arrangements with respect to the position of the leaves upon the stem, has become obvious. The lamina or plate by which the surface of the leaf is greatly increased, is generally spread out parallel with the horizon; but, did one leaf spring immediately over another, its shadow would intercept the rays from the one below. This, however, is effectually guarded against by the contrivance I have just explained. The lower leaves have the largest lamina, and are thrown farther from the axis by their long petioles; and in general, as we ascend the stem, there is a successive diminution of the whole dimensions of the leaf (especially a shortening of the petiole, the least useful part); so that, as it is commonly the sixth leaf, and sometimes only the eighth, thirteenth,

* The best for the English reader is professor Henslow's "Principles of Descriptive and Physiological Botany," p. 182-183.

† Sir Thomas Brown was the first who wrote on this subject. See his "Garden of Cyrus."

* Lindley's "Introduction to Botany," p. 91, 2nd edit.

or twenty-first, which is over the leaf where the notation began, its smaller size, and the distance or space which intervenes, causes its shadow to fall short of the lamina—at least, of the one over which it is perpendicularly placed.

Such appears to be the primary or immediate object of the disposition of the leaves, though various, secondary, and highly useful results flow from it; one of which is, that beautiful symmetry in trees which, while it gratifies the eye of the spectator, is likewise productive of important consequences to the plant. Independently of the equal balancing of the tree which follows, a direct gain in the exercise of the nutritive functions of the roots ensues. If a young shoot of the sycamore (*acer pseudo-platanus*) be inspected while unfolding its buds in spring, it will readily be perceived that at the base of the shoot are two leaves, with long petioles and large laminae, proceeding from opposite sides of the stem; and at a higher point also two leaves, alternating with the preceding pair, but smaller, and filling up the space left by the lower set: above these, again, a still smaller pair, nearly above the first pair, and so on till a sort of pyramid is formed by the entire series. Now this is an exact epitome of the whole tree; and by this means the leaves resemble the tiles of a house, slightly overlapping, thereby protecting the stem, which is apt to be injured by wet, and causing the rain to pass from leaf to leaf, and branch to branch, till at last it drops in accumulated quantity on the ground, precisely at that point where the greater number of absorbing organs exist; for, as there is in general a correspondence between the area described by the branches in the air and the extent to which the roots spread under-ground, the spongioles at the extremities of these parts imbibe the fluid, and transmit it to the stem and interior of the leaves.

THE CONVENT*.

"O, PRAY tell me her history," I exclaimed; "I am sure you know all about her, and why she went into the convent; do tell it all." "It's rather a sad tale," said my companion, "and a romantic one, too; but I dare say you will not like it the less for that:—Mary B—— was an only child in one of the oldest and most respectable Roman catholic families in the county of Cork. When first I knew her, she was about eighteen, and a more beautiful girl I never beheld before or since. Her large dark sparkling eyes were actually radiant with animation, and there was an archness of expression in them, and in the thousand dimples that played round her ruby lips, that was quite bewitching. Her lively spirits, her wit, and, above all, her warm and affectionate disposition, made her the greatest favourite with all her companions. No party of pleasure was ever enjoyed if she were not at it: mirth seemed to follow in her train, and her joyous silvery laugh brought gladness wherever its merry peal resounded. Her figure was exquisitely airy and graceful, and she excelled in every thing that required agility. She was a beautiful horsewoman. I have seen her catch the reins of a spirited animal that not one of us would have ventured to mount; and, springing lightly into the saddle, without any assistance, fly away with a gay wave of the hand, at a pace that soon left every one behind her. A beauty and an heiress, and with all the fascinations she possessed, it is no wonder that Mary had many suitors. She showed no preference for any of them, and of her it might with truth be said—

'To mirth, and not to love, she paid her vows.'

At length, however, we all remarked a change stealing over our lively friend. She grew more thoughtful and quiet, and there was a tender pensiveness about her that was very foreign to her usual manner.

* From the "Dublin University Magazine."

Her eyes were more brilliant than ever; they beamed with a lustre and a softness that added tenfold interest to her beauty. Mary's heart was touched. The man who had succeeded in winning her affections seemed in every way worthy of possessing them. His appearance was most attractive; and, from the enthusiastic descriptions she gave me of his mental qualities (for I was not personally acquainted with him), he must have been a truly superior person. Her old associates now saw very little of Mary. She took no longer any part in our gay pursuits, and passed much of her time in the society of her intended. But, when we did meet, there was a radiant happiness on her lovely face that almost reconciled us to the loss of her presence amongst us. I know not how long things had been going on this way, when suddenly, just as we were beginning among ourselves to discuss the important subject of wedding-cake, favours, and bride's-maids, and to wonder when Mary would settle these points, and show us her *trousseau*, suddenly we were thunderstruck by the tidings that her lover had deserted her. The particulars of the mystery never transpired. Whether there was a rival in the case, or a mischief-maker, or a caprice on her part, or what the reason was, we never could learn; and I am not sure that Mary herself was ever quite aware of the cause. However that might be, the effect upon her was dreadful. She had embarked her all of happiness and hope and love upon this frail bark, and the wreck was total! Her first impulse in the agony of wounded pride and affection was to throw herself into the convent. This was of course opposed by her friends, who implored her to allow at least a few months to intervene before she carried her resolve into execution, hoping that time—that grand healer of all our wounds—would soften the bitterness of the blow. But no; she would hear of no delay. So intense were her sufferings, so ardent her anxiety to take the veil, and fly from a world she now regarded with disgust, that her family, who really dreaded that her reason or her life would fall a sacrifice if she were further opposed, yielded to her wishes. The ceremony took place in the Ursuline convent, in Cork. The crowds that thronged there to see the gay and beautiful Mary B—— take the veil were so great, that the building could scarcely contain them. A gallery for strangers was erected immediately fronting the altar, and commanding the best view of the entire ceremony. A gay party entered this gallery, and took their places just as the solemn tones of the organ had pealed forth the opening of that thrilling strain with which the mournful pageant commences. Among them, and occupying one of the foremost and most prominent seats, was the unfeeling wretch whose perfidy had been the cause of all!

I could not avoid here breaking in on the narrative. "Is it possible?" I exclaimed; "could there exist so heartless and cold-blooded a being?—and did she see him?" "I know not; but I think she must have felt his presence, and that it added strength to her resolution. But come," added my beloved companion, "the story is told, and it is getting late; we had better set out for the convent." We soon reached our destination, and were shown into the usual reception parlour. My dear relative inquired of the lay sister who had admitted us, for sister Agatha, the name by which Mary B—— is known in the convent. You are aware that all those who take the veil renounce then their baptismal name, and adopt that of some saint or martyr instead. "Our sister Agatha," replied the lay sister, "has been unwell, and has seen no one; but, perhaps, when she knows it is your ladyship who inquires for her, she may come down stairs." In a few minutes, sister Agatha made her appearance. I had often seen her before; but, now that I had heard her story, she

seemed like a new creature to me. The tones of her sweet clear voice sounded more refined and musical than ever in my ears, and her faded countenance, which still bore traces of extreme beauty, had acquired an additional interest in my eyes. My revered relative and she were soon engaged in cheerful conversation, but I paid little heed to what they said, my mind was so busy with the tale I had just heard. I thought, as I looked at the nun, of the pitiless storm that had beaten down and crushed that pale meek flower, almost in the bud; the bitter anguish, the disappointment, that had once convulsed those now serene and placid features; the ruined hopes and passionate feelings to which those sable robes had been the funeral pall. How dreadful must have been the blow that drove a social loving creature like her—rich and beautiful, and caressed—into the dull, barren seclusion of a convent! and then the re-action. Yes; when the excitement had passed away, and the fever of those first burning pangs in a measure subsided, what a frightful revulsion of feeling may not have supervened—what a re-action in the cold, dreary, still monotony of her prison-life! But this was vain speculating now, and only a calling up of the spectres of departed woes. Doubtless those events, the impression of which was at that moment so vivid in my mind, were to her who had been the actress therein but as some fearful vision of the night, “a dream remembered in a dream.” Time and religion had long since closed her wounds; and a life of prayer and good works—a faith which, however we may differ from it, had raised her thoughts and desires from earth to heaven; and the hopes of that rest where no sorrow enters, and tears are wiped away from all faces: all these, I humbly trust, have hallowed the trials of Mary B——, and the sun, clouded and overshadowed at its bright morning, shall yet set in serenity and peace.

* We have inserted the above extract, as it gives a lively picture of the reasons which frequently induce young persons to take the veil. Far be it from us to deny that, though debased by superstition, piety may exist in the hearts of some inmates of popish convents; nevertheless, we must doubt how far the life thus spent can be truly said to be a life of “good works;” and, to speak plainly, we are sorry to find such an expression in an “*University Magazine*.”—ED.

WORLDLY HAPPINESS, AS WELL AS ETERNAL, THE PORTION OF THOSE WHO LOVE GOD.

A Sermon,

BY THE REV. FRANCIS ORPEN MORRIS, B.A.,
Curate of Ordsall, Nottinghamshire.

1 SAM. ii. 3.

“Those that honour me, I will honour.”

THE words of God will all, one day, be proved true; but many of them may already appeal to history and experience for general and particular fulfilment. Experience will speak to the hearts of many, both now and hereafter, as it has spoken to the hearts of thousands in time past, as to the truth of the words of the text: so cheering, comforting, and delightful as they are. They enunciate a general or universal proposition—one which gives place to no exception. As, then, it is true that “those that honour God, he will honour,” let us, in the first place, consider the different ways, or some of them, in which we may honour God; and, secondly, the honour that we may expect from him in return—not indeed of right, but of his free

and undeserved grace and favour. And may his Spirit be with us while we consider this subject.

I. Do you then wish to know in what way or ways you may honour your God? That it is your duty, and the duty of all, to pay him that honour, I will not on the present occasion stop to prove. You may honour him, in the first place of all, by believing that he is the only true living and eternal God. “Behold, O Israel, the Lord our God is one Lord;” and also that “in unity of this Godhead there are three Persons—the Father, the Son, and the Holy Ghost.” You must believe that this great Being, the Creator of this world and of the whole universe, has existed from all eternity, and will to all eternity so continue to exist; that “he owes his power to no one, and depends on no one for its continuance;” that he is almighty; and that with him “all things are possible.” Furthermore, you must believe of him—and you will honour him by so doing—that he is “all-wise, possessed of all wisdom and knowledge;” able to foresee all things that ever will come to pass; knowing also, as he does, not only all things that have taken place since the earth was created, but all that ever was in the countless ages “before ever the earth or the world was formed.” Not only is he all-wise and all-powerful, but the “fountain of all goodness.” He is goodness itself. “God is love.” He is also omnipresent; that is, every where “beholding the evil and the good.”

Next to the belief in the existence and attributes of God, we must know, understand, and believe the manner in which he has more particularly, in his infinite love and goodness, revealed himself to mankind in the “everlasting gospel of his Son.” We may honour him as he delights to be honoured, by “believing rightly” the wondrous truth, that his ever-blessed Son came into this world to die for our sins: he, the just, for us the unjust, that he might bring us near unto God. We must not, however, only believe and rightly apprehend this, but receive it into our hearts with lively emotions of gratitude, joy, and thankfulness. Our faith must be a “living faith,” a faith which “works by love.” Thus, and thus only, shall we honour God in this respect.

Then, again, must we honour him by “repentance from dead works to serve the living and true God.” “Faith without works is dead,” as St. James writes; and no one, who does not “truly and earnestly repent” of all past sins, can do any “good works pleasant and acceptable to God:” for “who can bring a clean thing out of an unclean,” or turn to a life of holiness, if he do not mourn with a godly sorrow over his former

life of sin? It is vain to name the name of Christ, unless we also depart from iniquity, as holy scripture declares. "If ye love me," said Christ the Saviour, "keep my commandments." This we can only do, "having no power of ourselves to help ourselves," by seeking in earnest prayer, and that continually, for the help of the Holy Spirit; and, as it is from him alone (the third Person in the blessed Trinity) that "all holy desires, all good counsels, and all just works do proceed," so should we continually be diligent in this duty, if we really wish to please God: and so may we honour him, for so has he plainly taught us to do. "He giveth his Holy Spirit to them that ask him."

There are, next, the ten commandments, which we are bound to obey; and by obeying them we may honour God. By loving our neighbour as ourselves, according to the command of the divine Redeemer; by being charitable, kind, forgiving, and benevolent; by being much in prayer, both in private and public; by attending with regularity and diligence upon all divine ordinances; by being innocent in our conversation, humble in our deportment, "ready unto every good word and work;" active in the works of our calling; "not slothful in business, fervent in Spirit, serving the Lord;" "patient in tribulation," being ready to "rejoice with them that do rejoice, and weep with them that weep;" "kindly affectioned one towards another;" "in honour preferring one another;" "sober, temperate, and chaste;" "coveting not, nor desiring other men's goods," but "content with such things as we have;" obedient to our rulers, and to all who are set over us, whether in spiritual or temporal matters: "these things are good and acceptable unto God."

You may honour God by valuing his holy word, by respecting it, and by diligently reading it; by encouraging a forgiving spirit towards those who may have injured you—"even as God for Christ's sake hath forgiven you, so also do ye." We may honour God, in fine, by doing those things which he bids us do; and by leaving undone those things which he commands us not to do. I might enlarge on each of these two divisions of the first part of our subject, but enough has been already said; and, as every person's circumstances are from time to time different, any more particular rules than those which the broad word of God lays down, would be either useless or injurious. Thus much, then, as to the first matter proposed to be considered—the ways, namely, or some of them, in which we may honour God.

II. I proceed, therefore, with the second division of the subject—the honour that we *may expect from him* in return, not indeed

of right, but of his free and undeserved favour and grace. We may expect this honour just for the simple reason that God has promised it. He says—"Those that honour me, I will honour." Words cannot be plainer; language cannot set forth a truth more explicitly. The word of God is pledged to this. The only question is, what is the word of God worth? Is he to be believed or not? We all profess that we believe his word by assembling every sabbath day to hear it read and preached; and that this professed belief should be a real one is all that is required. For your own comfort then, for the sake also of the honour of God, I do entreat you to believe this encouraging truth, as much as you do or ought to believe any and every other truth of God's word; and doubt not in the least that those who honour him will be honoured by him, and that "those who despise him shall be lightly esteemed."

Worldly happiness, as well as eternal, is the portion of those who love God. I would fain hope, my dear brethren, that many among you do not doubt this. But some may ask, in what way or ways will such people be honoured? First, then, I answer (because of the chief account)—God will honour his servants in another world. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive, the things that God hath prepared for them that love him." "He will beautify the meek with salvation." "And the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the mouth of the Lord hath spoken it." The present life is short indeed compared with that never-ending eternity which they, who serve God faithfully and according to his will here, shall pass in unspeakable happiness and everlasting glory. The lowly here shall be exalted there; the "poor in spirit" shall be triumphant; the sick shall be freed from all pain and disease for ever; the humble shall be raised up, "and sorrow and sighing shall flee away." Remember, however, that these promises only affect and concern those who honour God here. Those who honour him here will he honour hereafter, but those only. But he will not only honour them hereafter, he will also honour them here, in many and various ways: he will give them that peace of mind which "passeth all understanding," and "which the world cannot give;" resignation to the divine will when trying dispensations of Providence befall them, which are, and must be, the lot of every human being from time to time; contentment in every circumstance of life, and joy even under tribulations. These, I say, must fall to the lot of every human being, even to

God's most faithful servants, at some times : for the curse which fell upon Adam for eating the forbidden fruit is still in force ; and, until the end of the present world, until the final consummation of all things, its sad effects must still continue, as seen in pain and sickness, disease and death. The children of God shall derive great and rich comfort under their trials, even though they are subject to losses, crosses, and troubles of various other kinds, and are sensibly made to feel that they are not yet in their final home. But, besides being supported under these when they do befall, they shall also be freed from many altogether which otherwise might and would arise. Nothing is more certain, nothing has more often been proved true in the experience of Christians, than that countless blessings, even in this world and of a temporal nature attend upon those who are the "true and faithful soldiers and servants of Christ." They not only have superior comfort to that which worldly men enjoy, in those blessings which they in connexion with others partake of, but those blessings are increased and multiplied to them. This may not be the case invariably, though the exceptions to what is certainly the general rule are only caused, when they arise, by the hidden purposes of mercy which God entertains towards the individuals, in a way which is "far beyond" the sight of mortal man : but the infinite majority of instances that prove and form the rule, establish at the same time the truth that, "those, who honour God, will he also honour." "The sun" indeed, it is true, is made to rise by the kind Father of all upon "the evil as well as upon the good, and he sendeth his rain upon the unjust as well as the just : " but still richer blessings attend upon those who serve God with their whole hearts, and the more truly and entirely their hearts are given up to him, the more especially and particularly will they be regarded by him with favour and protection. Many and many a rich man is denied the enjoyment of his wealth ; "he heapeth up riches and cannot tell who shall gather them." He has not, perhaps, been blessed with children, or, if he has, they have not turned out according to his expectations ; or he may find, from many other causes, that his riches, now that he has acquired them, do not give him that happiness which beforehand he had expected that they would. Reflection on the way in which he has acquired them may perhaps give him pain. The images of the widow and the fatherless, or of the poor and distressed man, or the helpless child, may rise up before him, and disturb his rest at night and his walkings forth by day. He may find that his riches do not give him that

importance in the eyes of the world which once he fondly calculated on as a certain thing. He is, perhaps, in his turn looked down upon with contempt by those who are more rich, or neglected by those who are more proud. Such, and various other causes, continually and every where are in operation to prove the converse of the proposition which the text set forth ; and to show that those who do not "honour God" will generally, even in this world, be much more objects of pity than those, despised perhaps by them, who do. Let the poor, too, bear in mind that the very same truth applies equally and as well to them. They cannot look for God's blessing unless they serve him truly and faithfully ; and, if they do, they have the same promises made to them that are made to all others, which will undoubtedly be fulfilled to them in various and manifold ways. I would exhort all to remember that, though the Lord is of great mercy and of great kindness to all who "truly turn to him," though his love "endureth for ever," and though he "keepeth mercy for thousands, forgiving iniquity and transgression and sin," yet that he will "by no means clear the guilty," but will "visit the iniquity of the fathers even upon their children, unto the third and fourth generation of them that hate him." Remember, too, that now is the "acceptable year of the Lord," that, now is the accepted time, "behold now is the day of salvation." "Even to-day while it is called to-day, harden ye not your hearts," but "seek the Lord while he is to be found, call upon him while he is near." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Now while you are in youth, now while you are in health, now while you are in strength—now, now is the time to "seek the Lord, if haply you may feel after him and find him, for he is not far from every one of you ; for in him we live and move and have our being." Defer not until a "more convenient season" (which in all probability will never arrive) to "repent and turn to God ;" but this very day resolve that, by the help of his Holy Spirit—"without whom nothing is strong, nothing is holy"—you will strive to "lead a new life," "truly serving God and obeying him all your days." Neglect not prayer, both in God's congregation and also in private, that you may be upheld by his "continual help." "Fear God and keep his commandments, for this is the whole duty of man ;" and seek earnestly at all times for pardon for all that is amiss, for his "dear Son's" sake. Thus will you, by his merits, be prepared to live, be prepared to die, and be prepared

even to "meet the coming judgment," "and to stand before the Son of man." Through him we have access to God the Father, even with confidence and boldness, and he alone is "the way, the truth, and the life," and "no man cometh to the Father but by him."

God, as I before observed, is honoured by our faith in his Son, by the uprightness of our walk and conversation, the purity of our hearts, the holiness of our lives, the depth of our humility, the intenseness of our love, the sincerity of our obedience. "Taste and see that the Lord is gracious." O make but trial of his love, and your experience will, I am sure, prove to you that God on his part will fulfil, and more than fulfil, his promises. Let the promises of the Lord, which are "sure to every believing soul," comfort and support you. Let his terrors alarm you, and "flee from the wrath to come." Be not of the number of those who "turn back unto perdition," but "of those who repent and believe to the saving of the soul." "If any man draw back, my soul shall have no pleasure in him."

Remember what Christ himself says to the church of Ephesus (Rev. ii. 4, 5)—"I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place."

As it was with the ungodly in the days of Noah, as it was with Lot's wife, as it was with Babylon, as it was with Egypt, as it was with Sodom and Gomorrah, even so shall it be again with all the "workers of iniquity." "Verily, verily, I say unto you, except ye repent ye shall all likewise perish." "Upon the wicked, God shall rain down fire and brimstone, and an horrible tempest—this shall be their portion to drink;" but "those who honour God, will he honour." Remember this blessed truth, and ever bear it in mind and let the remembrance of it encourage and animate you to go on in your Christian course, "truly serving God in holiness and righteousness all the days of your lives."

MY SCOTTISH TOUR.

No. X.

EPISCOPACY—3.

ITS PAST HISTORY.

THE principles of the members of the episcopal communion in Scotland were viewed with no little jealousy after the revolution. By the act 10th Anne, to prevent the disturbing of those of the episcopal persuasion in Scotland, &c., episcopalians were allowed to assemble for divine worship, and to use the liturgy of the church of England if they think fit. Many penalties, however, and many severe restrictions were laid upon them, on the accession of the house of Han-

over. Politically they were known to be generally favourable to the exiled family, and their ecclesiastical polity rendered them no great favourites with the members of the establishment. The attempts made to replace the Stuarts on the throne in 1715 caused them to be watched more narrowly. An act was passed 5th Geo. I. to the effect, "that, if any person performed divine service in any episcopal meeting-house in Scotland, without praying in express words for the king, &c., or without having taken the oaths, he was to suffer six months' imprisonment, and the meeting-house was to be shut up for six months; "but the hearers were not subjected to any penalty. After the rising in 1745, acts of a very severe character were passed, extending to the laity as well as to the clergy. The act 19th Geo. II. entitled—"An act more effectually to prohibit and prevent pastors or ministers from officiating in episcopal meeting-houses in Scotland, without duly qualifying themselves according to law, and to punish persons for resorting to any meeting-houses where such unqualified pastors or ministers shall officiate," was with subsequent acts most stringent.

Any person "exercising the functions of a pastor or minister in any episcopal meeting-house in Scotland, without registering his letters of orders, and taking the required oaths, and praying for king George and the royal family by name, should, for the first offence, suffer six months' imprisonment, and for the second, be transported to some of his majesty's plantations in America for life," and in case of his return into Great Britain suffer imprisonment for life. Every ordinary house (for at this time the chapels were all either shut up, burnt, or otherwise destroyed) in which five or more persons besides the family assembled, and every uninhabited house in which five persons assembled, were declared to come within the meaning of the act. Sept. 1st, 1746, was the specified date for the registration of letters of orders; after which no registration could take place, except the letters were granted by a bishop of England or Ireland. The laity were also subject to fine and imprisonment. No peer of Scotland was to be eligible as one of the sixteen peers of parliament, and no person could be chosen a member of the house of commons, who had been twice present within the year in any meeting-house not duly qualified.

Thus situated, many of the indigenous clergy, who, though zealous episcopalians, were not politically opposed to the reigning family, repaired to the proper magistrates, took the oaths, had their letters of orders registered, and thus made their chapels legal. But in 1748 the act of 1746 was altered, and it was enacted, "That no letters of orders not granted by some bishop of the church of England or of Ireland should, from and after the 20th of Sept., 1748, be sufficient to qualify any pastor or minister of any episcopal meeting in Scotland, whether the same had been registered before or since the 1st of Sept., 1746; and that every such registration, whether made before or since, should, from and after the said 29th of Sept., be null and void." Consequently some clergymen who had prayed for the king by name were imprisoned, among whom was John Skinner, of Longside, grandfather of the present primus, who was confined for six months*.

* The following nonjurant episcopal ministers have qualified in terms of the late act, viz., Messrs. Walker, at Old Meldrum; Laing, at Pontachy; Livingstone, at Old Deer; Skinner, at Longside; and Farquhar, at Dumfries.—*Scots' Mag.*, Sept. 1746. But in June, 1763, we read in the same work—that Mr. John Skinner, at Longside, Aberdeenshire, a non-jurant episcopal clergyman, was carried into Aberdeen in May last, on an information that he had transgressed the late acts, which forbid every such clergyman to preach or perform divine service in any house of which he is not master, or even in his own house if more than four persons besides his own family be present; and was, on his own confession, committed to prison for six months by the sheriff. Since Mr. Sampil, at Perth, who was the first that was heard of, other three in Aberdeenshire have suffered the same punishment for the same crime, viz., Messrs. J. Petrie, of Drumthie, J. Troup, at Muchholes, and A. Greig, at Stonehaven, who lay six months in Stonehaven prison.

Others left the country ; while others evaded the law by performing service from the window of a house, the people standing outside. The most sacred ordinances were performed in private: baptism was frequently administered in woods and caves. Many of the clergy, besides having their chapels made unfit for service, were themselves insulted, and even assailed by sticks and stones, and other missile weapons, while their congregations were scattered.

Bp. Russell, in his sermon preached after the funeral of bp. Gleig, makes the following remarks respecting that venerable man's position in the early part of his ministry:—"Circumstances ever and anon occur which are apt to shake ordinary men from their constancy, and to substitute for the firmness of principle a paltry accommodation to the spirit of the age or to the fickle genius of expediency. Be assured that such men never prosper—such men never gain the confidence of the world—such men never stand well in their own esteem. The gale, to which they turn for the purpose of being wafted onward, at length blows them from their course, and in the end they are found on the shore, wrecked and despised. Your late bishop entered the church as a professional member, when it presented nothing to interest an able and ingenious mind such as his, except the elements of primitive truth and order, which an angry government had not been able to destroy, and a studied neglect had not yet succeeded in covering with contempt. The fear of the penal laws was still suspended over the head of every episcopal clergyman who had received holy orders in his native communion; and often have I heard him tell, that during twenty years he did duty in an obscure chapel, at the hazard of being sent to prison on the night of each successive Sunday, for having performed divine service in the presence of more than four individuals. True it is that the improved feeling of the times had rendered those statutes, for the most part, a dead letter; though instances were still recent of episcopal ministers having been subjected to that penalty, or compelled to leave their country in order to avoid it. The suspicion of Jacobitism still pointed against the whole body the jealous eye of power; and, although an adherence to the exiled family was never exacted as a test either from the lay or clerical members of their church, it was somehow imagined that both classes were deficient in affection and loyalty towards the reigning dynasty, as not being the lineal heirs to the throne. The political sentiment now alluded to was at one period very general in Scotland, where a prejudice in favour of the native sovereigns long continued to lurk; but this the episcopalians only shared with others, whose prudence perhaps prevailed over their honesty, or who could more dexterously combine an ostensible fealty with a tacit abjuration."

Such was the political situation of the Scottish episcopalians from 1748 to 1792; and, although the severity of the laws was somewhat relaxed, and in fact had ceased after the accession of George III., still they were in existence, and the laity who resorted to episcopal chapels were deprived of some of their most valuable political privileges. It was under these circumstances that an anomalous state of things took place in the church—the erection of chapels, which were served by ministers ordained in England or Ireland, who did not acknowledge the spiritual authority of the Scottish bishops. The peculiar character of the times was unquestionably the only excuse for such an innovation. But men who were attached to the church of England, who admired her decent forms and scriptural ceremonies, and who delighted in the service as contained in the liturgy*, were unwilling to

forego that service for the extemporaneous effusion of some minister of the kirk or secession. Of these chapels, probably the largest was that erected in the Cowgate, Edinburgh, which is now in the occupation of some dissenting body; the episcopal congregation having erected the elegant chapel of St. Paul's, York-place, opened for worship in 1818. Previous to the erection of the Cowgate chapel, to which persons of various denominations contributed, there were three *qualified* chapels, but these were very small.

The English liturgy, the introduction of which it was stated had led to such tumults at Edinburgh, became now that almost universally adopted, chiefly by the influence of bp. Rose, who had been ejected from the see of Edinburgh. Since that time it has been regularly used throughout the Scottish episcopal church in all its parts and offices, a few congregations only continuing to use the communion office of the Scottish service-book, of the reign of Charles I., and which the canon requires shall be always used at the consecration of a bishop. By some this service is deemed much superior to the English, and more in conformity with primitive practice, although I confess my decided preference to our own as infinitely more scriptural. I know of no authority to be derived from the New Testament which insists on the mixture of water with the wine in the cup—a custom which I am told is still retained in some chapels even where the English ritual is observed. So strongly does the feeling of the preference of the English over the old Scottish form at the communion operate with some, that I myself heard a talented and most respectable clergyman say, that the circumstance of being obliged to join in the Scottish service at consecration, would act as a barrier to his ever becoming a bishop, even were he unanimously elected. The person by whom the remark was made to me, was certainly not inferior to any of his brethren in the church, and it was made in reply to a remark of mine—"I shall see you a bishop."

The termination of the American war dissolved the connexion which had existed between the United States and the mother country. The members of the episcopal church in America, who had hitherto been under the jurisdiction of the bishop of London, were now deprived of diocesan authority. The new government of the States having declared against any one religious communion being preferred to another, the episcopal clergy found themselves without a superior. To get this deficiency remedied, they directed their attention to England: the clergy of Connecticut took the lead, chose Dr. Samuel Seabury, who had obtained the honorary degree of D.D. from Oxford, as worthy of being made bishop. Dr. Seabury brought with him the highest testimonials, and the archbp. of Canterbury with other bishops would willingly have complied with the request of the clergy of Connecticut: it was however impossible to do so without an act of parliament, because in the consecration of a bishop they could not omit the oaths of allegiance and supremacy, which could not be taken by a subject of

ground upon which episcopal churches differ from those who have extinguished the first order of clergy. It is not the form of worship, nor the dress, nor the music, nor even the keeping of those fasts and festivals which commemorate the great events of our holy religion, that constitute the real difference between episcopallians and other Christians; for in many parts of the continent the presbyterians use a liturgy as we do, and there, as well as in England, they observe the principal festivals and fasts of the church as regularly as do the episcopallians among whom they live. These points then, important as they are, do not form the leading and distinguishing characteristic of episcopacy, as separated from the other forms of ecclesiastical polity. The essential difference, I say once more, respects the power of conferring orders—a power which we believe to have been originally vested in the bishops, and during 1500 years to have been exercised by them exclusively—so exclusively, at least, as to imply that no ordination was held valid at which a bishop did not preside and officiate."—*Sermon preached at bp. Walker's consecration at Stirling, March 7, 1830. Third edition.*

* In a former paper I stated the utter absurdity of asserting that, excellent as the liturgy is, its use or disuse constitutes the essential difference between episcopacy and presbyterianism. I am glad to add a quotation from bp. Russell, which had not then come under my notice. "This, I repeat, is the

the United States. Such an act could not be immediately obtained, and Dr. Seabury was advised to apply for consecration to the Scottish bishops; but the state in which these prelates were placed by the acts of 1746 and 1748, made them cautious about any proceeding which might offend the church of England. From Dr. Berkeley, prebendary of Canterbury, they ascertained the sentiments of the primate, by whom they were assured the consecration of Dr. Seabury could give no offence. Dr. Seabury accordingly, in Nov. 1784, was consecrated at Aberdeen by bp. Kilgour, of Aberdeen, primus; bp. Petrie, of Moray, and bp. Skinner, coadjutor to bp. Kilgour.

Various plans were now proposed to procure a repeal of the penal laws, but the predilections of some of the older clergy proved an obstacle to this measure, as long as prince Charles Edward was alive.

In 1788 he died at Rome, and, on the 25th of May that year, king George and the royal family were publicly and spontaneously prayed for, according to the English liturgy, in all the episcopal chapels in Scotland, with the exception of three, the incumbents of which required a little time for deliberation. On the 24th of April, 1788, the bishops met at Aberdeen, when, after a mature conference with the clergy, it was unanimously resolved that the sovereign and royal family should be prayed for by name, in all chapels under their jurisdiction. Bp. Abernethy Drummond, of Edinburgh, had previously addressed the clergy of his diocese on the subject, and meetings had been held in all the other dioceses. Only two members of the church did not cordially approve of the measure, viz., bp. Rose, of Dunblane (then very aged), and Mr. Brown, of Montrose.

The result of this resolution, as adopted by the synod which met at Aberdeen, was duly notified in all the Edinburgh and Aberdeen newspapers of the day; and in the mean time the bishops thought it their duty to lay before government a memorial of their proceedings, which was transmitted to lord Sydney, one of the secretaries of state. They also addressed the English archbishops, expressing their hopes that those two prelates would recommend to the bishops of their respective provinces "the measure of the repeal of those penal statutes under which the episcopal church in Scotland had so long groaned." Lord Sydney in his reply informed the Scottish bishops that he had not failed to lay their letters before his majesty, who had received "with great satisfaction this proof of their attachment to his person and family." The bishops were now engaged in devising the most judicious mode in which they might obtain a repeal of the acts of 1746 and 1748. Bp. Abernethy Drummond had many opportunities of conversing with Mr. Henry Dundas, subsequently lord Melville; in 1789 the draught of a bill of relief was prepared by bp. Skinner, who had succeeded bp. Kilgour as primus; who promised strenuously to support the measure to the utmost; and soon after, with bishops Abernethy and Strachan, he went to London on the business. After great delays, caused in no small measure by lord chancellor Thurlow, the object of their mission was obtained in 1792; still there was not an unfettered acknowledgment of their fellowship with the church of England and Ireland; the act providing that "No such pastor or minister of any order shall be capable of taking any benefice, curacy, or spiritual function, within that part of Great Britain called England, the dominion of Wales, or town of Berwick-upon-Tweed, or of officiating in any church or chapel in either of the same, where the liturgy of the church of England, as now by law established, is used, unless he shall have been lawfully ordained by some bishop of the church of England or of Ireland." Within the last year or two this act has been so far modified as to allow, under certain restrictions, the officiating of clergymen in *England and Ireland*, who have been ordained by

Scottish bishops; and also to extend a similar licence to the clergy of the episcopal church of America. The good effects of this was fully manifested at the late consecration of the new parish church of Leeds, when the bishop of New Jersey and bishop Low, of the Scottish episcopal, both took part of the service—the former preached the sermon, having crossed the Atlantic for the purpose.

After the repeal of the penal statutes, it became most desirable that the *independent* chapels should come under the authority of the bishops. Bishop Skinner, then primus, conceived that the most likely means to obtain the object was to promote some English ordained clergyman to a Scottish bishopric; and it was proposed that the rev. Jon. Boucher, vicar of Epsom, who died in 1804, should be appointed. Mr. Boucher visited Edinburgh, where he was well received; but he did not accept the office of bishop of that diocese, which would have been vacated in his favour by bishop Abernethy Drummond.

In October, 1804, a convocation was held at Laurence Kirk, by appointment of the primus, "to exhibit, in the most solemn manner, a public testimony of our conformity in doctrine and discipline with the church of England, and thereby to remove every obstacle to the union of the episcopalians of Scotland." Previous to this period, one of the great objections to the Scottish episcopal church by the English episcopalians in Scotland was the want of a confessional, or acknowledged articles of faith; for, although the act of 1792, removing the penal laws, required that all the clergy should sign the thirty-nine articles, such a public acknowledgment had been delayed. Previous to the convocation, a correspondence commenced between Dr. Sandford, minister of Charlotte chapel, Edinburgh, and bishop Skinner on the subject of union, in which the former stated that, however anxiously an union might be desired, subscription to the thirty-nine articles would be indispensable; and that, were these articles made "the permanent confessional of the Scottish episcopal communion, the continuance in separation of the English clergy could not be justified on any ground which would bear the scrutiny of ecclesiastical principles." After divine service, the convocation was formally constituted. The thirty-nine articles of the church of England were adopted and subscribed as the permanent standard of the Scottish episcopal church, and enjoined to be subscribed by every candidate for orders; and, as many of the indigenous clergy used the eucharistical office as set forth in the Scottish service-book of Charles I., it was enjoined that the English clergy uniting themselves to the church should be at liberty to use the communion office contained in the book of common prayer. The convocation being dissolved, bishop Skinner addressed a letter to each of the archbishops and bishops of the church of England, including the bishop of Sodor and Man, and to the archbishop of Armagh, as primate of the Irish church, making known to these prelates the result of the convocation. Letters were received in reply from almost the whole of their lordships, expressing sentiments of the most friendly regard for the episcopal church in Scotland, and their fervent wishes for her prosperity.

Dr. Sandford now made no hesitation in uniting himself to the Scottish communion, and was speedily followed by others. In 1805 the see of Edinburgh became vacant by the resignation of bishop Abernethy Drummond, then upwards of eighty. The plan of electing a clergyman in English orders to the vacant see was revived, and it received the hearty concurrence of those of Scottish ordination. The choice of the Edinburgh clergy fell on Dr. Sandford, as being the person to whom the episcopalians were chiefly indebted for the union they enjoyed, who was accordingly elected and consecrated at Dundee, Feb. 9th, 1806, by bishop Skinner of Aberdeen, bishop Jolly of Moray, and

bishop Watson of Dunkeld. Dr. Sandford's own view of the case must not be lost sight of—"I have studied this important subject for a considerable length of time, with the utmost attention. I shall be happy to converse with any of my congregation who may wish to know, in greater detail, the reasons upon which I have formed my judgment on a question no less interesting to them than to myself. But it is my serious and settled conviction that it is only by my submission to the primus of the episcopal college, the bishop of Aberdeen (who, during the present vacancy of the diocese of Edinburgh, is my diocesan), that I can satisfy my own conscience—that I can act agreeably to the awful responsibility which I bear as a minister of the gospel of our blessed Lord and Saviour, or discharge my duty towards those for whose spiritual welfare I am bound, by the strongest obligations, to be solicitous."

The Cabinet.

SORROW FOR SIN*.—The true Christian has a very deep sense of sin. His understanding is enlightened by the Spirit of God; and that inward light which he possesses enables him to discern more of the spirituality of God's law, and the holiness of God's nature; and the very first effect of this is to give a deep impression of sin. His standard is at once inconceivably raised, and his perception of his own deficiencies is in the same degree increased. By the teaching of the Holy Spirit he has new and clearer and more exalted views than he ever had before, of the infinite perfection of God; he has altogether a different standard of holiness of heart and life, to which he sees he must attain; and, with this improved light on these points, he has a clearer insight into his own heart: he has a tenderer conscience than he had, and therefore he sees more clearly, and feels more sensibly, the immeasurable distance between himself and the perfection to which God calls him, and to which he desires to attain. He now sees sin in thoughts and words and actions, which before he thought were good. The first impression of this, when the mind is first awakened to this sense of spiritual feeling, is often overwhelming, is always very humbling; and it invariably causes and keeps up a sense of sin. Thus it was with Job—"I have heard of thee with the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." It was so in Isaiah—"Woe is me; for I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts." And this will be the feeling of every Christian to the end of his days; he will always have a deep sense of his own sinfulness, and that an increasing sense; he will feel himself more and more sinful every day; so much so, that he will think he is growing worse rather than better, retreating rather than advancing in the spiritual life, and so will almost despair of being saved. And this sense of sin cannot but be very painful; it must be a cause of continual sorrow. He would be sinless—he would be perfect—he would have every thought of his heart brought into captivity to the obedience of Christ; but the more he struggles and prays for it, the further he seems to wander from it. And, do you ask, is this Christianity? We reply, it is; it is the very work of the Holy Spirit; it is what St. Paul describes as the feeling of his own heart—"To will is present with me;

but how to perform that which is good, I find not. For the good that I would, I do not; but the evil that I would not, that I do. I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." But this is a subject of deep and peculiar sorrow to every one who feels it: it is deep, for it makes them cry out with the apostle (and it is the only thing that ever did make him cry out)—"O wretched man that I am!" And it is peculiar, because a Christian only can feel it. Any one may weep over worldly losses without divine grace. Rachel might have mourned for her children, and refused to be comforted without divine grace; and a sinner, under the conviction of sin and the apprehension of divine wrath, may tremble with it; but no one without divine grace ever shed a secret and a bitter tear over the sinfulness of his own heart, and the worldliness of his own motives. It is the Spirit of grace and supplication poured out from on high, which alone can enable him to mourn and be in bitterness over him whom he has pierced.

Poetry.

THE PASSING BELL*.

HARK! 'tis the bell that tolls for the dead:—

Some one hath pass'd from his sorrow:

'Tis over, and even the echo is fled,

And all will forget him to-morrow!

'Tis thus when a pebble is flung in the tide,

It ruffles awhile the smooth face of the main—

In a moment the eddying circles subside,

And the blue vault of heaven is mirror'd again.

Or e'en as an arrow that passeth through air,

And leaves not a trace as it fieth;

For the air closes over, and nothing is there—

And thus will it be when man dieth.

For a moment a tear-drop may moisten the cheek,

For an instant the smile may be broken;

But the morrow will come, and the lips will then speak,

As though sorrow had never been spoken.

LAYS OF PALESTINE.

NO. XIII.

By T. G. NICHOLAS.

(For the Church of England Magazine).

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."—GEN. xv. 5.

How beautiful is night!

When not a leaf doth rustle in the bower,

And not a breeze disturbs the silent hour.

How beautiful is night!

When, in her orbit high,

The bright moon floats along the expanse of blue,

Fringing each fleecy cloud with silvery hue,

Pale regent of the sky!

* From the "Oxford Herald."

* From Sermons preached in the parish church of Farnham, Surrey; by the rev. R. Sankey, curate of Farnham, and late fellow of C. C. C., Oxford. London: Burns. 1841.—Mr. Sankey's name must be well known to our readers, as a valuable contributor to our pages. His volume is sound, scriptural, plain, and practical. No better recommendation could be bestowed upon it. There is really so much of fanciful interpretation at the present day, that a volume devoid of foolish imaginations is a valuable acquisition.—ED.

When all beneath is still,
 Save the wild torrent on its downward flow,
 Or gently plashing to the dells below,
 Where falls the bubbling rill.
 Ye distant orbs shine on!
 The patriarch's gaze is fix'd upon you now,
 Upward he turns his venerable brow.
 Ye distant orbs shine on.
 He who in elder days
 Fed your dark spheres from light's exhaustless fount,
 All-gracious bids his favour'd servant count
 Your mild and midnight rays.
 And lo! the promise given—
 That numberless as yon pale stars on high,
 Shall be the patriarch's posterity—
 Is registered in heaven.
 And those bright orbs have shone
 Full many an age on Hermon's dewy mountains,
 And gently quivered on Siloa's fountains;
 But Israel's race are gone.
 In dim obscurity
 They long have wander'd from their home of gladness,
 But soon shall rise upon their night of sadness,
 The day-spring from on high.
 And with a brighter ray
 Shall the redeemed sons of Israel gem,
 Through endless years, their Saviour's diadem,
 In realms of cloudless day.

Wad. Coll. Oxford.

Miscellaneous.

THE VEDDAHs.—The Veddahs may more properly be termed rude than savage, being as free from ferocity as from any trace of civilization. Their present state is an inheritance from their ancestors, who, driven by oppression and treachery into solitudes, had to suffer hardships under which they retrograded to the condition in which we now find them, and in which they have continued for more than twenty centuries. I cannot in any other manner account for the extraordinary fact of a people declining into the lowest state of mental debasement, accompanied by the endurance of bodily hardship, and thus continuing for so many ages, although acknowledged to be equal in rank with the best of a comparatively civilized nation, in the midst of whom they lived, and with whom they possessed a common language. The cruel and perfidious conduct of the Singha race of conquerors naturally inspired the Yakkas with feelings of terror and distrust, which in aftertimes were maintained in their descendants by continued acts of violence of the Cingalese towards the Veddahs. The different families of the forest Veddahs are said to preserve boundaries in the woods, and only within their respective limits to kill the game, which is their principal food. Without any regular religion, the Veddahs (like every other untutored race) feel the force of an invisible and superior power, which evinces its influence by undefined terrors, and the consequent belief and worship of evil spirits; they also make offerings to the shades of departed ancestors, and to figures temporarily prepared to represent the controlling spirit of some planet which they believe to exercise an influence over their fate.—*Forbes. Eleven Years in Ceylon.*

THE JEWESSES.—Fontanes asked Chateaubriand if he could assign a reason why the women of the Jewish race were so much handsomer than the men? Chateaubriand gave the following truly poetical and

Christian one:—"Jewesses," he said, "have the curse which alighted upon their father bands, and sons. Not a Jewess was to be seen the crowd of priests and rabble who insulted t of God, scourged him, crowned him with thorns subjected him to ignominy and the agony of th The women of Judea believed in the Saviour, and ed and soothed him under his afflictions. A we Bethany poured on his head precious oil which she kept in a vase of alabaster. The anointed his feet with perfumed oil, and wipe with her hair. Christ, on his part, extended his to the Jewesses. He raised from the dead t of the widow of Nain, and Martha's brother, I He cured Simon's mother-in-law, and the woman touched the hem of his garment. To the Samaritan woman he was a spring of living water, and passionate judge to the woman in adultery; daughters of Jerusalem wept over him; the women accompanied him to Calvary, brought spices, and weeping, sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance after the resurrection, was to Mary Magdalene; said to her, 'Mary!' At the sound of his voice Magdalene's eyes were opened, and she cried, 'Master.' The reflection of some very beautiful must have rested on the brow of the Jewesses."

ALCHEMY.—Among the extravagant pretensions of the alchemists, that of forming a universal medicine was perhaps not the most irrational. It was when they pretended to cure every disease, confer longevity, that they did violence to the success of the Arabian physicians in their mercurial preparations naturally led to the belief in other medicines, still more general in their application and efficacious in their healing powers yet to be brought into light; and we have no doubt many substantial discoveries were the result of overstrained expectations. Tycho Brahe was merely a believer in the medical dogmas of the alchemists, he was actually the discoverer of a new metal which went by his name, and which was sold in an apothecary's shop as a specific against the diseases which were then ravaging Germany. The emperor Rudolph having heard of this celebrated medicine, obtained a small portion of it from Tycho, the hands of the governor of Brandisium; satisfied with the gift, he seems to have asked Tycho for an account of the method of preparation. Tycho accordingly addressed to the emperor a letter, dated Sept. 7, 1580, containing an account of the process. The base of this pretended medicine is Venetian treacle, which undergoes a variety of chemical operations and admixtures, and is ready for the patient. When properly prepared, assured the emperor that it is better than gold, that it may be made still more valuable by adding to it a single scruple either of the tincture of opium, or sapphire, or hyacinth, or a solution of pearl in portable gold, if it can be obtained free of any alloy. A sive matter! In order to render the medicine universal for all diseases which can be cured by medicine, and which, he says, form a third of those which attack the human frame, he combines it with honey, a well known sudorific in the present state of physic. Tycho concludes his letter by humbly beseeching the emperor to keep the process secret, and to reserve the medicine for himself alone!—*F. Martys of Science, by Sir David Brewster. London: Murray, 1841.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.]

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON THE CAUSE THAT MAINLY INFLUENCED
THE MIND OF MAN IN HIS DEFECTION
FROM GOD.

BY THE REV. G. W. MOORE, M.A.,
Vicar of Aslackby.

THE defection of the soul from God, or the loss of happiness as sought and found in him, arose from the aberration of the will. This, and this alone, is sufficient to account for every change that has come over the destinies of the human race. The will—that power which directs the mind toward its object, and gives the character to its desires—was in the first instance passive. Adam in paradise was placed in a position perfectly free of all control. He was possessed of complete felicity, and he knew from whence it sprung. Had not another party appeared upon the field, the injunction would in all human probability have never been slighted which bade him refrain from eating the fruit of the tree of knowledge of good and evil. This injunction, however, was given with a full knowledge of the temptation to which he would be subjected to disobey it; and his conduct, which would of course be guided by his will, would be consequently submitted to a test, simple indeed, but strong enough to prove whether he was contented with the happiness allotted him, or sought a change in his condition inconsistent with the divine mind. The likeness which he bore to God at his creation rendered every duty a pleasure, and the will of man was in fact but another name for the will of God. The body with all its various affections, the mind with all its reasoning powers—these were put

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into exercise, were directed and controlled by the will, as it constituted the main-spring of human action. The only difference now (though a most vital one) is this—that, through the influence of sin, the evolutions of the mind have invariably a wrong tendency; it is neither quiescent, nor does it retain its original impulse; but it has been touched by the hand of Satan, and such a direction has been given to it as that, while it carries along with it the whole of the complicated machinery of human nature, makes it the agent of evil instead of good. So long as the will of man harmonized with the will of God, his superior powers kept in due subordination his inferior ones—the soul maintained its proper place, and was estimated at its proper value; but when that harmony ceased—when the will of man became in fact subservient to the designs of the great enemy of God, it is clear that, as the one was the Author of good and the other the author of evil, the will must have borne a strict analogy to the principle by which it was actuated; the inferior powers must thenceforth have obtained the preponderance, and “the lusts of the flesh, the lusts of the eye, and the pride of life” must have formed the chief sources of happiness, to the neglect of those which could only arise from a due regard to the higher interests of the soul. These—i. e., the latter—could only consist with continued union with God; those—i. e., the former—were the natural effects of the captivity of the will by Satan. Man is not now therefore a being differently constituted from what he formerly was—robbed of some faculties of a superior order, and gifted with

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[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

others that are inferior. He is the same, but in ruins; his faculties the same, but either powerless for good, or misdirected in the search after it; the mind, the body the same, but with a taste for, and a bias toward, earthly things; his soul the same, but fettered, degraded, and controlled by sin. The will, as originally free in the days of man's innocence, was like the flower that always turns its glowing petals to the fountain of light and life; the will, as now free, is like the flower which hides its beauties from the day, and expands its blossoms in the shades of night.

We cannot suppose indeed that it was ever the divine intention to place the will of his creature man under absolute restraint; it was not a machine the Almighty wanted acted upon positively by him, and producing effects in forced subordination to him; yet this would have been the case had he made him with a determined volition—i. e., with a will absolutely incapable of independent exertion; his obedience under such circumstances would have been necessary and invariable. On the contrary, he endued him with the power of self-government. He had faculties sufficiently clear and comprehensive to understand and appreciate the natural consequences of his actions. He placed him in a situation wherein the virtuous exercise of his highest as well as his inferior powers would bring its own reward. He left the will uncontrolled and independent; but, as man was placed in a probationary state, an injunction was laid upon him most clearly declaratory of the will of his sovereign Lord and gracious Benefactor—a necessary test therefore of his obedience. The knowledge of the will of a superior may be supposed to press with a degree of moral force upon that of an inferior, and to destroy therefore the perfect equilibrium of an independent mind; but the existence of any such force is a secret to the innocent: it is only felt when temptation has thrown its weight into the scale, and discontent and vicious curiosity have supervened. Adam, before he permitted his thoughts to dwell upon the suggestions of Satan, had no wish ungratified—none which tended to close his converse with his Maker. The force of the temptation held out to him did not lie in the presentation of something, however agreeable, to the animal appetite. He was led to look to further results; and those seemingly of such importance as to make him believe that, could he but attain them, he should be infinitely exalted above that sphere in which he then moved. Eternal life was promised before the world began*. Adam must therefore have been acquainted with the fact that he was

* Vide Titus i. 2; and many other passages will occur to the scripture reader.

immortal; he disbelieved therefore, not understanding the divine mind, or the consequences of the threat—"In the day thou eatest thereof, thou shalt surely die;" comparing the denunciation with what he knew concerning his own undying nature, he rebelled against God from a sheer unbelief of his word.

And, as Satan could not enter into the divine councils, and learn what provision had been made against the anticipated effects of his malice, he, no doubt, thought to counteract and thwart altogether the gracious designs of the Trinity toward those who were created to fill up the place he and his host had forfeited in the world above, by instilling into the minds of our first parents such a belief as rendered them incredulous of the divine assertions, and filled their hearts with the sense of their impossible fulfilment. Far from imagining that the full penalty threatened would be inflicted upon their commission of the forbidden act, they were fully persuaded that they should become as gods, "knowing good and evil." Can we then suppose otherwise than that the first entrance of sin into the heart of man was characterized by the gradual aberration of his will from that of God? The faculties of the soul, instead of spiritualizing the understanding and affections, became corrupted and debased; in a word, materialized (if such a term may be used) by their predominant influence. Man arrived at his bad pre-eminence in the knowledge of good and evil, at the sacrifice of his nobler powers; the suggestions of the tempter undermined his purity and innocence: the natural consequence was the withdrawal of the divine countenance and favour, and the abandonment of him who had rebelled and shaken off his allegiance, to reap the peril of his own devices. The heir of heaven became thenceforth the heir of hell; he was still immortal, but his was an heritage of woe in time, and the blackness of darkness, the agony of repentance, the torment of the damned in eternity.

From the preceding observations it is, I think, evident that no force was placed upon the will, either to retain man in the right path, or to lead him to the wrong one. He possessed the ability of weighing the consequences of obedience and disobedience. He had moreover the further advantage of previous acquaintance with the good; the evil was altogether unknown and unfelt. Now, indeed, the case is altered. He has experienced the evil, and is only very partially acquainted with the good. Both however are placed before him, and his will left sufficiently free to enable him to make his choice between the two—between the service of God, whereby the soul regains its freedom and happiness, and that of the world, the flesh,

and the devil, whereby it must eternally lose both. But, in order to bring back the soul to God, it is surely not necessary, as some contend, to do violence to the will. It is possible to act willingly contrary to the dictates of the natural will; because it is manifest to every one who knows any thing of his own heart, that there are two principles in our nature which are in constant hostility, viz., the "law of our members" and the "law of our minds." The natural will sides with the former, and seeks to render inefficacious the suggestions of the latter; whichever of these two principles gains the advantage may be justly styled "the will;" and, so long as it retains its advantage, it takes the lead in the control of human actions. But there are circumstances which tend to diminish and to check this advantage, the result of an usurped power: the dispensations of Providence have all a tendency to effect it, and to exalt, in the place of the "law of the members," that "law of the mind" which, when in its turn predominant, becomes entitled to the denomination of "the will;" but it is no longer the will at enmity but in union with the will of God. A new direction given to or conversion of the will is not a violence done to it; and, though we frequently read in scripture that the inclinations of man's heart are evil, and that he has no power to will or to do what is good, yet man, recovered to himself and to God, rejoices in resisting these inclinations—his will is, in fact, contrary to them. He had rather that the will of his heavenly Father should resume its full authority, that he might be able to do that which he would; while aforesaid his will led him not to do what reason and conscience and the word of God, if listened to, would have shewn the wisdom and necessity of doing. Man is, therefore, now as free as at his first creation. No force was exerted to make him evil; none is exerted to make him good. All that was pure and pleasurable was placed before his eyes in paradise, with the prospect of its eternal duration: this consideration was sufficient to make him perfectly happy in his present condition and in his future prospects. All the evil consequent upon his stupendous folly in hearkening to the temptation of Satan, and following the bias of a perverted will, are now as clearly set before him, and the way is made sufficiently obvious by which he may altogether avoid them. The means of grace are placed within his reach; the word of God, his ordinances, the sacraments—these all are, as it were, branches of the "tree of life;" and, by stretching forth his hand, every person may eat thereof and live.

Nor is this doctrine contrary to that

which teaches that it is God alone who communicates the power, both to will and do, of his good pleasure. In the salvation of the human race, in their redemption from the bondage of a carnal mind or perverted will, God works ordinarily by general means. Though to some he may reveal himself, and discover the method of his proceedings in an extraordinary manner, as our Saviour did to the apostle Paul, and the scales may be thus suddenly withdrawn from the mind's eye; yet usually God's gracious designs of mercy towards his creatures are effected by reading, meditation, and prayer. But who does not perceive at once that these duties are so wearisome to the novice in Christianity—their performance is so intimately blended with the idea of ridicule and the affectation of singularity—that, to make them acceptable and effective, the Holy Spirit must draw forth the latent powers of conscience, must divest the mind of prejudice, must dissipate the false impressions instilled by the world, and sweetly constrain him to become the willing subject of him who claims the performance of these duties as a reasonable service? The Holy Spirit then convinces—he does not impel. He constrains; but it is by inducing a change of, not by exerting a power against, the will. He draws "with the cords of love and the bands of a man." He uses a holy violence, it may be; but it is of a nature with that which a fellow-creature exerts when he rescues us from some imminent danger by means which may probably have excited our temporary displeasure and our eternal gratitude.

The happiness of mankind consists in the entire subjugation of that corrupt will which they by nature inherit, and the re-installment of the divine will as the sole rule and guide of all their actions. So long as there exists in the breast a tendency to collision between the will of man and the will of God, there can be no peace; but, when both are one as God is one, then does peace, like a river, spread before us its broad expanse, and, heedless of all little impediments, flow on in an undeviating current to the ocean of eternity.

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

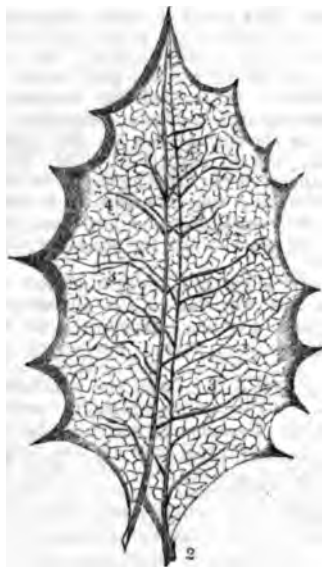
By ROBERT DICKSON, M.D., F.L.S.

No. XII.—Pt. 2.

MUCH of the fluid absorbed by the roots is required merely as a vehicle for other matters needed by the plant, and is, to a great degree, expelled so soon as the ascending sap reaches the leaves. Let us inquire by what mechanism this is effected, as well as by what means the digestion and respiration are accomplished. To ascertain this, a knowledge of the internal structure of the leaf must be possessed. "No

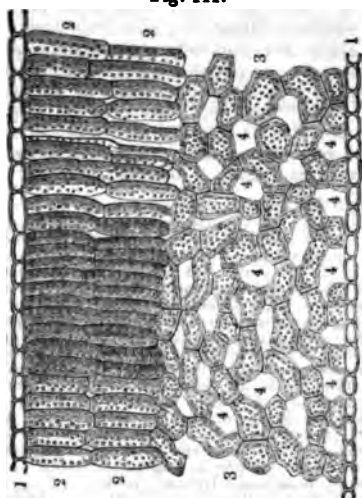
organized being can live without food, and no food can nourish without air. In the plant the air and the food meet in contact, and re-act on each other in the leaf. The crude food of the plant undergoes in the leaf a double process—that of digestion and that of respiration. The upper surface of the leaf is a digestive apparatus, analogous to the stomach of the animal; the under surface of the leaf is a respiratory apparatus, analogous to the lung of the animal. For the performance of this double function its organization is admirably adapted. The solid skeleton of the leaf consists of a net-work, composed partly of woody fibres and partly of spiral vessels which proceed from the stem, and which are termed veins (fig. II., 1, 3).

Fig. II.



In the interstices between the veins is disposed a quantity of cellular tissue, termed the parenchyma of the leaf (fig. II., 4); the whole is enveloped in a membrane called the cuticle (fig. III. 1), which is furnished

Fig. III.



with apertures denominated stomata, or stomates (fig. IV). The cuticle consists of a layer of minute cells, colourless, transparent, without vessels, without organic particles of any kind, and probably filled

with air (fig. III. 1). These cellules open ex- at certain portions of the cuticle, by aper- passages which constitute the stomates (f Fig. IV.



The cellular tissue, or parenchyma, immedia neath the cuticle, when examined in thin sli viewed under a microscope with a high ma- power, presents a regular structure disposed fect order. It consists, in the upper surfac layer, and sometimes even three layers, of ve an oblong or cylindrical form, placed perpend to the surface of the leaf, set close to each ot III. 2), and filled with organic particles, cons the green matter which determines the colour leaf. On the under surface, on the contra vesicles, which are larger than the cylindrica an irregular figure, and are placed in a ho direction at such distances as to leave wide i between each other (fig. III. 3), yet uniting an tomosing together; and thus forming a ret tissue, presenting the appearance of a net wi meshes (fig. III. 3) *.

Such is the general structure of a leaf; bu modified in a wonderful manner, so as to su for different localities: only a few of these rities can be here noted. First, the cuticle consist uniformly of one row of cellules. Th object of this organ is to regulate evaporation is determined by the degree of intensity of t sical agents by which the plant is surrounded; the number and power of the solar rays, of moisture to the root, rapid motion of the Light is the great means by which changes are on the crude sap; but, did too great a degree- ping on the leaf, and pass to the cylindrical- excessive evaporation would be the consequer leaves would shrivel, and become unfit fo functions. This is beautifully provided ag- adjusting the thickness and structure of th- to the degree of light under which the placed. "A vertical ray of light in its through the clearest air, has been calculated t least a fifth part of its intensity before it rea earth's surface. From this cause, and from th condition of the atmosphere, it has been es- that under the most favourable circumstanc thousand rays emanating from the sun, only : medium can penetrate to the surface of the the equator, 228 at the latitude of 45°, and the poles; while in cloudy weather these seve portions are a great deal less *."

Hence we find that, if the light be feeble, th consists of only one row of cellules, and the rally with very thin parietes or sides; while, if be powerful, and other conditions favourable poration be present, the cuticle consists of even more rows of cellules, with thicken "Thus in most European plants the cuticle- but a single row of these cellules, which are n thin-sided; whilst in the generality of tropica there exist two, three, or even four layers o

* Dr. Southwood Smith's Philosophy of Health, vol 1
† Prout's Bridgewater Treatise, p. 237; also article " in Encyclopedia Britannica.

sided cells, as in the oleander, the cuticle of which, when separated, has an almost leathery toughness*—a structure which fits it for existing in the parched country, and under the fervid sun of Barbary. A similar adaptation of structure to position prevails in plants of a low organization—the cellular plants, mosses, lichens, &c., which flourish best under a feeble light, and therefore affect—as has been already noticed (*Church of England Magazine*, vol. vii., p. 293), the northern, in preference to the south side of trees. They readily absorb, and as rapidly part with, moisture, either when with diminished temperature the humidity of their surrounding atmosphere increases, or with a higher temperature disappears—such is the tenuity of their investing cuticle. These plants progressively augment in number as we recede from the equator and advance towards the poles, or as we ascend from the base towards the top of lofty mountains, both in tropical and temperate regions; since the summit of very elevated mountains and the polar latitudes nearly correspond in atmospheric conditions. Most beneficent are the results of the augmenting preponderance of cellular plants in high latitudes; for, by the predominance of vegetables in climes where the light is feeble and the winter long, which can fix carbon and fulfil their other functions under diffused light, wide tracts are rendered habitable which otherwise would be devoid of animated beings.

Lapland is a fit abode for man, chiefly from possessing, in large quantity, the rein-deer moss or lichen (*cladonia rangiferina*), which, through a great portion of the year, is the food of the rein-deer—an animal almost indispensable to dwellers in that otherwise inhospitable region. On this lichen the whole economy of the Laplander turns; and by the help of this many millions of men are supported. The herds of rein-deer are the main source of wealth and existence to the native, and in proportion as his flock prospers, he also prospers. A Laplander cannot devote himself to agriculture, not only from the uncertainty of the crops of cereal grains, but because he must adopt the same migratory life which is natural to his all-important friend and guide—the rein-deer. This quadruped is as partial to cold as others are to warmth; and it makes annually extensive journeys to escape that heat for which others as eagerly seek, in the course of which it finds not only sufficient food for itself, but provides all that is needful for the owner and his family: the hide which protects the creature while alive, yielding the best material not only for clothing, but for the tents in which the tribe dwells, thus effectually sheltered from a cold which seems insupportable. From the woods to the mountains, from the mountains to the coast, they freely range, accompanied in all their migrations by those who are wholly dependant on them for subsistence; and every step in their progress clearly proves that

"The God of nature is their secret guide."

Besides the property possessed by this lichen of growing under a faint light, it has others which render it especially valuable. It grows under the shade of trees, and even most profusely under that of the pine or fir—a tree so intolerant of underwood, that none is ever found in fir plantations. Nay more; when the pine-forests have been set on fire, either by lightning †, as Linnaeus thought, or by other means, and tracts stretching for leagues are thus rendered desolate; and where other plants either refuse to grow or speedily perish for want of nourishment, there this inestimable lichen immediately springs up, covers the entire denuded space, and in six years, or thereby, attains its full stature. It varies in size from an inch to nearly one foot, and has a white surface, nearly as brilliant as the driven snow, by which it retains all the heat

which it absorbs, thus according with the colour of the few flowers which, for a brief space, embellish these remote lands. The plains clothed with this lichen—which to a traveller or stranger arrived from what prejudice would call a happier clime, might seem dry and barren wastes—are the very fertile fields of the Laplander. "Thus things," says Lightfoot, "which are often deemed the most insignificant and contemptible by ignorant men, are, by the good providence of God, made the means of the greatest blessings to his creatures." For by such is the rein-deer supplied with food where grass could not fructify. The deer are not averse to grass, for, according to Dr. Richardson, "the musk-ox and rein-deer feed chiefly on lichens, and therefore frequent the barren lands and primitive rocks which are clothed with these plants. They resort in winter, when the snow is deep, to the skirts of the woods, and feed on the lichens which hang from the trees; but on every favourable change of weather they return to the barren grounds. In summer they migrate to the moist pastures on the sea-coast and eat grass; because the lichens on the barren lands are then parched by the drought, and too hard to be eaten. The young grass is, I suppose, better fitted for the fawns, which are dropped about the time the deer reach the coast. In all this we see the hand of Providence directing them to those places where the necessary sustenance may be had."

The property of instinct, the boon of such a beneficent Power, is unerring in its operations even under the most puzzling difficulties; for the animal detects its food where the senses of man completely fail. Nor is the musk-ox less valuable to the Esquimaux than the rein-deer to the Laplanders. "This animal inhabits, strictly, the country of the Esquimaux, and may be regarded as the gift of a kind Providence to that people, who call it *oomingnak*, and not only eat its flesh, but also the contents of its stomach, as well as those of the rein-deer, which they call *norrooks*, which, consisting of lichens and other vegetable substances, as Dr. Richardson remarks, are more easily digested by the human stomach when they are mixed with the salivary and gastric juices of a ruminating animal‡."

Nor is this the only way in which the rein-deer lichen contributes to the support of the Laplanders; for, in the rainy season, when it is flexible and separates readily from the ground, they lay it up in heaps, and give it when required to their cows, for which it affords excellent fodder§.

The life of the Laplanders, the Esquimaux, and Samoeds, seems to us one of intolerable hardship and privation, less enviable than that of the ravening wolves, with which they have often to dispute for the carcass of a slaughtered rein-deer, or even to satisfy themselves with nearly denuded bones left by the wolves (see Ernan's "*Reise um die Erde*," i.); yet

* Kirby's "*Bridgewater Treatise*," vol. i. p. 64.

† The flatness of the country increased as we proceeded; and, at times, it was even difficult to tell whether we were moving on land or water, from the uniformity of the white surface around us. In this respect, our deer were far better judges than ourselves; as, though there might be a depth of some foot of snow above the ice, wherever we stopped for a few minutes upon any lake, in no one instance did they attempt to commence their usual search after their food; yet, when upon land, their natural quickness of smell enabled them to ascertain, with almost unerring certainty, whether there was any moss growing beneath them or not. By the fineness of this sense of the animal, the Laplanders are chiefly guided in fixing their different winter quarters—never remaining in those parts which they know with certainty produce but little moss, from the indifference of their deer, and the few attempts made by them to remove the snow.—*De Broke's Winter in Lapland*.

‡ Kirby's "*Bridgewater Treatise*," p. 94.

§ At the limits of the Arctic Circle there is a brood of cows so small as not to be larger than sucking calves. Their milk is almost cream—sweet and delicious, and so thick that it draws out in strings. This goodness of milk arises from the plant on which the cows feed—viz. the *cladonia rangiferina*.—*Ruehle's Harmonies of Nature*, ... p. 149.

* Carpenter's *Physiology*, p. 328.

† See Loudon's "*Arboretum Britannicum*," p. 2132.

these people sing, in strains of praise, the charms of their native land! How, then, should the manifold blessings we enjoy elicit unceasing gratitude from our hearts! And how culpable shall we be, if we, to whom "the lines have fallen in pleasant places," through the very abundance we possess, allow our hearts to wax gross, so that "they forget God," and we subject ourselves to the accusation of "resembling those animals which, wandering in the woods, are fattened with acorns, but never look upwards to the tree that affords them food; much less have they any idea of the beneficent Author of the tree and its fruits *."

To return to the examination of the structure of the leaf of vascular or flowering plants, it is to be noticed that the cuticle, the chief object of which is to regulate evaporation, is absent in certain cases. These we shall find to be instances where the plants are in such a situation as to render evaporation impossible, as in the submerged parts of aquatic plants; for example, the *ranunculus aquatilis*, or water crowfoot, the feathered leaves of which under water are devoid of cuticle, while the flat, round, floating leaves, the upper surface of which is exposed to the air, are provided with this integument. Here this organ is absent, where it would be useless or hurtful; present, where necessary and beneficial—giving testimony to that wise economy of means which even "the Lord that maketh all things, that stretcheth forth the heavens," has seen fit to observe. A like arrangement obtains in respect to the next point of structure which it is to be exhibited—viz., the stomates. "In most plants the cuticle has certain openings of a very peculiar character. The exact nature of these has not been ascertained; but they seem formed by two elastic crescent-shaped cells, lying over an opening in the middle of a contracted area of cuticle. These cells, when expanded, meet, and press powerfully against each other, like two opposing springs; and, when contracted, they curve in an opposite direction, separating from each other, and ceasing to close up the aperture over which they lie." Whatever be their real structure, their number and the circumstances of their position indicate their great importance. They are found, if not exclusively, on the under surface of the leaf, always in greatest number on the side away from the sky, except on the floating leaves of aquatic plants, in which they are found on the upper surface only; also, in leaves which have a vertical position, such as those of the *iris germanica*, and the singular expansions called phyllodia, of the petioles or foot-stalks of plants in New Holland, which serve the office of leaves, and on the equal existence of stomates on both surfaces of which, depends that want of lustre which is so remarkable in the forests of New Holland†.

The variations in the position of these openings, already mentioned, might suffice to show that no chance nor blind necessity was concerned in their production; but more convincing proofs of design in connection with them can be adduced. "Art and means are designedly multiplied," says Richard Baxter, "that we might not take it (the order of creation) for the effect of chance; and in some cases the method itself is different, that we might see it is not the effect of sord necessity." One of the most striking instances of this deviation is to be found in the leaves of the genus *Alströmeria*, in which absolutely none are found on what is properly the under surface, while there are as many as 20,000 stomates on each square inch of the upper surface. If the functions of the stomates, whatever these functions may be (and they are probably multifarious, though chiefly connected with respiration and exhalation, and

possibly with the absorption of fluid), are best executed by their being on the under surface, how unfavourable would be the condition of that plant in which they are solely on the upper surface, were not some special contrivance called into play to obviate this. It has been stated that "the stomates are usually on the under side of leaves, where also the veins are more prominent, and hairs appear exclusively, if hairs are found upon only one of the two surfaces. In *Alströmeria* that side of the leaves which is organically the undermost, becomes, in consequence of a twist in the petiole (*resupinate*) the uppermost, and that side which is born uppermost, is turned undermost; and then the organic under side, being turned uppermost, has no stomates; while the organic upper side, being turned downwards, although under other circumstances it would have neither stomates, hairs, nor elevated veins, acquires all those characters in consequence of its inversion* (See the Botanist, vol. iii., plate 137, and vol. iv., plate 174).

In the submerged leaves of aquatic plants, in which no variation can take place in the condition of the medium in which they float, both cuticle and stomates would be useless, and both are absent. Again, in the floating leaves of such plants, the under surface being in contact with the water, stomates could not exercise their functions but they are to be found in great numbers on the upper surface, where alone they can act beneficially.

The number of stomates, as well as differences of size in various plants, are points worthy of attention and admiration. "The stomates are generally largest and most abundant in plants which inhabit damp and shady places, and which are able to procure at all times an abundant supply of liquid food; they are fewest and least active under the opposite conditions. It will be obvious, that in both these cases, the structure of a leaf is adapted to the peculiar circumstances under which the plant to which it belongs naturally grows. It is, however, to be observed, that the relative size of stomates is often more important than their number; those organs being in many plants extremely numerous, but small and apparently capable of action in a very limited degree; while in others, where they are much less numerous, they are large

* Lindley—"Introduction to Botany." A very curious observation, in connection with this subject, has been made by Michel, in his memoir upon the structure of *Marchantia Polymorpha*. The young bulbs by which this plant is multiplied, are originally so homogeneous in structure, that there is no apparent character in their organization to show which of their faces is destined to become the upper surface, and which the under. For the purpose of ascertaining whether there existed any natural but invisible predisposition in the two faces to undergo the changes which subsequently became so apparent, and by means of which their respective functions are performed, or whether the tendency is given by some cause posterior to their first creation, the following experiments were instituted:—Five bulbs were sown upon powdered sandstone; and it was found that the face which touched the sandstone produced roots, and the opposite face formed stomates. It was, however, possible that the five bulbs might have all accidentally fallen upon the face which was predisposed to emit roots; other experiments of the same kind were therefore tried—first with eighty, and afterwards with hundreds of little bulbs—and the result was the same as with the five. This proved that either face was originally adapted for producing either roots or stomates, and that the tendency was determined merely by the position in which the surfaces were placed. The next point to ascertain was, whether the tendency once given could be afterwards altered. Some little bulbs, that had been growing for twenty-four hours only, had emitted roots. They were turned, so that the upper surface touched the soil, and the under was exposed to light. In twenty-four hours more the two faces had both produced roots: that which had originally been the under surface went on pushing out new roots; that which had originally been the upper surface had also produced roots. But in a few days the sides of the young plants began to rise from the soil, became erect, turned over, and finally recovered in this way their original position; and the face which had originally been the uppermost, immediately became covered with stomates. It therefore appears that the impulse once given, the predisposition to assume particular appearances or functions is absolutely fixed, and will not change in the ordinary course of nature.

* Linnaeus—"Reflections on the Study of Nature."

† Lindley—"Introduction to Botany," 2nd edit., p. 41.

‡ Brown—"Journal of Royal Geographical Society," vol. i. p. 31.

and obviously very active organs. Thus the number of stomates in a square inch of the epidermis of *crinum amabile* is estimated at 40,000, and in that of *mesembryanthemum* at 70,000, and of an aloe at 45,000; the first inhabiting the damp ditches of India, the last two natives of the dry rocks of the Cape of Good Hope: but the stomates of *crinum amabile* are among the largest that are known, and those of *mesembryanthemum* and aloe are among the smallest, so that the 70,000 of the former are not equal to 10,000 of the *crinum*.* A few examples of the extraordinary number of these organs may be cited:—

Names of the Plants, on the Leaves of which the Stomates have been counted.	Number of Stomates on One Inch square of Surface.		
	On upper side.	On under side.	On both.
<i>Iris Germanica</i> (leaf vertical)	11,572	11,573	23,144
<i>Crinum amabile</i>	20,000	30,000	40,000
<i>Viburnum tinus</i> (laurustinus)	None.	90,000	—
<i>Spartium</i>	1,000	142,750	143,750
<i>Syringa vulgaris</i> (common lilac)	None.	100,000	—
<i>Hydrangea quercifolia</i>	None.	100,000	—
<i>Pittosporum tobira</i>	None.	100,000	—
<i>Theophrasta</i>	None.	173,032	—†

Did the subjects for wonder and admiration in the structure of leaves end here, enough were advanced to maintain an unceasing feeling of devout homage to the Author of these exquisite contrivances; but much more awaits our research, and as we advance we shall find the boundary that would fix a limit to them for ever receding before us. "Yet the multitude look on leaves as they do on much more belonging to plants, in little other manner than as they look on a stone; scarcely considering them as organized bodies, far less as intricate living mechanisms."

The hairs which clothe the leaves of many plants present interesting subjects for contemplation. When limited to one surface, it is mostly the under one to which they are restricted, and they occupy the course of the elevated veins so as not to interfere with the points occupied by the stomates. Their variety of character and arrangement is great, but it is not necessary to dwell on this circumstance, as their habits offer more important matter for observation. "In succulent plants, or in such as grow naturally in shady places, where moisture already exists in abundance, they are usually wanting; but in hot, dry, exposed places, where it is necessary that the leaf should avail itself of every means of collecting its food, there they abound, lifting up their points, and separating at the approach of the evening dews, but again falling down, and forming a layer of minute cavities above the cuticle, as soon as the heat of the sun begins to be perceived."

The protection afforded by hairs to many plants is not less than that afforded by the fur to animals. Alpine plants are more particularly furnished with this protective structure, which shields them not merely against the heat and excessive evaporation to which the great rarity of the air in elevated sites renders them liable, but likewise against the cold which ensues on the withdrawing of the solar light. On the lofty mountains of Peru, at the height of from 6,500 to 12,500 feet above the level of the sea, flourish many spe-

* Lindley—"Theory of Horticulture," p. 39; where it is further stated—"The *Yucca aloifolia* has four times as many stomates as a species of *Cotyledon* in my possession. But some of the latter are about the 1-750th of an inch in their larger diameter, large and active; while the stomates of the *yucca* are not more than 1-2,500 of an inch long in the aperture, and comparatively inert. The *yucca*, therefore, with its numerous stomates, has weaker powers of perspiration and respiration than the *cotyledon*."

† Lindley—"Introduction to Botany," 2nd edit., p. 44.

‡ M'Calloch's "Attributes of the Deity."

§ Lindley—"Introduction to Botany," 2nd edit., p. 270.

cies of *espeletia* and *culcitium* (particularly *C. rufescens* and *C. canescens*), which are invested with a downy covering, that not only guards the plants against extremes of temperature, but furnishes excellent materials for couches to the traveller overtaken by night-fall in these gelid heights (see Humboldt's *Plante Equinoxiales* 2. pl. 13). Thus not only is "their foliage provided with an investment suited to the rigours of their situation," but it is thickest on the parts most exposed to the winds. For instance, the leaves of the silver-tree (*protea argentea*), which is indigenous at the Cape of Good Hope, are covered with a down which is thickest on the most exposed side, and the same phenomenon is said to occur in most plants which brave the "stormy spirit of the Capet." The hairs also prevent excessive exhalation; and when the excessive drought of the spring of 1749 had completely parched up the hills and high grounds in Albany, the great mullein (*verbascum thapsus*), the leaves of which are thickly wrapt in wool, alone was seen flourishing in the most arid situations, when every other leaf was burnt up.

But hairs serve occasionally other ends in the economy of the plant, though it may not be within the scope of our knowledge to determine what object is attained by their existence. Many hairs have a secreting gland at their base or apex, which secretes a principle possessing peculiar properties: an example of a secreting gland at the apex of a hair is found in the moss-rose; one at the base is the very familiar instance of the nettles.

The acrimony of the fluid secreted by these glandular hairs is often very great, much exceeding that of the common nettle. Thus the *urtica crenulata* of India excites, by its sting, fever and violent delirium; and even this is surpassed by the *urtica stimularis*, the hairs of which are slender, transparent, and almost invisible, yet so acrid as even to cause death. In the nettle tribe is a plant called *thoa urens*, which is clothed externally with hairs of a very pungent kind, but from which, when a deep incision is made into it, flows abundantly a clear and tasteless fluid, devoid of all acrimony, and which is used to quench thirst by the travellers in the forests of Guyana (Aublet, *Plantes de la Guyane*, li. p. 870)—an anomaly which increases the difficulty of any attempt to account for the existence of such hairs. Hairs of a structure like those of the nettles, and equally pungent, are found on many plants of the tribe of the *Loasaceae*, such as *louisa argemoides*, the *calophora lateritia* (see "The Botanist," vol. iii. pl. 119), &c., while hairs which lie nearly flat on the leaves, so as almost to escape observation, are found on many plants of the *malpighia-*

* Clarke's Travels, vol. iv., p. 209.

† Labillardiere's Voyage, vol. i. p. 118.

‡ Kalm's Travels, ii. p. 100.

§ The fluid from this gland passes up a duct or hollow tube, and escapes by the point of the hair; the pressure which enables the extremity of the sting to penetrate the skin, forcing the acrid fluid along the tube so as to deposit some of it in the wound. "The naked eye," says Curtis, "readily perceives the instruments by which the nettle instils its poison: a microscope of no great magnifying power more plainly discovers them to be rigid, transparent, tubular, setae, prickles or stings, highly polished and exquisitely pointed, furnished at their base with a kind of bulb, in which the juice is principally contained, and which being pressed on, when the sting enters the skin, forces the poison into the wound. Of the venomous quality of this liquid, and of the manner in which it is emitted, I have had ocular proof: placing the foot-stalk of a nettle-leaf on the stage of a microscope so that the whole of the prickle was in the focus when horizontally extended, I pressed on the bulb with a blunt-pointed pin, and after some trials, found a liquid to ascend in the prickle, somewhat as the quicksilver does when a warm hand is applied to the bulb of a thermometer. In some of the prickles I observed the liquid stationary. On pressing such, in particular, I saw most plainly the liquid ascend, and flow copiously from its very extremity. I was the more anxious to see this, as I suspected the poison might proceed from an aperture in the side of the sting, near the point, as in the forceps of the spider and tooth of the viper; and where it appears to be placed rather than at the extremity, that it may not take off from the necessary sharpness."—Curtis's Flora Londinensis.

ceae, such as *malpighia urens*, *setosa aspicarpa*, *urens*, &c., but which, if they puncture the skin, cause intolerable irritation. Yet the fruit of the *malpighia urens*, and of several others, is edible and wholesome; shewing the power of the Creator to form, out of the same juices, and under the influence of the same sun and air, instruments at once of his displeasure and of his beneficence.

In cases where they could serve no useful end, as in the submerged parts and floating leaves of aquatic plants, hairs are absent; yet are they often found in certain internal cavities of these plants—such as the *nymphaeas* or water-lilies, the *myriophyllum* or water-milfoils, where, whatever office they fill, they can exercise their functions secure from the contact of water. Hairs are found lining certain cavities which exist in the under surface of the leaves of the *nerium oleander*, but these have a direct communication with the external air, and are thought to increase the absorbing surface. The hairs of plants frequently become indurated into prickles, as in roses and other plants, and so constitute instruments of defence by their mere mechanical properties. The veins or nerves of the leaves also are occasionally prolonged and hardened, so as to serve for weapons of defence, and sometimes of offence. The thistles and holly are well-known examples; but, familiar as the latter is, an instructive peculiarity of it is often overlooked; while the lower leaves are sharp and prickly, and well calculated to keep animals inclined to browse on them at a distance, the upper leaves, remote from danger, are smooth and pointless. "If Pliny, a heathen," says Ray, "could point to the final cause in such a case, and make it argumentative of the providence of a God, surely it ought not to be passed over by us Christians without notice-taking and thanksgiving*."

Nor is this a solitary instance; for the silk cotton tree (*Bombax*) of the West Indies, while young, has its trunk "always armed with thorns, but these seldom appear after it has acquired a degree of height and strength sufficient to protect it." In several plants, such as the *astragalus tragacantha*, the barberry, and furze, the mid rib of the leaf is found constituting a hard sharp thorn: in other plants, imperfectly developed branches have a thorny character, which is most prevalent when they grow in sandy and unnutritious soil; and become fully developed, and covered with leaves, and defenceless, when in rich and luxuriant earth. In the former case the thorns are useful in warding off the aggressions of animals; in the latter, they would be superfluous, and are converted into organs at once more ornamental and more useful. This characteristic property of works emanating from the Creator, has been already pointed out, but every fresh example of it should kindle anew our sense of his greatness and his power. If any think that such peculiarities are "the effect of surd necessity," let them explain why, in a variety of the holly, the whole upper surface of the leaf is horrid with prickles, while the under side is smooth; and why in the *euryale ferox*, a floating plant found in the lakes of India and China, and akin to our water-lilies, the under side of the leaf should be beset with sharp stiff prickles, while the upper

is smooth. Let us rather, with the holy prophet claim—"This also cometh forth from the Lord's hosts, which is wonderful in counsel, and excellently working."

THE BORN OF GOD:

A Sermon,

BY THE REV. JOHN EMRA, M.A.,

Of Balliol College, Oxford.

[Preached before the University.]

1 JOHN v. 18.

"We know that whosoever is born of God sineth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

TRITE and hackneyed, but not the less worthy of our attention, is the sentiment of a Roman satirist—"There are certain liars beyond and within which what is right doth not exist." If we examine very narrowly the inmost workings of our hearts, we sometimes find ourselves prevented from taking the middle course which lies between widely conflicting opinions, by such reflections as these—"Are we not induced to take the middle path between jarring sentiments by a latent desire of ingratiating ourselves in favour of both parties, by whom they severally held?" Now, although we should very carefully examine into the motive of our conduct on all occasions, yet should we also pause and inquire, "May we not sometimes be too hastily imputing false motives to our actions?" One may be so full of grovelling fears lest he should be impelled by a wrong motive to choose a middle path, he may refrain from choosing that when it is the right and the safe one. Who sees it right to steer this intermediate course, may however generally have good reason to trust that he is not instigated by the improper motive he may have feared since, if he carefully surveys what is passing around him, he will soon discover that those who cannot in every thing side with either party are by no means likely to obtain much favour and applause.

The present aspect of the Christian world has given rise to these reflections. There is in our day a vehement opposition and clinging between ultra views on religious topics which surely savours not of the spirit of the gospel of peace and love. And are we to despair of peace and harmony being re-established within the walls of our Zion? When we pray that the Lord would "in continually the universal church with spirit of truth, unity, and concord," may we not hope that one branch of this universal church may become as "a city that is built in itself?" By what means might con-

* O reader! hast thou ever stood to see
The holy-tree?
The eye that contemplates it well, perceives
Its glossy leaves;
Ordered by an Intelligence so wise,
As might confound the atheist's sophistries.

Below a circling fence its leaves are seen,
Wrinkled and keen;
No grazing cattle through their prickly round
Can reach to wound;
But as they grow where nothing is to fear,
Smooth and unarmed the pointless leaves appear.

SOUTHEY.

and harmony be restored? Let us suppose that a large body of churchmen (from conviction, and at the risk of coming short of a certain fame and celebrity, often the reward—a poor one, indeed—of extreme opinions), should seek that middle path in guiding us, into which scripture and right reason combine, might we not hope that this desirable result might be obtained? Let me endeavour to illustrate my meaning by adverting to one or two religious topics much agitated in the present day.

From the sequel of this discourse it will, I trust, be shown that the middle path I speak of must only be aimed at when scripture truth guides us into it. There must be no compromise of truth, even for the sake of peace. I would select, out of a great variety of topics, the following subjects:—fasting, the observation of saints' days, and the subject of baptismal regeneration. This third topic, as taken in connexion with the text, will be treated of more at large than the others. The transition from the ordinances of the church to a sacrament instituted by Christ himself, appears, I am aware, strange and informal. But, if I mistake not, the position above laid down may receive much elucidation from a consideration of that intermediate opinion which lies between the opposite extremes on the subject of baptismal regeneration.

I. We were to mention the subject of fasting. Is there not some safe intermediate path between the superstitious fastings of the Romanist, which we must think are often considered by him as meritorious works, and that light and contemptuous mode in which many treat the subject of religious fasting and abstinence? Alas! in our day unhallowed hands touch the ark of God. The sacred topics of theology find their way into the worldly and irreligious publication. Men who never pray will write against the opinions of those who may deem it salutary to their souls to adopt the forms of prayer used by the early Christians. Men, who never "mortify their members that are upon the earth," will deem themselves good protestants if they shall have penned a few sarcastic remarks against fasting. Will such protestantism save the soul? Do we not see that between these extreme opinions there must be a middle and a safe path for us to walk in? and, while we fear, not without reason, that the laying down of any new rules on the mode of fasting would have a very strong tendency to make men formal and self-righteous, does not our church take her children by the hand, and lead them into a safe and a holy path, saying, "This is the way, walk ye in it," when she bids them

pray that they may use "such abstinence that the flesh may be subdued to the Spirit?"

II. The observation of festivals and saints' days. Our church has provided us with a daily service; and a delightful sight would it be, could we behold the entire population of our cities and villages meeting "daily with one accord in the temple," as in apostolic times. This, we fear, cannot in our day be expected. The investigation of the excuses, just or groundless, which a large majority of the members of our congregations would assign for refraining from that daily public worship which is still happily retained in our cathedrals and college chapels, would lead us into far too wide a field; suffice it to say, that a middle course here seems to present itself to the parochial minister. Shall we not effect more good by persuading our hearers to attend the services of the house of God on the greater festivals and fasts, than by vainly endeavouring to collect a congregation every day, or even every saint's day? If a minister shall have succeeded in inducing his people to substitute daily family prayer for daily public prayer, for which they affirm that the press of occupation in a busy and commercial age leaves them no time, his labours will not have been altogether in vain.

III. We now enter on the subject of baptismal regeneration. Theologians of different sentiments have not always dealt fairly with each other on this subject. One party will speak of the other as not holding the doctrine, because they cannot believe that in every instance the baptized infant is regenerate.

But this is not fair. Those who are of opinion that the "inward grace" very frequently, though not invariably, attends the "outward sign," ought not to be set down as deniers of the doctrine of baptismal regeneration.

Again, there are those who would accuse their brethren of denying the necessity of a great and decisive change of heart after baptism, because they assign not to that change the term regeneration; whereas they speak of it as conversion, renovation, or by some other term implying a decisive transition from sin to holiness, effected by the power of the Holy Spirit. This statement, however, leads to an important reflection, that many writers who advocate the opinion that regeneration invariably accompanies baptism, when they would set forth the necessity of a further change in the case of those who are evidently not "led by the Spirit," are wont to illustrate their notion of this conversion by such texts as these—"Be renewed in the spirit of your mind;" "we are passed from death unto life." Now these and similar

texts clearly denote regeneration in its highest sense. If St. John says in one place, "Every one that loveth is born of God;" and in another, "We have passed from death unto life, because we love the brethren;" to pass from death unto life is to be "born of God." What some writers call conversion, or renovation of heart, should be termed regeneration. The distinction between baptismal and spiritual regeneration does not appear to be founded on any statement of the word of God: at whatever period of life, and through whatever instrumentality it takes place, regeneration is most clearly described in scripture as one great change; it is a "deliverance from the powers of darkness"—"a translation into the kingdom of God's dear Son." From the words of the text, in which St. John asserts that those who are "born of God sin not," taken in connexion with other passages of scripture, an argument will be drawn, that the change of heart described by him must sometimes occur after baptism, since many baptized persons are not, in his sense, regenerate.

1. Let us previously inquire what were the views of the reformers.

2. Let us carefully examine the scripture tests of regeneration.

1. What was the view of the reformers on this subject?

We well know that many passages might be selected from the writings of the reformers in which baptismal regeneration is asserted, but in other places they speak of faith in God's word as the instrument of regeneration; in fact, it is their continual object in their sermons and writings to direct men's attention to the absolute necessity of an earnest examination whether they were resting contented with any mere outward forms, or whether they had indeed received "the inward and spiritual grace." Writing against the Romanist Rastall, John Frith, the martyr—no illiterate reformer, but, as the memoir of his life informs us, "remarkable for his abilities and his inclination for learning"—says, "His (Rastall's) supposition is, that all men, baptized with material water, are very Christian men, and have the true faith."... "Thereto I say, nay; for, even as the outward circumcision made not the Jews the elect people and children of salvation, so the outward baptism doth not make us the faithful members of Christ." Becon*, in his treatise, "The Demands of Scripture," to the question, "What is the new man that we must put on?" replies, "The renewing of man by faith and the word of God; the

Spirit of God given by Christ, our spiritual and second Adam."

Thus also Fox, in one of his letters, shows that true regeneration must be known by its evident and palpable fruits. "To forsake your country, to despise your commodities at home, and to set nought by honours which the whole world hath in great veneration, for the love of the gospel of Christ, are not works of the flesh, but the most assured fruits of the Holy Ghost, and undeceivable arguments of your regeneration or new birth, whereby God certifieth you, that ye are justified in him, and sealed to eternal life."

How closely in accordance is this last extract with a passage in the homily for Whit-Sunday—"If thou seest that thy works be virtuous and good, consonant to the pre-script rule of God's word, savouring and tasting not of the flesh, but of the Spirit; then assure thyself that thou art endued with the Holy Ghost: otherwise, in thinking well of thyself, thou dost nothing else but deceive thyself."

Are we not to believe from these extracts, to which a number of similar ones might be added, that the reformers of our church did not so straitly confine regeneration to the rite of baptism, but that they supposed they might be separated, and would have men to examine by some surer test than the mere effusion of water, whether they had indeed received the Spirit or not? If we read with care the writings of the reformers, we shall find them continually dwelling on the necessity of a thorough change of heart, on the utter folly and vanity of resting our hopes of salvation on any outward forms whatever, and on the powerful instrumentality of the preached word, no less than baptism in renewing the soul. We shall find the statements of the homilies echoed back from their sermons, their letters, and their treatises; and, as we pass on from the writings of one reformer to those of another, we shall remark (may I here crave your pardon for some little digression from my immediate subject?) we shall remark how well they continually guarded the doctrine of justification by faith; how continually they set in juxtaposition (lest the enemies of the faith should blaspheme) the doctrines of justification by faith in Christ's merits, and the absolute necessity of good works; how closely in accordance are their statements with those of the homilies on faith and good works, and of the eleventh and twelfth articles, and with the words of an inspired apostle, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast: for we are his workmanship,

* One of the most laborious writers and preachers of reformation.

created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And are the men who taught these blessed truths so well, so laboriously, so boldly, to be held in disrepute? Are we ungratefully to forget the rich blessings we owe to their labours, their sufferings in the cause of Christ? They need not the praise of men. "Great is their reward in heaven!" With "the glorious company of the apostles, and the goodly fellowship of the prophets, the noble army of martyrs" are praising God "day without night, circling his throne rejoicing." They need not the praise of men; but they will not, they cannot be forgotten. They will be had in everlasting remembrance. If it be imputed to any among them, as it has been to the venerable Latimer, that they were unlearned, let us remember that in their days the opportunities of learning were not so abundant as in ours. They were all deeply read in the holy scriptures. They were many of them, as Cranmer and Ridley and Becon and Philpot, whose rich fund of theological learning so filled the hearts of his insidious enemies with fear for the downfall of their cause, that "they sought by all means, not only to stop him from writing" the account of his examinations, "but also to deprive him of that which he had written"—they were many of them men of more enlarged knowledge—very many of them were students of this and the sister university. If Latimer was ignorant of the Greek tongue, it was because in his youth it was not commonly taught; and his English testament, seven times carefully read through in his prison, must have given him some insight into the truths of the everlasting gospel. O, my brethren, such men as the Anglican reformers cannot long be lightly esteemed! There will be a re-action, and their works will be more studied, and will amply repay the attention bestowed upon them.

The members of this university will not, cannot forget that, within a short distance from this place, the pious Ridley, led to the stake, exclaimed, "Into thy hands, O Lord, I commend my spirit;" and the aged Latimer uttered these dying (may they not be deemed prophetic?) words, "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." May the "memorial" of such men in this place be, not the earthly sanctuary only, but the spiritual building of a multitude of believers, "fitly framed together," through the doctrines of eternal truth which they taught, and "growing unto an holy temple in the Lord!"

2. Let us carefully search into the tests of regeneration from the word of God. From

a comparison of "spiritual things with spiritual," we shall endeavour to prove what the foregoing extracts imply, that there are other instruments, through which the Spirit of God renews the soul of man, besides baptism. That the sacrament of baptism is very frequently the instrument of the new birth none can deny, who seriously weigh the Saviour's words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The judicious Hooker argues most forcibly from this text, that regeneration must very frequently attend the effusion of the waters of baptism; he means not that it does so invariably, for the same author distinctly declares, that "all receive not the grace of God that receive the sacraments of his grace*." That the preached word is sometimes the vehicle of regeneration, is distinctly asserted by St. James (i. 18)—"Of his own will begat he us with the word of truth;" by St. Peter, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever;" and by St. Paul (1 Cor. iv.), "In Christ Jesus I have begotten you through the gospel;" and (Philemon 10,) "I beseech thee for my son Onesimus, whom I have begotten in my bonds." The term in the original rendered in these two last passages, born again and begotten, is the same employed by our Lord in his conversation with Nicodemus; and leads to the direct conclusion that, as regeneration sometimes attends baptism, so is it at other times conveyed to the soul through the preached word. The Holy Spirit "quickeneth whom" and as "he will," as "the wind bloweth where it listeth." If the Corinthians were converted to God through the gospel publicly preached—if Onesimus was "renewed in the spirit of his mind" through the same gospel privately expounded to him by St. Paul in prison, surely we must conclude that the energetic influences of the Holy Spirit are not tied to means. And, when we see many around us who prove by their unholy lives that they have not "received the grace of God, though they have received the sacraments of his grace," we may still hope and trust and pray that, through the power of the word, whether it be read by them in the retirement of the closet, or proclaimed in the great congregation, or pressed home to their hearts and consciences by the ambassadors of Christ in their domiciliary visits, "the stony heart may at last be turned into the heart of flesh," the man may become "a new creature in Christ Jesus."

And now we may inquire if it be indeed

* Hooker's Eccles. Pol. vol. ii. p. 320, Keeble's edition, 1836.

the case, that the Holy Spirit effects the mighty work of the regeneration of fallen man in different methods, and at various periods of life—if in many passages this total renovation of heart (for it is one and the same change every where spoken of in scripture) be connected with the word of God, read or preached as its instrumental cause, and in others with the rite of baptism, surely there is a middle and a safe path for us to take between the extreme opinions on this, as on other topics; surely the members of our church may endeavour, more than they have hitherto done, by keeping very closely to the scriptural modes of statement on this controverted subject, to “keep the unity of the Spirit in the bond of peace.”

It remains now that some scriptural tests be laid down, by which the regenerate may be distinguished from those in whose souls we cannot conceive that this mighty spiritual change hath been effected. These tests shall be selected from St. John's first epistle.

1. The first test is, freedom from habitual sin. St. John says, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” On these words it may be remarked, that the verb in the original is the same in both clauses of the text, and is the same too employed by St. John in the third chapter of his gospel. The meaning of the text then is more briefly this—“Whosoever is born of God, sinneth not, keepeth himself, and that wicked one toucheth him not.”

It needs scarcely to be remarked that, arguing from the analogy of faith, the expression “sinneth not” must be limited to this signification—lives not in habitual and wilful sin; for, in the commencement of this epistle, it is said that “if we say that we have no sin, we deceive ourselves.” Of course, then, the concluding clause of our text—“he keepeth himself, and that wicked one toucheth him not,” must be understood only as an assertion that the man thus “born of God” lives a life of habitual watchfulness, is habitually keeping himself by the grace of the Holy Spirit from the snares and the devices of Satan, who, though he may assail him and sometimes prevail over him, does not finally destroy his soul. These expressions of St. John, confirmed as they are by a passage in the third chapter—“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God”—though vainly adduced to prove the doctrine of human perfection, certainly prove thus much, that those, who are living in the practice of *habitual sin*, are not, in St. John's sense of

the words, “born of God.” Let them boast as they will of their Christian profession and their Christian baptism, they “have not the Spirit of Christ, and are none of his.” The apostle asserts as much when he says, immediately after stating that “whosoever is born of God doth not commit sin,” “whosoever doeth not righteousness is not of God,” i. e., is not born of God. The first test of a regenerate state, then, is freedom from habitual sin.

2. The second test is victory over the world. “Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” And what is it to overcome the world? It is so to fix the eye of faith on “things not seen and eternal,” that “things seen and temporal” lose much of their former influence on our affections and passions. It is to gain the victory over the trials and “changes and chances” of the world, by enduring them in the anticipation of the “eternal weight of glory,” depending on his gracious promise who has said—“In the world ye shall have tribulation; but be of good cheer, I have overcome the world.” It is to gain the victory over the allurements of the world, counting its grosser pleasures, and its more refined though not less ensnaring enticements, the love of fame and glory and human praise, as “less than nothing, and altogether vanity,” when set in competition with the things which mortal “eye hath not seen, nor mortal ear heard,” even “the pleasures which are at God's right hand for evermore;” and the plaudit of the heavenly Judge, “Well done, good and faithful servant.” Let a man act as if he had indeed laid to heart and taken as his rule of life the precept laid down in a former part of this epistle; he may trust that he discovers in his soul this second test of a renewed state—victory over the world. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever.”

3. The third test of a regenerate state that shall be laid down is a right faith—not a dead faith, and an inoperative faith; since righteousness of life has been already laid down as one of the tests of a renewed heart. “Whosoever believeth that Jesus is the Christ is born of God.” “Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that

Jesus Christ is come in the flesh is not of God." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." From these and other passages in this epistle, we may remark that St. John speaks of all those as unregenerate who, led astray by various forms of error, either rejected the doctrine of the divinity of the Son, or his proper humanity, and thus "denied the Lord that bought them." They were unregenerate; for, had they received the Spirit, the Spirit would have "led them into all truth;" the anointing of the Spirit would have "taught them of all things." The fact of their falling into heresy proved the absence of the Spirit's influences.

4. The fourth and last test to be mentioned of a regenerate state, and one on which it may not be useless to dwell somewhat more at large than on the rest, is brotherly love. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "Whosoever loveth not his brother is not of God." "We know that we have passed from death unto life, because we love the brethren." And who are the brethren? They are all those who "love our Lord Jesus Christ in sincerity;" they are all those that in every place call upon the name of Jesus Christ our Lord, both their Lord and ours. This love of the brethren is not only consistent with, but must always be attended by, a firm and uncompromising adherence to "the truth as it is in Jesus," and a meek but steadfast opposition to every form of error. Well worthy of our attention is that command in the book of Leviticus—"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Not to rebuke a fellow Christian is then a sign of hatred, or (if this be too bold an expression) it is at least a sign of the absence of any real love towards him: to rebuke him is a sign of love, and, as doctrinal error leads to practical ungodliness, we should endeavour to bring back those who err concerning the faith, as well as rebuke those that sin.

By this rule let us try our feelings towards those whom we believe to be involved in error. Let us take, for example, the case of the Romanists; they are of the number of the brethren whom we are to love, for they "hold the Head," Christ Jesus; they profess the glorious doctrines of the divinity and atoning merits of the Saviour; they are of the number of the brethren, for they are members of one branch, though an exceedingly corrupt one, of the catholic church. They have added a superstructure of "wood, hay, and stubble" to the true foundation.

Now, if we seriously weigh the command

in the 4th chapter of Deuteronomy—"Ye shall not add unto the word which I command you," remembering the threat annexed to the infringement of that command in the New Testament—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book;" and if we believe that the Romanist doctrines of "purgatory", pardons, worshipping and adoration as well of images as of relics, and also invocation of saints, are fond things vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God;" if we from our hearts believe, with the reformers of the sixteenth century, that not the doctrine of the mass† only, but all the above-mentioned doctrines are "blasphemous fables and dangerous deceits;" if "we are so far from thinking (I allude to the words of bp. Bull) that salvation is to be found only in unity with the church of Rome, that we verily believe they are in great danger of their salvation who live in her communion;" if in plain and palpable facts, in deeds of bloodshed in our sister island, we read the motto, "*semper eadem*," stamped on the religion of Rome; if even in our own day the expectation of the priest's absolution leads men to the unrestrained perpetration of crime on crime; then, my brethren, we shall surely esteem the entire system of Romanism as fraught with the utmost peril to the souls of its votaries. And the very firmness of our protest against their soul-destroying errors, will prove the reality of our love for the misguided members of the church of Rome. And, if we dread these doctrines of Romanism, shall we not see just cause to fear even the most gradual approach to them? Or shall we try how near we may approach the reef of rocks without "making shipwreck of our faith?"—how near we may steer toward the edge of the whirlpool without being drawn into its destructive vortex? If Christ were not with us in the vessel, his holy church, we should sink in the raging waters. Let us not provoke him to leave us, by rashly making experiments how near we may steer our vessel to scenes of peril. Shall we be led astray by the opinion that the ideas of some very early writers of the church on the subject of purgatory, and invocation of saints, and veneration of images, are not to be identified with the errors of popery? No; the acorn is not the oak—the seed is not the tree in whose branches the birds of the air make their nests—the tender sapling of the upas is not the wide-spreading tree which poisons every thing that springs up beneath the deadly shadow of its foliage; and, in this sense, the

* Article 22.

† Article 31.

Romish doctrines are not the primitive corruptions of the true faith. To drop the metaphor—if Romanism must not be identified with early errors, it is the fuller development of early errors.

Of almost every one of its erroneous articles of faith, when we trace it up to its earliest source in the mistaken notions of men, many of whom from their previous education as Gentile philosophers and Jewish zealots, were likely to mix up error with truth, it may be said "*alter et idem nascitur*." If, in very early periods of the Christian church, men had not begun (with no authority whatever, as we believe, from scripture) to offer up prayers for the pious dead, should we have heard of the Romanist doctrine of purgatory, with its train of deadly errors? And we might thus argue as to many other doctrines. If then the corrupt notions of the early Christians were the seed of Romanism, will it profit us to be making experiments how far we may entertain such notions with safety? There is here no middle path to which scripture guides us; the most distant approach to the "dangerous deceits" of Romanism is fraught with peril. If the decree of the council of Trent, adopting (with that subtlety which ever clings to Romanism) a middle path, but a dangerous one, because utterly unscriptural, and asserting that "due veneration is to be paid to images," has led the benighted votaries of the religion of Rome to adore and to worship the images of fallen sinners like themselves, more than they adore and worship the Saviour; then would we argue that to put prominently forward, to dwell much upon, such notions of the early fathers as, though comparatively harmless, are not in close conformity with scripture truth, may lead the ignorant and illiterate into infinitely worse errors.

To sum up in a few words what has been advanced on the second head of our subject, the tests of a regenerate state. Those who by the divine grace are kept from habitual sin, who overcome by faith the world's trials and temptations and allurements, who possess a right faith in the Lord Jesus Christ, and who, lastly, are filled with that genuine spirit of love to the brethren which urges them to strive to lead back into the way of truth all that err from the faith—those are "born of God;" and, while they attribute it to grace alone that they are "made partakers of the divine nature," they need not over-anxiously inquire whether, through the instrumentality of the sacred ordinance of baptism, or the preached word, or any other means of grace, the seed of regeneration was implanted in their souls. Sufficient for them is the scriptural and well-grounded hope,

that, through the operation of divine grace on their hearts, they are becoming daily more and more "meet to be partakers of the inheritance of the saints in light." And, now that our subject has been that renovation of soul without which none can enter into the kingdom of God, must we close without pointing out the practical tendency of the topic before us? Suffer me to trespass a short time longer on your attention, whilst I press home to the hearts and consciences of my hearers—my younger hearers especially—the important inquiry—Can we hope, examining ourselves by the tests that have been laid down, that we have experienced the change of heart described in the text?

To dwell on one test only—victory over the world—and especially that branch of it which consists of the rising superior to the desire of worldly applause and "the praise of men." With regard to the love of the grosser pleasures of the world, it needs only to be mentioned that the young man, who possesses not that degree of faith which may lead him to "come out and be separate from" the world's unholy pursuits and its guilty pleasures, can have no hope that he is "renewed in the spirit of his mind." Should there be any such among my youthful auditors, O let them suffer the word of exhortation—"To be carnally-minded is death." If ye habitually indulge those "fleshly lusts which war against the soul," speaking lightly and thinking lightly of sins of intemperance and licentiousness, "calling evil good, and good evil;" if, by profession "children of light," ye "have fellowship with the unfruitful works of darkness," then must there be effected in your souls, ere ye can be meet for the pure and holy joys of the kingdom of heaven, that great and vital change described by the pen of our inspired apostle—"Ye must put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and ye must put on the new man, which after God is created in righteousness and true holiness."

But there are very many among my younger hearers, who, though they may not have to plead guilty of being led astray by the allurements of "the pleasures of sin, which are but for a season," yet may be exhorted to institute a serious inquiry—Do we not seek and love supremely the world's applause?

If, in the ardent and laudable pursuit of literary eminence, you are ever tempted to occupy the sacred hours of the Christian sabbath in studies unfitted to the solemnity of the season, you have cause to inquire, may you not be seeking human praise with the fearful risk of coming short at last of "the honour that cometh from God only?" Be

admonished to devote the entire sabbath to biblical studies. You will be no losers by so doing; you will thus make such advances in the field of theology as to enable you to satisfy those who will have to put to the test your competent knowledge of the history, the doctrines, the evidences of our holy religion. You will thus too return to the study of the classics better qualified to contrast the ethical systems of the wisest of heathen sages with the purer morality of the word of God; and more ready to appreciate the full effulgence of "life and immortality brought to light by the gospel," when you compare it with the feeble glimmerings of a future state which gladdened the heart of the Gentile philosopher. But not by this motive only—the desire of a proficiency in theological knowledge—would we induce you to devote the sabbath-day to sacred studies. There shall come at last an hour to those among you whose health is strongest, whose spirits are most buoyant, whose intellectual powers are most acute, when, in the prospect of death and eternity, you will "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord"—that experimental knowledge of Christ crucified, as the only Saviour of ruined man, of which, if the wisest be destitute, he is, as regards all saving knowledge, ignorant indeed; and which, if the most illiterate peasant shall have attained, he is "wise unto salvation." O reflect, I entreat you, that there may be a very deep acquaintance with scriptural truths while the heart is unaffected—unrenewed. "With the heart man believeth unto righteousness." "Ask" in earnest prayer for that living, purifying, saving faith in the Saviour, and "it shall be freely given you."

The Cabinet.

THE PREACHING OF ST. PAUL.—From the tenor of the opening portion of his first epistle, it admits not of any doubt that there were at Corinth persons who stood higher in popular esteem than St. Paul himself, and even that he was opposed by enemies who passed in the world's eye under the guise of friends. St. Peter, for example, might be more disposed than the apostle of the Gentiles was to tolerate Jewish ceremonies, and even to permit the institutions of Moses to mingle with the doctrines of Christ. For this facility in yielding to the prejudices of the Hebrew converts, Cephas was reproved by St. Paul, who did not hesitate to charge him with a culpable weakness in seeking peace from an undue conformity to obsolete usages, and for obscuring under the shadow of the ancient law the loftier doctrines which he had received from the mouth of his Redeemer. Apollos, too, might be more acceptable to the half-instructed believers at Corinth, by requiring less at their hands, either in the way of belief or of practice; because, though an eloquent man and mighty in the scriptures, he began to preach before he knew fully the leading

doctrines of the Christian system. "He was," says the inspired historian, "fervent in spirit, and spake and taught diligently the things of the Lord;" but he adds, that as yet "he knew only the baptism of John." These defects in his knowledge would prove no objection in the eyes of the Corinthians, who knew still less than he did; and, as his discipline might be more lenient, and his requisitions less severe, his ministrations would be so much the more acceptable. St. Paul, on the other hand, though in some respects he became all things to all men, never abated from personal considerations one iota either in doctrine or in the enforcement of morality. Whatever others might do, he said of himself, "we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." This course he uniformly pursued in defiance of all the obstacles which encumbered his path; for he knew that the Jews still required a sign to convince them of the appearance of their Messiah, and that the Greeks continued to seek after their wisdom, to enable them to reconcile the gospel of Christ with the doctrines of their own philosophers. The strong bias under which their minds were bent, and the prejudices which had sprung from their early education, were perfectly known to him; and, had he yielded to the one, or connived at the other, he might have escaped the unfavourable judgment which some of them appeared to have pronounced upon him. But in no instance did he descend from the high ground which he had assumed as their teacher and guide, nor yield his constancy either to open murmur or private insinuation. And whence the source of this firmness, this steadfastness, this resolution in the performance of his ministerial and apostolical duties? He himself has pointed it out in the words of my text—"With me it is a very small thing that I should be judged of you, or of men's judgment: he that judgeth me is the Lord."—*Bishop Russell, Sermon on death of Bishop Gleig.*

Portry.

HYMN OF A HERMIT*.

1.

O THOU! sole Sire! pervading Lord of all,
Who spread'st thy fulness round this earthly ball;
You teach me still in every face to see
An ampler mould than all the skies of thee.

2.

By passion wrenched and darken'd—torn by hate—
By sin dethroned from all our heavenly state—
Thy Spirit, stained, defaced, and scarr'd with shame,
Still shows on each thy noblest creature's name.

3.

Though changed—how far!—from all thy will commands,
And bruise'd and maim'd by evil's rending hands;
While life and thought and soul and sense are ours,
Still lasts the wreck of more than earthly powers.

4.

Renew—thou only canst, O God!—the plan
Of truth and love, so blurr'd and crush'd in man;
That good, design'd for all, to all unknown
Till set before our eyes in One alone.

* From "Blackwood's Magazine."

5.

From him, so full of thee, the Father's mind,
The Father's holy love to all our kind,
O teach us thou to draw whate'er of best
Restores to thee the self-bewilder'd breast!

6.

Amid our waste be he a living spring;
Amid our lawless wars, a peaceful king;
In our dark night be he a dawning star;
In woe a friend, to aid us come from far.

7.

And thus, that we his help and hope may share,
Our hearts, o'erthrown by sin, do thou repair;
And so, in chambers purified by thee,
His peace may dwell, and there his Spirit be.

8.

O thou! whose will has joined us each to all,
And made the lonely heart itself appal;
Who art the vital bond that knits in one
Thy countless myriads born beneath the sun:

9.

Thou aid us, heavenly Sire! that each for each
May live, as he for all, in deed and speech;
And so do thou for us, paternal Lord!
Make bright like his the face, and pure the word.

10.

Like us, a man, he trode on earthly soil;
He bore each pang, and strove in weary toil;
He spake with human words; with pity sigh'd;
Like us, he mourn'd and fear'd and wept and died.

11.

Yet all thy fulness, Father, dwelt in him,
In whom no shadow made thy glory dim;
Such strength, O God! from him to us derive,
And make, by life from him, our death alive.

Miscellaneous.

STATE OF THE PEASANTRY IN MALTA.—In Britain we can have no idea of the poor meal to which a peasant or a day-labourer in Malta sits down, even with enjoyment, under the cover of some shade. A piece of coarse brown bread, seemingly a mixture of rye and bran with a clove of garlick, an onion, a radish, or a few blades of salad, for a relish to this coarse bread, is sufficient to satisfy the craving appetite. I have seen some purchase a farthing's worth of pickled fish as a more savoury accompaniment, and without any other preparation than minutely dividing it, raw as it was, to the different mouthfuls of bread, seem satisfied with their simple repast. Their clothes are made of Malta cotton, and of their own manufacture; they all go barefooted; even the hackney-coachmen are without shoes, and will run by the side of their mules and carriages to any distance, without mounting to drive as in Britain.—*Anton.*

DIET AND CONFESSION OF AUGSBURG, A.D. 1530.—The firmness and principle of the protestant princes were soon put to the proof. The day after the emperor's entry into Augsburg was the festival of Corpus Christi, or the holy sacrament, when a grand procession of the host was to take place. Indeed it seems probable that the time was arranged with reference to this circumstance; and this, with the proceedings which follow, is ascribed to the counsels of

the legate. Late in the evening, after all the rest had retired, the emperor sent for the protestant princes, and signified to them his pleasure that they should attend him in the procession of the ensuing day. This was the more marked, as all the other princes were left at liberty to follow their own inclination. Having anticipated the demand made upon them, the princes promptly replied, that it was contrary to their consciences to comply. The marquis of Brandenburg was their spokesman: and he, having received a sharp answer from Ferdinand, placed his hand on his neck, and made this memorable declaration—"Rather would I instantly kneel down, and in the emperor's presence submit my neck to the executioner, than prove unfaithful to God, and receive or sanction antichristian error." The emperor merely observed, with mildness and address—"That there was no intention to take man's life." The matter in debate was then deferred till the morning; when, by the repetition of the emperor's demands and even entreaties, and of the firm refusal of the princes, the discussion was so long protracted, as to delay the procession some hours beyond the appointed time. Here, again, the marquis of Brandenburg, with much emotion, having briefly recounted his own services and those of his family to the house of Austria, implored the emperor not to listen to calumnies against him, adding—"In the present cause, which pertains to God, I am compelled by an immutable divine command to resist all impositions of this kind, whatever may be the consequence; since it is written, 'We ought to obey God, rather than man.' For the confession, therefore, of the doctrine which I know to be the word of Christ, and eternal truth, I decline no danger; not even that of life itself, which, I hear, is threatened by some."—*Scott's Continuation of Milner's Church History.*

TEMPTATIONS OF OUR FEMALE SERVANTS.—The temptations to which female servants are exposed, especially in cities and large towns, are very numerous. The thief, the peccator, the fortune-teller, and the libertine, alike reckon upon them as their prey. Nor is their danger exclusively from without. The love of dress—the lax state of morals which exists among the great majority of female domestics, and the unrestrained and unrestricted communication which commonly occurs with their fellow-servants of the opposite sex, with the irregular and dissipated habits of many of their employers—are temptations great and powerful, before which many female servants fall, and make shipwreck of character and of a good conscience. From inquiries at our various penitentiaries, it has been ascertained that three-fourths of their inmates have been domestic servants. When the position of female servants in our household is regarded, how alarming do these considerations become! How vast is the amount of property entrusted to their care! To how great an extent is the safety, the health, and the character of a family in their power! What influence do they often acquire over an excellent master! What control do they frequently exert over an amiable mistress! How great is their authority in connection with the children and younger branches of a family! These are constantly witnessing their example, listening to their conversation, and receiving their instruction; consequently, their power over them is such as to operate, either as an invaluable blessing, or as an evil of the direst kind.—*Prize Essay.*

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SALISBURY CATHEDRAL.

EAST END

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SALISBURY CATHEDRAL.

THE ecclesiastical superintendence of the west of England was for many years under the bp. of Winchester, but on the death of bp. Hedda the diocese was divided, and a second bishopric established at Sherborne, in Dorsetshire, in 705, comprehending Wilts, Dorset, Somerset, Devon, and Cornwall. About 905, the three last-named counties received bishops of their own by the authority of Plegmund, archbp. of Canterbury, and a fifth see was created for Wilts, the bishops residing at Wilton, the then chief town of the county. On the death of Elfwold, bp. of Sherborne, between 1050 and 1058, Herman, bp. of Wilton, effected the re-union of that see with his own; and about 1074 removed it to Soaresbyrig, now Old Sarum, from whence it was removed to Salisbury in 1220, the foundation-stone of the new building being laid by Pandulph, the pope's legate; and in five years a sufficient portion was completed for the public worship, when it was consecrated by archbp. Langton. Three years afterwards bp. Poore was translated to Durham, but he left his friend Elias de Derham, to whom he had from the first intrusted the management of the work, to superintend its progress, which he did for the first twenty years. Bp. Bingham carried on the building eighteen years; his successor, William de York, continued it during nine. In the second year of the elevation of bp. Egidius (or Giles) de Bridport, on the 30th Sept., 1258, after having been rather more than thirty-eight years in progress, the cathedral was solemnly dedicated

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to the Virgin Mary by archbp. Boniface. The whole cost, according to an account delivered to Henry III., amounted to 40,000 marks, or about 25,666*l.* 13*s.* 4*d.* sterling, raised by voluntary contributions.

The greater part of the tower and the spire were not then erected. The building was raised to its present elevation about a century after, and chiefly from the remains of the cathedral at Old Sarum, granted to the chapter in 1331. Considerable alarm arose for the safety of the church soon after the completion, and about the year 1417 it was represented to Henry VI. that "the stone spire in the middle of the cathedral church of Sarum appeared to be in such ruin and danger, that unless it were repaired it must speedily fall, to the utter destruction of the church itself;" and consequently a licence was granted to the chapter to acquire lands to the amount of 50*l.* per annum for this object.

During the rebellion the cathedral suffered. The members of the establishment were insulted and dispersed. The possessions of the church were alienated. The edifice itself was profaned, and its architectural decorations mutilated and defaced. Yet even then some were interested in the preservation of the building.

Soon after the restoration, the see was held by Dr. Seth Ward, who directed his attention to the repairs of the building. He was assisted by the dignitaries of the church contributing the fifth part of their endowments. King Charles II. also encouraged them by his presence; and Sir Christopher Wren, the

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[London: Joseph Rogers, 24, Norfolk-street Strand.]

king's surveyor, visited Salisbury in 1660 to examine the state of the cathedral, and, according to his report, some alterations in the building as well as some repairs in the tower and spire were made.

In 1736 repairs were made at the expense of bp. Sherlock, assisted by the chapter and others. During the episcopate of bp. Hume, about 1776, amongst other changes, the pulpit and seats, till then in the nave, were removed; since which the sermon has been delivered in the choir. The most extensive alterations and repairs, which of late years the cathedral has undergone, took place under bp. Barrington, aided by Mr. Wyatt. Two chapels, erected in the fifteenth century by lady Hungerford and bp. Beauchamp, were removed, and the present organ-screen, bishop's throne, pulpit, stalls in the choir, and the altar-pieces, were erected. Whilst these operations were in progress, George III. visited the cathedral, and, learning that the improvements depended on the voluntary subscriptions of the gentry of the diocese, took advantage of his residing at the royal castle of Windsor, and presented a new organ by Green, "his contribution as a Berkshire gentleman."

When this cathedral was erected, the singularly beautiful pointed arch had just begun to prevail in this country over the massive circular arch of the Saxon and Norman styles; and consequently a mixture of the two was chiefly in use in buildings of that date. Here this is not the case. It is the only cathedral which never had any intermixture of styles, and is the first instance of the pure unmixed gothic in England.

It is in the form of a Greek cross, the long arm of which consists of the nave, choir, and lady chapel, following each other in succession from west to east. At the juncture of the nave and choir, this arm is crossed by the principal transept, and again near the centre of the choir by a second of smaller dimensions. The nave, the choir, the eastern side of the two transepts, and lady chapel, have all side aisles. The northern aisle of the nave is broken by a very handsome porch. The nave, choir, and transepts rise in three regular tiers of pointed arches: the lower in the nave are of the lancet shape, and of very considerable elevation, and rest upon a succession of clustered columns, each consisting of four pillars surrounded by as many slender shafts. The second tier is a kind of open gallery, corresponding with the roof of the aisles, the arches of which are flat, each divided and subdivided by others, and rest on short clustered columns. The range of the upper or clere-story is occupied by a series of *triple lancet windows*, with their centre

light raised considerably above the other two. The vaulting is plain and simple, being turned with arches and cross springers only, but tufts of foliage mark the intersections. The choir and transepts differ little from the nave. The lady chapel consists of a single elevation; but such is the height and almost incredible lightness of the marble columns which divide the body and side aisles, and support the vaulted roofs—the single pillars being nearly thirty feet high, and only nine inches in diameter—that this part of the building excites the highest degree of admiration.

The number of windows of the cathedral, and of the marble pillars in the interior, is very striking. Camden remarks, "They say this church hath as many windows as there are days in the year; as many pillars and pilasters as there are hours; and as many gates as months."

At the intersection of the nave with the chief transept, four lancet arches on four clustered columns, 81 feet in height from the pavement, rises the spire. The original design seems clearly to have been merely a low tower, terminating in an embattled moulding about eight feet above the roofs. The walls, though six feet in thickness above and below, are in the intermediate space reduced to only two, hollowed out into a colonnade or gallery, thirty feet high, intended as a communication with the roofs. The whole was, no doubt, open to the interior of the cathedral, forming what is usually styled a lantern. To give sufficient strength to this fabric for the reception of the proposed superstructure, 120 additional supports were supplied in the form of flying and other buttresses. He also braced the upper part throughout with an iron bandage, represented "as perhaps the best piece of smith's work, and also the most excellent mechanism of any thing in Europe of its age." On this structure, so strengthened, he raised the present stupendous tower and spire.

The tower consists of two equal divisions, the lower of much more solid workmanship than the upper, but less highly decorated. The spire is octagonal, and consequently arches were thrown across the four angles at the summit of the tower, to form an eight-sided foundation; and in nothing has the builder more clearly displayed his taste and skill, than in the beautiful cluster of pinnacles which he placed on each of the angles, since they have the joint advantage of confining the arches, and causing the different forms of the tower and spire to blend and harmonize together. The walls of the spire gradually diminish from two feet to nine inches, which, after the first fifteen feet, is their thickness

upwards. A timber frame, however, consisting of a centre-piece, with arms to the walls, and hanging from the iron standard of the nave, after it passes through the capstone, binds the whole together.

The height of the cross from the ground is 399 ft. 10 in. It is supposed to have been originally 400 feet, but to have lost two inches by a settlement in two of the columns below, which threw its structure nearly 29 inches general decline towards the south-west. The summit is obtained first by stone staircases of 365 steps, to "the eight doors" at the top of the tower, from thence by wooden ladders to "the weather door," 42 feet from the cross, and after that by iron rings fixed on the outside.

The dimensions of the cathedral are as follows:—

	Feet.	In.	Feet.	In.
Extreme length .. outside	473	0	Inside	440 0
Principal transept	229	7	....	203 10
Eastern transept	170	0	....	143 0
Nave ..			....	229 6
Choir ..			....	151 0
Lady chapel ..			....	68 6
East front..... width	111	4		
Nave and choir .....do.	34	3		
Vaulting of the nave				
height	81	0		
Do. of our Lady chapel.do.	30	9		
Roof .....do.	115	0		
West front .....do.	130	0		

The vane is 6 ft. 11½ inches in length, and the capstone of the spire 4 ft. 2 in. in diameter; which last affords a good idea of the great height of the spire.

On the south side of the cathedral are the cloisters, forming a complete square of 181 feet. On the east side of them is the chapter-house, a beautiful octagonal building, 58 feet in diameter and 52 in height, supported in the centre by one insulated clustered column. Seven of the sides are almost entirely occupied by large pointed windows; in the eighth is the entrance from the cloisters. Under the windows is sculpture in high relief, representing portions of the scripture history, from the creation to the destruction of Pharaoh. In the chapter-house are the remains of an antique circular chapter-table.

Over part of the east side of the cloisters is the library, the erection of which is ascribed to bishop Jewell, and which has at various periods received considerable additions from several bishops of the see and others.

Among the chief monuments are those of William Longespée, earl of Sarum, the first person buried in the cathedral; of bishop Roger, which, with those of bishops Osmond and Jocelin, was removed from Old Sarum. That of the boy bishop is probably the only specimen of the kind in the kingdom. "On St. Nicholas's day, the choristers of the cathe-

dral every year chose one of their number to be their bishop; and, from that day till the night of Innocents' day, he bore the name and regular state of a bishop, being robed, carrying a pastoral staff, and wearing a mitre: his fellow choristers also assuming the title of prebendaries or canons. On the eve of Innocents' day, they performed the same service (except the mass) as the bishop himself and other dignitaries, and even taking precedence of them in the procession. It is pretty clear that this was the monument of one of those chorister bishops, who, no doubt, having died during the season of his short-lived office, was buried, as was usual with bishops, with a figure on his tombstone, adorned with episcopal robes and ornaments."

The cathedral is the parish church of the "Liberty of the Close."

The bishop of Salisbury, who is provincial precentor of Canterbury, has now jurisdiction over the greater portion of the counties of Wilts and Dorset. Until the late ecclesiastical changes, Dorset formed part of the see of Bristol; and Berks, which formed part of the diocese of Salisbury, was transferred to Oxford; by which the chancellorship of the order of the garter has been transferred from the bishop of Salisbury to the bishop of Oxford. He is also assisted in his duties by the chancellor of the diocese, the archdeacons of Sarum, Wilts, and Dorset, and twenty-four rural deans.

The members of the cathedral establishment, previous to the late alterations, were—the dean, the precentor, the chancellor of the diocese and the chancellor of the church, the treasurer, the three archdeacons, the sub-dean, the sub-chanter, forty-one prebendaries (of whom six are residentiary, called canons), four priest-vicars, seven lay-vicars or singing-men (one of whom is organist), and eight choristers. Of course many of these offices have been deemed useless; and, in the event of a vacancy, will not be filled up. It would appear, however, that the present bishop is anxious, if possible, to remedy what appears to him to be an evil, as the following remarks in a recent number of the *Dorset Chronicle* testify:—

"SALISBURY.—HONORARY PREBENDS.—The firm opposition which our excellent prelate maintained to the last against the clauses in the Ecclesiastical Commission bill, which invaded the integrity of the cathedral establishments, will be in the recollection of our readers. We were, therefore, prepared to hear that his lordship would not be slow to avail himself of the opportunities offered by a recent act of parliament, for appointing honorary prebendaries in his diocese, when he could do so without subjecting those appointed to certain ecclesiastical dues previously exacted. The appointments which we have lately had the gratification to announce are honourable alike to his lordship and to those upon whom the dignities have been conferred. And we are now

able to substantiate, on good authority, the report current for some time past, that our excellent diocesan purposes to give a still more noble proof of his sincerity, by making a donation of £500 towards a fund for endowing the honorary prebends recently filled up in our cathedral church, and remunerating those appointed for the expences necessarily incurred in attending their preaching turns at the cathedral, &c. His lordship has signified his intention to this effect; and we understand that the dean and chapter have expressed a willingness to appropriate a portion of their church estate for the same end. These spirited proceedings cannot fail to have the effect of perpetuating these appointments, and of thus preserving, in all their original integrity, the several members of the cathedral establishments; and the blow recently aimed at those establishments will hence fall harmless in this diocese."

M.

THE CHARACTER AND INHERITANCE OF THE SAINTS:

A Sermon,

BY THE REV. W. D. JOHNSTON, M.A.,
Rector of Ifield, Kent.

HEBREWS xi. 39, 40.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

THE appointment of saints' days, or of certain days to be observed in remembrance of holy persons who have been remarkable for their piety and virtue, is common to the church of England and the church of Rome. When our protestant reformers shook off the usurped dominion of the pope, and restored the church of Christ in this country to its original purity of doctrine and worship, they retained all those usages and observances in which the church of Rome had not erred, or had erred only in the application. For the church of Rome had preserved in its creed the chief doctrines of God's word, but had overlaid them with numerous errors, and had added to them many corrupt traditions. Our reformers, therefore, removed the errors and cast away the traditions, but held fast the true doctrines. So also, in forms and discipline, the church of Rome had many things which, at their institution, were right and good, but had been altered and misapplied in the course of time. These forms and this discipline, therefore, required to be purified, and directed to the purposes for which they were at first intended; and then their use would evidently appear. So thought our protestant forefathers; and so they acted. They kept that which was good; they corrected that which was misapplied; and they rejected only that which was bad. Thus, in the case of observing certain days in remembrance of particular facts and persons, the church of England follows the church of

Rome in part, but not entirely; commemorating the most important events in the history of Jesus Christ, and in the lives of holy men whose names and actions are recorded in the New Testament, but taking no notice of those events and persons of which there is only an uncertain report, or a report derived only from the testimony of uninspired and fallible writers. A difference between the church of England and the church of Rome may be seen in the use which is made by each of them in the commemoration of saints. We who belong to the former are taught to remember the saints in order to imitate their holiness; they who belong to the latter are taught not only to imitate, but also to worship them. Thus we are instructed and guided according to God's word; they are instructed and guided contrary to it. We worship God alone—they worship men as well as God.

The apostle in the text refers to the several saints of whom he had been speaking in this chapter, when he says—"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

To impress the subject before us upon our hearts, let us examine—

I. What is the principle of a saint.

II. What is the character of a saint; and

III. What is the inheritance of the saints.

I. Let us examine what is the principle of a saint. I answer faith: for this is the assertion of the apostle—"these all," i. e., all these saints, "having obtained a good report through faith." They "obtained a good report;" or, in other words, it was testified of them that they were accepted by God; as it is said (ver. 5) of Enoch, "he had this testimony, that he pleased God." "But (it is added in ver. 6), without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Faith, then, is the principle by which we please God, are acceptable to him, and receive the title of his saints, his elect and peculiar people. A saint is, according to the language of the New Testament, a believer in Christ, or a Christian. Do you, my brethren, profess to be believers in Christ, or Christians? Remember the name by which you are called—saints. It is a name of important meaning. It implies that you are separated from the world, and devoted to God; that you have received a new and heavenly principle into your hearts; and that you are seeking those unseen joys and glories "which the Lord hath promised to them that love him."

Let the careless world be reminded that, as faith is necessary to make us pleasing to God, so we must become in reality what our Christian profession calls us to be—saints. Instead of despising and ridiculing that sacred name, we must aspire worthily to receive and maintain it; for without faith, which is the principle of the saints, the Christian profession is an empty and unmeaning show.

II. Let us examine what is the character of a saint. It is a holy character. "As he who hath called you," says St. Peter (1 i. 15), "is holy, so be ye holy in all manner of conversation." The principle being holy, the character produced by it must be holy too. Holiness is the effect and evidence of faith. This is abundantly proved by the examples to which the apostle refers in this chapter. All the faithful men of whom he makes mention, are distinguished by some peculiar act of righteousness, either in doing or suffering the will of God (see verses 33 to 37). "Faith without works (says the apostle James, ii. 26) is dead." Therefore the faith of these saints is shown by its works; and the works are appealed to as evidences of a living faith. Such must be the effect of faith in God's word now and at all times. A holy character must accompany and follow it, and prove its reality. A believer in Christ must be a holy man. Try your faith by this test: examine its fruits. See whether you are active in doing and patient in suffering the will of God, and ready to deny yourselves and your own will, whenever the denial is required by your duty to him. Then you need not doubt of your faith in the gospel. Then you may rejoice that the Spirit of God is "working in you both to will and to do;" that you "are led by the Spirit of God;" that you are bringing forth "the fruit of the Spirit;" and, therefore, that you are children of God, and heirs through Christ and with Christ of his everlasting kingdom. The world may taunt and deride you, as trusting in a vain promise—as looking for things unseen which will never come to pass; but, so long as your consciences and your lives, tested by the word of God, assure you that you are not hypocrites but true believers, you may bid defiance to the scoffs and ridicule of the world. For heaven and earth shall pass away, the earth and the works that are therein shall be burnt up, and the workers of wickedness shall perish; but the promise of God to them who believe in him shall not pass away, but shall surely be fulfilled.

III. Let us examine what is the inheritance of the saints. It is the promise of God; the grand, the all-satisfying, the unchangeable promise—eternal life. The saints men-

tioned by the apostle in the text are said not to have received the promise—this great and special promise; "God having provided some better thing for us, that they without us should not be made perfect;" i. e., that those saints who died before the coming of Christ should not attain to their full and complete happiness, till the saints who lived and died after his coming, or who should be found alive at his second coming, had been joined with them in a bond of everlasting fellowship. Hence we read of "the communion of saints," and profess it as an article of our Christian faith. They form altogether one society, one body, the mystical body of Christ—his elect people, his holy band, his true and faithful army, who, having "fought manfully under his banner against sin, the world, and the devil" unto death, receive "the crown of life, the prize of their high calling, the recompence of the reward." They enter into his glory. They are made "joint-heirs" with him of his kingdom. They were once members of his "church militant here on earth;" they will be members of his church triumphant in heaven. They were once despised and ill-treated; they will be hereafter honoured and blessed. They receive indeed in this world the fulfilment of many "great and precious promises," but the promise which stands above all the rest, is reserved for them as a future blessing in the world to come. And why is this? Can we discover a reason for it? Yes; there is a reason, and a reason revealed to us. It is "that they without us," as the apostle says, "should not be made perfect." It is that all the saints may together enjoy the kingdom and glory of their Lord—may be as one fold under one shepherd, and as one body with Jesus Christ their head. To this our church alludes when she prays, in the office for the public baptism of infants, that the child about to be baptized "may receive the fulness of God's grace, and ever remain in the number of his faithful and elect children, through Jesus Christ our Lord;" when she prays, in the office for the burial of the dead, "that it may please thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord;" when she prays, in the office for the holy communion, "and we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom;" and when, in the

collect for All Saints' day, she prays—"O almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son, Christ our Lord, grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord." See, then, that you forget not this peculiar feature in the description of the saints—that they are a community, and that their inheritance is a common or joint inheritance, to be enjoyed by them with one another, and with Jesus Christ their Lord.

There is also a particular respecting them which we should not fail to notice. The apostle says—"God having provided some better thing for us, that they without us should not be made perfect." God has provided under the gospel a better thing than he provided under the law or any foregoing revelation. He has provided a Mediator, by whom we are reconciled to him; and, though by nature we are strangers and enemies, by Christ's redeeming blood we are brought nigh to him, admitted to his favour, and adopted into his family; so that, as St. Paul says to the Galatians, "Ye are all," i. e., all the real saints among you, "the children of God by faith in Christ Jesus" (Gal. iii. 26). To the Romans (Rom. viii. 17) the apostle writes, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The same particular is mentioned in Rev. vi. 11—"White robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." The saints are all built, to use St. Peter's language, as living stones of the same spiritual house, on one foundation; "for other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The saints before the preaching of the gospel, were justified and sanctified by faith in the Redeemer who was to come: the saints after the preaching of the gospel, are justified and sanctified by faith in the Redeemer who has come: and the saints hereafter will all be glorified together by the presence and power of the same Redeemer at his second coming; when their faith will be changed into sight, their hope will be turned into enjoyment, and all those who have "obtained a good report through faith," shall receive the promise, and be made perfect in righteousness and happiness for ever.

Need I say much by way of exhortation

"to them that have obtained like precious faith with" the saints of whom the apostle Paul discourses to the Hebrews, "through the righteousness of God and our Saviour Jesus Christ?" Much, I think, cannot be needful. A few words, however, may be acceptable; and, by the application of the Holy Spirit, edifying.

1. Imitate, I beseech you, the faith and character of the saints whose histories are recorded in the scriptures for our learning. Remember that you yourselves are saints by profession, and ought to be such in principle and practice; that the Redeemer who died for them, died for you; that the Spirit who sanctified them, is able and willing to sanctify you; that God is ready to bestow upon you the same faith which he bestowed upon them. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." He "giveth to all men liberally, and upbraideth not." Ask therefore for this precious gift. "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." If you feel your need of it, and ask in earnest, your prayer will be heard; for he satisfies the desires and answers the petitions of every needy and earnest suppliant. "To him also that hath shall be given." He who has some faith, must seek for more. He must say, as the apostles did, "Lord, increase my faith." He must "pray," as he depends upon God in Christ, "without ceasing," that he may "be made perfect, established, strengthened, and settled;" and be made to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

2. Keep in view the society into which you will hereafter be admitted—the communion of saints made perfect. You are already members of that society, although you have not yet attained to the state of perfection. "Beloved" (let me remind you in the words of St. John), now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." If you know no more concerning the blessedness of the saints in glory than that they are like Christ, and are with Christ, and behold him in his glorified state, you know enough to excite you to purify yourselves—to "follow peace with all men, and holiness, without which no man shall see the Lord." "Whoso doeth these things shall never fall." Whatever be the purposes of God, this man, by a living and holy faith, stands secure; and his hope of futurity is such, that no passing clouds can

quench its brightness. Eternity is ever seen by the eye of faith, however dimly, in the distance. Most persons are accustomed to prepare themselves, or to be prepared by others during their youthful days, for the station which they are to fill at the age of manhood, and for the society in which they will be called to mingle. Let believers in Christ in like manner seek continually to prepare themselves for the society in which they are to spend a never-ending life, even for "the presence of an innumerable company of angels, of the general assembly and church of the first-born which are written in heaven, of God the judge of all, of the spirits of just men made perfect, and of Jesus the mediator of the new covenant" (Heb. xii. 22, 23).

3. Maintain spiritual intercourse with one another on earth. This is an important duty and a valuable privilege, as well as a distinguishing mark of the saints. They are not to live separately for themselves alone, but, as a communion, for one another and with one another. They are members of a body—the church; and each member is to serve not only the head, but also its fellow-members. Thus, each member being sound and active, and performing its proper office, the whole body will be compacted together, and receive increase and strength. The saints will be as fellow-citizens, as children of the same family, as dependants of the same household, as brethren in Christ; and the words of the psalmist may be applied to them—"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. cxxxiii. 1). In the time of the prophet Malachi (iii. 16, 17) we read that "they that feared the Lord," his saints, "spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Such was the practice of the saints at that time, and such the blessing promised to them. The apostle Paul enjoins the same practice (Heb. iii. 13), "Exhort one another daily, while it is called day, lest any of you be hardened through the deceitfulness of sin." Would that this spiritual communion and intercourse for mutual correction of sin, and mutual instruction in righteousness, were more general, especially among the members of our own church; that the enemies of Christ might be compelled as of old to exclaim, "See how these Christians love one another!"

I cannot conclude without saying a word to such persons, if such be here present, as,

though professing to be Christians, and attending a place of Christian worship, yet think lightly of the faith and character of the saints. The term "saints" is often used, we know, by worldly men profanely and reproachfully, as formerly, it is probable, was the term "Christians." But let the careless world understand its true meaning—as a word of the highest dignity and honour, as a name in which every Christian must glory, as signifying the holy faith and character which are imparted to him by the Spirit of Christ, and which he aspires to maintain to the praise of his Saviour and his God. Let those who esteem little, or vilify and slander the saints, consider to whom is promised the kingdom of heaven, whose portion and inheritance is its "fulness of joy." It is theirs whom they despise. It is "the inheritance of the saints." The time will assuredly come, whether the world believes it or not, when the Lord Jesus Christ shall reign over the earth, and "the saints shall possess the kingdom;" and none but the saints shall possess it. For "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life" (Rev. xxi. 27). Thus says the Lord (Rev. xxii. 12), "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Amen.

Poetry.

"THOU ART GONE UP ON HIGH."

(For the Church of England Magazine.)

"Thou art gone up on high;"

The thorns have left thy brow;

And all the heavenly company

Are thronging round thee now:

While thousand times ten thousand voices raise

The swelling notes to my Redeemer's praise.

"Thou art gone up on high;"

Earth is thy home no more:

Yet are we still beneath thine eye;

And still our lips adore;

And still we own and bless thee as our guide,

While 'neath thy sheltering wings we safely hide.

And thou hast gifts to give,

E'en to the rebel race;

The dying ones by thee shall live—

The lost shall find thy grace.

What countless gifts shall from thine hand be given!

Grace here below—glory at last in heaven.

"Thou art gone up on high,"

And I would rise with thee;

Far, far beyond that changing sky

My dwelling-place should be.

O, art thou gone a mansion to prepare,

And yet dost stay to guide me safely there?

Thou art gone up ; and yet,
 Lord, thou art still below ;
 And where but two or three are met,
 Thy presence still they know.
 Mysterious truth, that here and there thou art—
 Thy home is heaven, and every contrite heart.

And thou wilt come again ;
 The heavens once more shall rend ;
 We, face to face, shall see thee then—
 An ever-present friend ;
 And know the fulness of the blessings given—
 Grace changed to glory in the highest heaven.

Miscellaneous.

THE BISHOP AND HIS BIRDS.—A worthy bishop who died lately at Ratisbon, had for his arms two fieldfares, with the motto—"Are not two sparrows sold for a farthing?" This strange coat of arms had often excited attention, and many persons had wished to know its origin ; as it was generally reported that the bishop had chosen it for himself, and that it bore reference to some event in his early life. One day an intimate friend asked him its meaning, and the bishop replied by relating the following story :—"Fifty or sixty years ago a little boy resided at a little village near Dillengen, on the banks of the Danube. His parents were very poor, and, almost as soon as the boy could walk, he was sent into the woods to pick up sticks for fuel. When he grew older his father taught him to pick juniper-berries, and carry them to a neighbouring distiller, who wanted them for making 'Hollands.' Day by day the poor boy went to his task, and on his road he passed by the open windows of the village-school, where he saw the schoolmaster teaching a number of boys about the same age as himself. He looked at these boys with feelings almost of envy, so earnestly did he long to be among them. He knew it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster ; and he often passed the whole day thinking, while he was gathering his juniper-berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons. One day when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird-trap, and he asked one what it was for. The boy told him that the schoolmaster was very fond of fieldfares, and that they were setting the trap to catch some. This delighted the poor boy ; for he recollected that he had often seen a great number of these birds in the juniper wood, where they came to eat the berries, and he had no doubt but that he could catch some. The next day the little boy borrowed an old basket of his mother, and when he went to the wood he had the great delight to catch two fieldfares. He put them in the basket, and, tying an old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and with some alarm he asked them if they had caught any birds. They answered in the negative ; and the boy, his heart beating with joy, gained admittance to the schoolmaster's presence. In a few words he told how he had seen the boys setting the trap, and how he had caught the birds to bring them as a present to the master. 'A present, my good boy !' cried the schoolmaster ; 'you do not look as if you could afford to make presents. Tell me your price, and I will pay it you, and thank you besides.' 'I would rather give them to you, sir, if you please.' The schoolmaster looked at the lad as he stood before him, with bare head and feet, and ragged trowsers that reached only half-way down his naked legs.

'You are a very singular boy,' said he, 'but, if you will not take money, you must tell me what I can do for you, as I cannot accept your present without doing something for it in return. Is there anything I can do for you?' 'O yes!' said the boy, trembling with delight, 'you can do for me what I should like better than anything else.' 'What is that?' asked the schoolmaster, smiling. 'Teach me to read,' cried the boy, falling on his knees ; 'O, dear, kind sir, teach me to read.' The schoolmaster complied. The boy came to him at all his leisure hours, and learnt so rapidly that the schoolmaster recommended him to a nobleman who resided in the neighbourhood. This gentleman, who was as noble in mind as in birth, patronized the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities, and when he rose, as he soon did, to wealth and honour, he adopted two fieldfares as his arms." "What do you mean?" asked the bishop's friend wonderingly. "I mean," returned the bishop with a smile, "that that poor boy was—myself."

AN OPIUM DEBAUCH.—One of the objects at this place that I had the curiosity to visit was the opium smoker in his heaven ; and certainly it is a most fearful sight, although perhaps not so degrading to the eye as the drunkard from spirits, lowered to the level of the brute, and wallowing in his filth. The idiot smile and deathlike stupor, however, of the opium debauchee, has something far more awful to the gaze than the bestiality of the latter. . . . The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon, and generally a side room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head. The drug is prepared with some kind of conserve, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe, and the smoke is taken into the lungs as from the hookah in India. On a beginner one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be held to the drug during the process of inhaling ; and, from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will give a pallid and haggard look to the face ; and a few months or even weeks, will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug after long habit, no language can explain ; and it is only when under its influence that their faculties are alive. In the houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening in all the different stages. Some entering half distracted, to feed the craving appetite they had been obliged to subdue during the day ; others laughing and talking wildly under the effects of a first pipe : whilst the couches around are filled with their different occupants, who lie languid with an idiot smile upon their countenance, too much under the influence of the drug to care for passing events, and fast merging to the wished-for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of dead-house, where lie stretched those who have passed into the state of bliss the opium smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying.—*Six Months in China, by Lord Jocelyn.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE REBUILDING OF JERICO.

BY THE REV. THOMAS BEDFORD, M.A.,

Curate of St. Andrew's, Whittlesey, Cambridgeshire.

JEROVAH is not mocked—is not insulted with impunity, and without hazard disobeyed. To tempt forbearance is not wise, and to despise Omnipotence is less allied to fortitude than madness.

So found the bold transgressor who rebuilt the walls of Jericho. This city, situate near the banks of Jordan, was the first that was compelled to bow the neck before the Israelites on their being brought into possession of the promised land. No sooner had they crossed the river by a miracle, than by a miracle this first fruits of the Canaanitish spoil became their prey. "By faith," the apostle says, "the walls of Jericho fell down;" and the expectant Israelites, with Joshua, Moses's servant, at their head, commenced forthwith the demolition of the town and the extermination of its people. Of so atrocious a description was the lewdness and idolatry of Canaan, and especially of Jericho, that the Israelites were ordered, under pain of the Almighty's heaviest displeasure, to visit everything they found alive with indiscriminate destruction—"man and woman, infant and suckling, camel and ass;" and the rest, whatever appertained of precious things and goodly stuff, to burn without compunction or reserve, together with the place itself. Besides all this, the very site on which it stood was to continue an eternal token to succeeding times of the punishment in store for unrepented guilt. It was never to be built again. And, as a

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warning not to overlook or slight God's dreadful purpose to devote the ruins to perpetual contempt, it was added, in the spirit of prophecy, that whosoever should presume to disregard this caution, and attempt the restoration of the city, would do it at the sacrifice of all his earthly hopes and happiness: "And Joshua adjured them at that time, saying, Cursed be the man that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Eight hundred years passed by, and no one yet was found presumptuous enough to violate a word so awfully accredited, till wicked Ahab rose, and did more to provoke the Lord God of Israel to anger, than all the kings of Israel that went before him. "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; according to the word of the Lord which he spake by Joshua the son of Nun."

In perusing this remarkable accomplishment of prophecy, one cannot but observe the emphasis with which it is asserted that, "in his (in wicked Ahab's) days, did Hiel the Bethelite build Jericho." From these few words we may collect his character who founded it; and the character of the age in which the enterprize was carried on.

The man who thus defied the Holy One of Israel was, we are told, one Hiel, an inhabitant of Bethel, a city infamous for its idolatry. It was at Bethel, then called Luz, that the vision of the heavenly ladder was vouchsafed to Jacob, who, in order to com-

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memorate the glory of that revelation and sanctify the place in the regard of those that should come after, altered its former inauspicious name from Luz to Bethel, which signifies "the house of God." For "this," said he, "is none other but the house of God, and this is the gate of heaven." But, alas! the spot thus consecrate to holy reminiscences was doomed, in after ages, to experience as extraordinary a reproach; for here it was that Jeroboam, on the separation of the kingdoms Israel and Judah, resolved to establish one of the two idol calves wherewith he purposed to divert the affections of the ten revolted tribes from the religion of their fathers, and prevent the wish that, perhaps, they might retain to worship at the temple of Jerusalem, as God commanded. Hence it appears its former honourable name was changed to Bethaven, or "house of vanity;" and from that time forth, the place became remarkable at once for the audaciousness of its impiety, and, as might be supposed, for its contempt of moral obligations and restraint. In this congenial locality was born the wretched hero of our story—that Hiel who appears to have imbibed, in all its waywardness, the spirit of the place; a thorough-paced malignant, who regarded idols for the very reason that he hated God, viz., that they opposed no limit to indulgences and lusts, which he condemned. This haughty infidel (resolved to build a lasting monument to the dishonour of the Deity, and prove to all the world that there was neither truth in the divine prediction, nor power in the divine right arm) set to his hand to restore the desolation of that Jericho which God, for its idolatries, had overthrown, and commanded to lie waste for ever. What motive he could have for this proceeding, other than the impeachment of the truth of prophecy, or the throwing down the gauntlet to a power whose attributes and being he would fain have brought into discredit, one cannot easily conceive; for he might just as well have built on other than forbidden ground, and perfected the most gigantic projects of ambition, without the danger of being brought into collision with the Deity. But no: he would have the glory of refuting and discrediting eternal truth, and would arrogate the honour of defeating the appointments of Omnipotence; and if the experiment succeed, "Look to thy throne, Jehovah! and uphold thine altars as thou mayest." And so much for the author of this mad design.

The other circumstance I mentioned as deserving observation, was the time selected for the enterprize—the heyday and meridian of Israel's apostacy, when "Ahab did sell himself to work wickedness, whom Jezebel

his wife stirred up." The licentiousness of monarchs is a sanction to the like extravagance amongst their people—a bonus to impiety, a refuge for the guilty, a strong tower to the transgressor. A land must, in a measure, take its tone of morals from its governors. A wicked ruler cannot patronize the virtues; and vice, invested with authority and "clothed in purple," must needs be irresistibly pernicious to the multitude who form their manners whence they get their bread, and emulate for better or for worse the modes and fashions, life and conversation, of their masters and superiors. Hence that inspired assertion, "If a ruler hearken to lies, all his servants are wicked." "One fool, it is said, destroyeth much good;" and if this fool be crowned, the mischief is, of course, indefinitely aggravated. Infidelity and impudence become the stepping stones to honour and promotion, and the precincts of the court a sanctuary to the patrons of licentiousness, the leaders of impiety. The modest and retiring worthy is discouraged, that the pretender and the dissolute may be advanced. Such seems to have been the character of Ahab's court; and such, as may be readily supposed, the demoralization of his people. Amongst the myriads of Israel there were not more, it seems, than seven thousand that refused to bend the knee to Baal. The people, mad to be outdone by Ahab's naughtiness, were furious to prosecute unrighteousness and wrong; and each endeavoured to eclipse his neighbour's audacity, and do some deed that might compete with even royal profligacy. Amidst this reign of terror and delinquency, Hiel the Bethelite stood forward as a candidate for infamous renown, and not improbably with the design to get him interest and favour in the highest quarters. Ahab and Jezebel, he knew, were both devoted to the cause of idols—had ventured every thing to bind these shackles on the soul of Israel; and hence he might presume they would expressly countenance and befriend whatever scheme should be invented to root out the little remnant of God's worship from among them, and inflict an irretrievable disgrace upon the Majesty of heaven. The way he took to accomplish this malicious project was the undertaking to restore what God demolished, and falsify what God had threatened. This guilty but ingenious device, so far as it regarded the mere reconstruction of the walls of desolated Jericho, he carried obstinately through; but royal sympathy and help could not protect him from the penal consequences of the undertaking, nor Hiel's infidelity disprove or cast a doubt on the divine veracity. "He laid the foundation in his first-born." Scarce had he cleared the way for the contemplated

design, when an event occurred which proved that God was in existence, and, moreover, zealous to avenge the violation of his honour—that he had not repented of the curse he had pronounced 800 years before on Jericho, nor would relax one tittle of the woe he had predicted on the head of whosoever should presume to counteract it. Abiram, “his first-born, his might, and the beginning of his strength,” was made to bear the penalty of his infatuated father’s stubbornness; for the Lord smote him that he died, “according to the word that he spake by Joshua the son of Nun.” Still unconvinced, or, if convinced, unterrified, the haughty nobleman persisted in the work, and saw his children one by one fall victims to his perseverance in this iron-hearted enterprize, without the least abatement or repentance of his desperate resolution. One only child survived to see the ill-omened work approach to a conclusion; when, lo! the arm that reaped the souls of his departed brethren fell heavy on his own. He also died: and Hiel saw his “sole remaining joy” untimely blasted to chastise his own perverseness, and expiate his own misdeeds. We must not think that Hiel was divested of the feelings of humanity; we must not think that he beheld his children strewed like autumn leaves on the adventurous path he was pursuing, without the natural yearnings of a parent’s heart. Nay; but the worst passions of his nature were in dreadful exercise, and, in the excitement of the heart’s rebellion against heaven, its soft emotions were absolved, and all its sensibilities, if not extinguished, swept away. Incredulous of the Almighty’s word, or in contempt of his authority, he had commenced his impious essay, and subsequent conviction and calamity were insufficient to induce him to suspend it. Pride interposed to keep him from repentance, passion fortified temerity: the die was cast—he was engaged, and would go on; and though he perish, he will not recant.

Such is the usual issue of presumptuous transgression. We consciously offend till we insensibly proceed so far that no return seems open to us, and nothing left but to persist and die. Our evil genius supports us in rebellion, till what at first was nothing but our own ungracious choice becomes, alas! our destiny; and, though we seek at last to enter in, we find ourselves eternally shut out. One crime is linked invisibly, and imperceptibly connected with a thousand others, that whilst the wretch is flattering his soul, that “so far will I go, and no further,” he is approximating fast to hopeless reprobation.

To some, perhaps, it may appear unjust that God should visit Hiel’s contumaciousness upon his unoffending offspring. Why

suffer him, it may be asked, to violate God’s pleasure with impunity, whilst retribution overtook the innocent? To this, it is replied, we have no evidence to shew that Hiel’s sons were not associated in their father’s guilt; and one rarely sees a child that does not more or less reflect the likeness of its parents’ temper and infirmities. If otherwise, if they were clear of his transgression, then we may suppose that, whilst God served his purpose and fulfilled his prophecy in the untimely dissolution of these little ones, he had provided for them in the “land that is very far off” a sevenfold recompence—that he withdrew them prematurely from the sorrows and contentions of an evil world, to install them in a perpetuity of honour and felicity. Proud though he was, and hard, Hiel, we may infer, was more distressed by that succession of disasters that befel his family than he had been by any visitation that could happen to himself; not to insist on what is probable, to wit, that he himself, when he had seen this piecemeal dissolution of his earthly happiness, was summoned hence to expiate the madness of a day with infinite despair.

Before proceeding with the moral of this awful history, it may be well to add that Jericho increased from that time forth into a city of considerable note. We shortly after find a college of young prophets there located, and Elisha, at their instance, healing, with a cruse of salt, the rank and deleterious waters of the place; for, owing perhaps to the effect of Joshua’s curse, the “water,” as they told the man of God, “was naught, and the ground barren.” The vial of God’s wrath was emptied on the fortunes of the house of Hiel, and there the fury of his indignation stayed. Once raised from its foundations, Jericho grew up and prospered till our Saviour’s day, when it became the scene of one of his most favoured miracles; for there blind Bartimæus recognised the Lord, the “Son of David,” and there his eyes were opened to behold the Lord’s Anointed. It was included in the general revolt, and felt, in consequence, the vengeance of the Roman arm. It never afterwards recovered from this second overthrow, and now—such are the sad vicissitudes of earthly grandeur—is dwindled to a mean and miserable village.

The inference it behoves us to gather from the history just considered is, that what the Lord has sworn, no lapse of time can alter, and no circumstance suspend or set aside. “The Lord is not a man, that he should lie; or the son of man, that he should repent.” God so presents the future time, that every thing is present, or, as the apostle has it, “naked to the eyes of him with whom we have to do.” The Great Supreme can never labour under

disabilities; does not devise in darkness, or decree in ignorance. He needs not to reconsider his resolves, or alter his decisions. Effects and causes, times and circumstances, and all the etcetera that must enter into human calculations and control our judgments, are but the appointments of his will, who "speaks, and it is done—who commands, and it stands fast." When God sends forth the word, he waits not the fulfilment; does not sit watching the event, like us poor creatures of suspense, suspicion, and uncertainty, as if his plans could fail of their intent; but what he once determines, is irrevocably fixed and done: its certainty, that is to say, is so inevitable, so independent of all intervening times and accidents, that it is virtually fulfilled already—his will is fate. We witness the effects of time upon the institutions, works, and laws of human kind; see this in ruins—that disused; see every thing around us undergoing variations, or, what is yet more common, hastening to decay; till we are ready to reflect the frailty of our operations and appointments on the words and works of the Almighty, as if they too must be affected by the revolutions that demolish empires and transfer dominions, making the forms and fashions of to-day, to-morrow out of date. We forget it is not God, but we that change. We forget that time, which of course implies a limit of duration as meant to apply to an eternal, self-existent Being, is a confusion of ideas; for with the Infinite there is neither past nor future, but all and every thing is ever present. He calleth things that are not, as though they were; and, to help us to a right conception of his being, he designates himself the great, immutable, "I AM."

To shut up all with an appropriate moral, we are all of us more or less engaged in enterprises, or intent on objects, that the Deity denounces, and will surely visit. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Like Hiel, we are occupied too commonly in building up what God prohibits, and wilfully pursuing what his word informs us must incur his bitterest resentment. One may venture to pronounce, without exaggeration or a breach of charity, that the greater half of the professing Christian world evince, in their prevailing tempers, recreations, and pursuits, an awful disregard of God's supremacy, and the most flagrant violations of his law. They know that he forbids a multitude of sins it would be easy to deny, and commands a multitude of duties that might readily be done; and yet, from year to year, those are persisted in—these unperformed. Perhaps no earthly master, howsoever insignificant, was ever subjected to half the provocations and imperti-

nences that every day assail "the High and Mighty One that inhabiteth eternity." Shall we infer, with the psalmist, that the fool has begun to "say in his heart, there is no God?" Do the kindness and long-suffering of heaven put into man's heart that taunting proverb, "Where is the promise of his coming?" Truly the hour approaches that shall verify the saying, that "the Lord is not slack." The accusations that are written in the word are just as fresh in the remembrance of that God, "with whom is no variableness," as if his Spirit had to-day indited them; and, if he come not yet, as he has said, "to smite the earth with a curse," it is because "the iniquity of the Amorites," the cup of our offences, "is not full." In spite of his apparent slowness to revenge the world's apostacy, to us, as individuals, he is very near, yea, even at the door; and, whilst the infidel is mocking at his long delay, death suddenly announces his arrival, thundering in his ear that now too late conviction, "Behold, I come quickly; and my reward is with me, to render to every man according to his works."

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. XII.—Pt. 3.

ANOTHER modification of leaves requires to be noticed here, in which the primary design is more manifest, viz., where tendrils or claspers of different kinds are formed to support the plant, or some part of it. The object is always the same—the means varied, as seen in other works of the Great Architect; so varied indeed, that there is not only no part of a plant capable of being indurated into a thorn, but a corresponding part in some other plant is susceptible of being lengthened into a cirrus or tendril; nay, even the entire stem becomes a clasper or twiner, and so ascends and supports itself and its different organs by the aid of some neighbouring plant or body. The observations of Ray and Paley on tendrils are so just, that the following remarks are merely a commentary on them, supplied by naturalists who have recorded the phenomena simply as occurrences in the vegetable kingdom, without either regarding or disregarding the final cause. The axiom quoted by Ray, in another part of his work, is strikingly applicable here, viz., "that nature abounds not in what is superfluous, neither is deficient in what is necessary;" and he remarks, "that some sorts of plants, as vines, all sorts of pulse, hops, briony, pumpions, melons, gourds, cucumbers, and divers other species that are weak and unable to raise or support themselves, are either endowed with the faculty of twining about others that are near, or else furnished with claspers and tendrils, whereby, as it were with hands, they catch hold of them, and so ramping upon trees, shrubs, hedges, or poles, they mount up to a great height, and secure themselves and their fruit." And again—"We see not so much as one tree, or shrub, or herb, that hath a firm and strong stem, and that is able to mount up and stand alone without assistance, furnished with these tendrils*."

* Paley further remarks—"Our second observation is upon a general property of climbing plants, which is strictly mechanical."

A few examples of the manner in which different parts of plants can be modified, so as to serve as a tendril and support, are all that can be given here. First, a leaf has the mid-rib prolonged and curved into a beautiful coil, as in the *gloriosa superba*, the *flagellaria indica*, *anthericum cirrhatum*, *uvularia cirrhosa*, *albica cirrhata*, and the upper leaves of the *fritillaria verticillata*. Second, a more frequent case is where the petiole, or common footstalk of a compound leaf, as occurs in the pea-tribe, is prolonged, and forms a cirrhous, either simple or branched, as in the common pea, sweet pea, and the vetches, and the *entada*, or climbing-bean of the East and West Indies. Third, a still more usual transformation is that of the *peduncle*, which, in ordinary circumstances, would be clothed with flowers and fruits, being converted into an instrument of support. The vine is the most familiar example, as well as of the herbaceous passion-flowers; also the peduncles of the *cardiospermum*, *uroillea*, *paullinia* and other climbing sapindaceous plants of the tropics. Many points regarding the tendrils of the vine are worthy of particular contemplation. The stem at its base is strong, and needs no additional support—here then tendrils are absent; but in the upper and more recently formed soft part, which has to sustain the weight of the large bunches of fruit, they are present and powerful. "As the use of the tendril is to support the plant, we should naturally suppose its texture to be strong and tough; and so we find it: the tendril of a vine, for instance, is stronger than the footstalks of its leaves; and, as the tendril increases in rigidity along with the growth of the plant, it is strongest when the fruit is ripening—that is, at the precise time when its strength is most required." An opposite case is where tendrils are needed by the young, but not the mature plant. "Thus the *vanilla aromatica*, which in the West Indies rises to the tops of the highest trees, has, when young, a long winding tendril opposite to each of its lower leaves; but when the plant has gained the top of the tree, these cirrhi being no longer useful, drop off, and a leaf grows in place of each."

The folioles or leaves of the receptacle of some compound flowers—such as *tragopogon undulatus*, *scorzonera pusilla*, &c., and even of an *allium* (*circinatum*)—serve a similar end, by attaching themselves to neighbouring bodies; not to mention the hooked leaflets of the *arctium*, or burdock. More singular still is the hooked and grappling nature of the calycine leaves of the *calytrix*, which answer the purpose of tendrils. The corolla itself even, notwithstanding its transient duration, is sometimes transformed into a substitute for a tendril, both in the genus *crucianella* (*C. gelanica* and *suaveoleus*) and the more wonderful genus *strophanthus* (see "The Botanist,"

vol. iii. pl. 150), which is so named from the manner in which the long segments of the corolla, which are prolonged to the length of two inches in many of the species, and in the *strophanthus hispidus* of Sierra-Leone even to seven inches, twist about before the expansion of the flower, and catch the neighbouring branches. A more remarkable case may be seen in the *hypnum aduncum*, a small moss found in bogs; which, when any circumstance—such particularly as a greater amount of wet than common—prevents it elevating the stalk of its seed-vessel above the water, so that the seeds may be dry and capable of wide dispersal, exhibits unusual extensions and efforts to ascend, which approximate cirrhi in their nature and object.

Instances might easily be multiplied on this head, but it will be more profitable to remark generally that cirrhi are only found on plants too feeble to sustain themselves; thus in the pea-tribe all the plants of the section *viceæ* have tendrils, except the genus *orobus* and the bean, which have a strong erect stem. Again, in the same tribe, there is not one plant of the large section of the *minosæ* which possesses these aids, except the genus *entada*, all the species of which have climbing stems; also of the *passifloræ*, those alone which have a tree-like character are devoid of them—the climbing ones all enjoy them. Among the *sapindaceæ*, those with feeble and climbing stems—such as the *cardiospermum uroillea*, and *paullinia*—alone are furnished with those props; while, on the opposite hand, the large genus *smilax* has them in every instance, except in the *smilax herbacea*, which has a straight stem. These examples of the adaptation of means to ends, and the uniform absence of them where they were not required, are the more valuable that they are taken from the works of those who, if they do not disavow final causes, at least overlook them; but they could not have adduced more satisfactory proofs, had the production of such been the special object of their writings. Decandolle indicates a still farther suitableness of these different plants to their situation, in stating that climbing plants and those furnished with tendrils live by preference in forests (especially the tropical forests), where they are very large, such as the climbing *margravia* (*M. umbellata*) and grape-vines; in the shrubberies and hedges when they are small. Farther, it is remarked by Link, that plants possessing cirrhi prefer warm and humid localities, by which they grow rapidly, and entwine themselves while yet soft around the stems and branches, which they afterwards become so tightly coiled round as to strangle and destroy them.

The twining and climbing of the stems is so closely connected with this subject, and the object so perfectly identical in many instances, viz., to gain support from some neighbouring body more firm than the plant itself, that a few remarks may be allowed here respecting it. First, the direction of the spire or coil is in no case accidental, but always determinate; and that not only in the same species, but even in an entire genus (where they all have a twining habit), and probably in all of the same family. By far the greater number turn from right to left—such as the French bean (*phaseolus*), convolvulus, passion-flowers, periploca, &c.; while a few twine from left to right, such as the honeysuckle, hop, *tamus communis*, &c. If an attempt be made to contravene their natural tendency, they make strenuous efforts to recover their original course; and, if they do not succeed, they languish and even die. Yet in two plants a change of direction occurs spontaneously, and in these no inconvenience results from the change. One is the common briony of our hedges (*brionia alba*), which begins by twining from right to left; but when it has acquired some length, at a point which appears like a tubercle or swelling, it changes, and twines from left to right. The other is the *entada*, formerly mentioned

* Drummond's "First steps to Botany." A work of much merit, and to which I am glad to have this opportunity of acknowledging my great obligations.

† Ibid.

which in its long ascent up the stems of tropical trees displays a series of changes, twining alternately from right to left, and from left to right (see Atlas to Dutochet's "Mémoires pour servir à l'histoire Anatomique et Physiologique des Végétaux," pl. 14, fig. 3). The influence of light will not account for the peculiar direction of the coil, since two plants growing near each other—such as a hop and a convolvulus—will be found to twine in opposite directions. Light may have some effect in disposing plants to twine, since twining plants are not found near the poles, while they abound in the hot and humid intertropical regions; but it certainly does not decide the inclination to the right or left. Yet it is said that plants, which in the northern hemisphere twine from right to left, if removed to the southern hemisphere will twine from left to right, though they have some difficulty in accommodating themselves to the change during the first years of their introduction to a region where there is new distribution of light. But this does not bring us nearer the cause of the primary curve being to one side, in preference to the opposite. This seems to be owing to some law impressed on each species at its original formation, and transmitted with the most unvarying uniformity to all succeeding races. "The twining of the voluble stems and of tendrils is a part of their economy not originating in accident, but imposed on them by the Author of Nature for the best purposes; and it is idle to attempt explaining the phenomena by referring it to any casual circumstances. It forms a part of vegetable economy well worthy of admiration, but its cause I believe to be as inexplicable as that of muscular contraction, secretion, and many other things going on in the impenetrable laboratory both of the animal and vegetable body; and which the mind of man will never, perhaps, be able to explain*." Equally just are the reflections, on some other points beyond the ken of man's limited mind, of a late admirable writer—"Let him who reads or observes never forget that in all this, as in every thing else, there is nothing casual, nothing purposeless, nothing undesigned; that good ends have been intended, as good purposes have been effected; and that all creation everywhere presents to him who will examine it, even as a mere philosopher and apart from all piety, the most incontrovertible proofs of a Great Artist, intending, designing; perfect in wisdom, and absolute in power."

A singular modification of the leaf requires some notice here, though the immediate use of such organs as the pitcher-like appendages to the plant may not be so obvious as that of tendrils. The best known example of the peculiar structure now referred to, is the *nepenthes distillatoria*, or pitcher-plant, a native of India and other parts of the East. Numerous instances of a somewhat similar modification of the leaf are met with, though none are so perfect; since in it the lid is connected with the body of the pitcher by a complete joint or articulation. The *cephalotus follicularis* of New Holland, which has the stem surrounded by a circle of pitchers, intermingled with common leaves, most closely resembles the *nepenthes*; in very many species of *sarracenia* (side-saddle plant), leaves with pitcher-like appendages exist. These plants all agree in developing these wonderful reservoirs on the old leaves only, the young ones being devoid of them. The petiole seems, in *nepenthes* and *sarracenia*, to be the portion of the leaf out of which the pitcher is formed, the lamina constituting the lid; but, in the singular Indian genus *dischidia*, two species (*D. rafflesiana* and *D. clavata*) have pitchers formed of the united margins of the leaves, and are destitute of a lid. What is very remarkable is the circumstance of several other species of this genus—*D. bengalensis*, *cuneifolia*, and *nummularia*—being

all devoid of the pitcher-like appendages, and possessing common leaves only. Lastly, the bracts around the flowers of the genera *marcegraavia* and *norantea* are united into pitcher-shaped bodies; but, as these have the pitchers inverted, and the mouths open downwards, they obviously cannot contain much fluid. The others are found to contain more or less fluid, according to their age, the state of the atmosphere, and other circumstances; which is in most of them undoubtedly a secretion, and not rain or dew, as stated by some writers. The liquid is sub-acid, and becomes more perceptibly so when the lid rises, and admits the access of the air. It is probably the acid nature of the fluid which produces a red colour of the interior of the pitchers; the outside being of a pale or yellowish green. The delicate nature of the numerous glands, and the remarkable character of the stomates of the *nepenthes* are too minute to be detailed here, though worthy of every kind of investigation and admiration (see Lindley's "Introduction to Botany," 2nd edit. p. 42, 45). The intention of the secretion has been matter of much difference of opinion. It has been thought to be a provision for birds and insects in times of drought, and it is probable that the singular margin of the mouth of the pitcher, thickened and overcast like a button-hole, is for the purpose of supporting the feet of little birds while they dip their long bills into the fluid. In the *nepenthes* a great many flies (in stoves in this country), and in *cephalotus* and *dischidia* a great quantity of small ants are found drowned. It has been conjectured that the bodies of these, in decaying, afford a supply of nutriment to the plant; and nitrogen has been found to be much more necessary to the health of plants than was formerly suspected: so that the idea of needless cruelty in entangling flies and other insects in the leaves of the *dionea muscipula* (Venus's fly-trap), and in the flowers of the *apocynum andros omæfolium*, must be abandoned as not only inconsistent with the general economy of nature, where needless cruelty or sacrifice of life is never seen, but as tending to circumscribe the means of subsistence of the plants, and the diversified displays of contrivance on the part of the Creator.

In many aquatic plants exist cavities termed air-cells, the object of which seems to be to give lightness and buoyancy to the plants; though it is very probable that they serve other ends, not so obvious. The air with which the cavities are filled is not derived from without, but is secreted by the peculiar cells which line the sides of the cavities, and is by some writers stated to contain more oxygen than common atmospheric air. Cells of the kind now spoken of are found alike in plants which grow in the sea, and in fresh water; those in marine plants are, however, much the largest. A familiar example of them may be seen in the *fucus vesiculosus*, so common on our coasts. Larger still are those which are found in the *fucus pyriferus* (*macrocyta pyriferus*), which in full-grown plants are often from four to six inches long, and assist in floating the gigantic stem of that sea-weed, which is occasionally from 500 to 1,500 feet in length. More remarkable still is the *fucus antarcticus* (*Chamisso*), which has the whole stem filled with air-cells, which lie with the long diameter across the stem. In the genus *sargassum* the cells are smaller, and each is supported by a little stalk, so as to resemble a grape; and hence the name of tropic-grape, given to it by sailors. This and some others, which are produced in incalculable numbers in the tropical seas, are by these bladders enabled to float, after being detached from the bottom of the sea, and accumulate in such quantities as to give origin to the name *mar do sargasso*, and which offer great hindrances to the passage of ships*.

* Drummond's "First Steps to Botany."
† McCulloch's "Attributes of the Deity."

* "It was the entering of such fields of fucus as these that struck so much terror into the minds of the first discoverers of

In fresh-water plants, though air-cells exist in great numbers, both in the stems, the petioles of the leaves, and the leaves themselves, they are rarely visible externally; and indeed are only to be discovered by making a transverse section, and examining it under the microscope. "The arrangement of the tissue takes place with a truly wonderful degree of uniformity and beauty. Each cell is often constructed so exactly like its neighbour, that it is impossible to regard it as a mere accidental distension of the tissue; on the contrary, air-cells are, in those plants to the existence of which they are necessary, evidently formed upon a plan which is uniform in the species, and which has been wisely contrived by Providence in that manner which is most suitable to the purpose for which they are destined. They are very variable in size, figure, and arrangement: in some aquatic plants they are very small, as in *butomus umbellatus* (flowering-rush). In form they are either cylindrical, or they assume the figure of the bladders by which they are formed, as in *limnœcharis plumieri*, in which the structure of the air-cells and their coats forms one of the most beautiful of microscopical objects" (see Lindley's "Introduction to Botany," plate ii. fig. 1 and 2).

They are very numerous and definite in their arrangement in many *cyperoidous* plants—such as the *scirpus lacustris* (or bull-rush), and the *papyrus antiquorum*; also in the *myriophyllum spicatum*, *ceratophyllum demersum*, the stalks and leaves of the *nymphaea alba* (or white water-lily), *villarsia nymphaeoides*, the *stratiotes aloides* (or water-soldier), which singular plant they greatly assist in keeping afloat when it rises to the surface at the time of flowering, and is quite detached from the root*; and even in the little duck-weeds (*lemna*, especially *lemna gibba*), those very useful and curious plants, of which mention has been already made (Church of England Magazine, vol. vi. p. 26).

In certain plants the mechanism is visible externally; and, as they exhibit such wonderful contrivance and such perfect adaptation of means to ends, I will detail a few of the more remarkable of them. The *trapa atans*, or water-chesnut, germinates at the bottom of ponds, and vegetates there while young. But, when the period of flowering approaches, the petiole of the leaves swells into a sort of bladder, filled with air, exactly like the swimming bladder of a fish. The bladder-like petioles, arranged in a rosette or circle, bear up the plant to the surface of the water. The flower being thus elevated above the water, and the seeds fertilized, the bladders either become filled with water, or the air is absorbed, and the plant descends again to the bottom, there to ripen its seeds. Some curious little plants found in our own ditches and deep-standing pools—the *utricularias* or bladder-worts, so called from the singular appendages to the leaves—display a still more complicated mechanism. At the extremities of the frequently-divided leaves, are placed little atricles or pitchers, not unlike (except in being infinitely smaller) the pitchers of the *cephalotus* and *nepenthes*, furnished with a lid of the most interesting structure. While young the pitchers are filled with mucus heavier than water, so that the plant is retained at the bottom by its weight. When the time of flowering draws near, the root or stem secretes air, which enters into all the bladders, and expels the mucus by a small orifice, situated under the lower margin of the lid. The plant by its host of bladders, (like so many casks filled with air to raise a sunken

ship) is pulled up slowly, and floats on the surface. The process of flowering being completed, the root again secretes mucus, which displacing the air, the plant becomes heavier than water, and descends to the bottom to ripen its seeds, where their subsequent germination is to take place. The *aldrovanda vesiculosa*, a plant native of ditches and ponds in the south of Europe, is fixed to the bottom by its roots; and its stem, as well as the foot-stalks of the flowers, is devoid of all power of elongation. How can such a plant reach the surface? At the period when it requires to flower, the stem separates or disarticulates itself near the root, and by means of its boat-shaped leaves ascends to the surface, where it remains, and lives long enough to flower and ripen its seeds, when they sink, and germinate in an appropriate bed. The structure of its leaves has been considered to be the same as that of the *utricularias*; but such is not the case. It is not necessary to give here a minute account of their mechanism (see *Treviranus Physiologie der Gewächse*, i. p. 484 and 535); the object is the same, and, if it be attained by somewhat different expedients, it only shows how inexhaustible are the resources and devices of the Deity, the contemplation of which should beget in us a feeling of admiration, leading to adoration equally exhaustless in its modes of expression. The last instance I shall adduce is one in which the apparatus attached to the leaves seems intended to keep them permanently floating and spread out, and not called into operation only occasionally, as in the cases just cited, where the object is only to bring the plant to the surface, and keep it there during the short period of flowering. The plant to which I allude is the *pistia stratiotes*, closely related to the *lemnas* or duck-weed of our stagnant pools, but which is confined to the marshes and ditches of the tropics, where it renders a service similar in kind, but far greater in degree in disarming these marshes of their pestilential gases, and diffusing instead pure respirable air*.

But, omitting all farther examination of peculiar contrivances in the leaves of plants, let us now enquire into the functions and uses of the common leaves which adorn the plants by which we are everywhere surrounded. In doing this, we shall perceive the beautiful manner in which light and heat are adjusted to the necessities of vegetable and also animal life. "Leaves are at once organs of respiration, digestion, and nutrition. They elaborate the crude sap impelled into them from the stem, parting with its water, adding to it carbon, and exposing the whole to the action of the air; and, while they supply the necessary food to the young fibres that pass downwards from them and from the buds, they also furnish nu-

* "We were surrounded on all sides by marshes, which render this situation (Fort Anké, in Batavia) very unhealthy; it is, however, much less so than that of the town, where, at low water, the black mud collected in a great number of canals is exposed to the heat of the sun, and exhales the most pestilential effluvia. The marshes of Anké, on the contrary, were covered with a variety of plants, so close to each other, that they presented the appearance of fine meadows in full vegetation. A great number of different kinds of grasses, rushes, nelumbo, &c., grew forth from the bottom of the stagnant water, and the interstices between these plants were covered with large quantities of the *pistia stratiotes*, which, floating on the surface of the water by means of the small bladders with which its leaves are provided at their bases, absorb a great quantity of the noxious vapours as fast as they are exhaled from the mud, and change them with the aid of the solar rays, as we know, into respirable air. This transmutation is effected by the *pistia* more than by any other plant; for it is known by experiment to be so powerful a preventive of the decomposition of stagnant water, that if fishes be put into a small quantity of water, in which they would otherwise perish in the course of a few days, they may be preserved a long time by covering its surface with these singular plants, every one of which occupies a space of about nine square inches".—*Labillardiere's Travels*, p. 473.

The same effect is observed when a portion of moss grows in a vase where gold-fishes are kept, as it continues pure and fit to sustain respiration much longer than a similar quantity of water in which there are not plants.

America; for, sailing tardily through extensive meadows for days together, the sailors of Columbus superstitiously believed that the hindrance was designed by heaven to stay their adventurous course: hence they wildly urged their commander to proceed no farther, declaring that through the bands thus woven by nature it would be presumptuous impety to force a way."—*Burnett's "Outlines of Botany."*

* See Meyen's "Harlemer Preischrift," in the plates of which numerous representations are given of the disposition and forms of the air-cells.

triment to the parts immediately above and below them" (Lindley).

Plants, like all organized bodies, possess irritability, or "the property which characterizes organized beings of being acted on by certain powers, otherwise than either strictly mechanically or strictly chemically." The amount or intensity of this irritability varies, and accumulates greatly during all periods of rest and darkness (within certain limits); so that plants are more irritable in spring and in the morning, than in autumn or during the evening. The first even moderate rise of temperature of spring, operating on the accumulated irritability of plants, resulting from the winter's repose, produces effects on them more marked than double the degree of light and heat would do at a later period; one of the most interesting of which is the unfolding of the buds.

When the leaves of which the buds consist, first develop themselves, each leaf has a nearly vertical position, and little difference of colour can be observed between the two sides. But, as each leaf is separated from the others with which it was in close contact, by the growth of the internode, they in general assume a horizontal position, presenting one surface to the sky, the other to the earth; and, while the upper surface becomes progressively deeper in colour, according to its kind and the degree of light to which it is exposed, the other retains nearly its original pale hue. This relative position of parts is never afterwards departed from; and so determined is the law under which it occurs, that any infringement of it is fatal to the leaf. Thus, if a leaf be forcibly twisted, so that the upper surface is turned towards the earth, the under towards the sky, the petiole will endeavour to reverse the state of things; and, if foiled, the leaf will wither and fall off. The light, which operates as a healthful stimulus to the upper surface, is destructive to the under, occasioning brown, burnt-like spots, with sensible thinning of the substance of the leaf (which, however, may be the result of the twisted state of the petiole hindering the influx of sap, while evaporation goes on with augmented rapidity), the blackening of the bundles of fibro-vascular tissue, and a separation of the under stratum from the upper layer of the leaf. Yet have we seen that in the *alstramerta*, this reversal of the surfaces may occur with impunity, when he, the Supreme Ruler and Contriver, is pleased to suspend one of his own laws.

When the light falls sideways upon a plant, the leaves, in order to present the upper surface to it, assume an oblique or slanting position, and thus follow, throughout the day, the apparent course of the sun from east to west, which movement is chiefly effected by the gradual inclination of the petiole. Nay more, if a plant growing in a pot, be kept in a room to which light has access only by a hole in the shutter, the flexible stem and the leaves will be found to be directed towards the orifice in a very marked manner; and if the position of the pot be altered, so that the stem be averted, it will immediately begin to curve in the opposite direction, so as to present the upper surface of the leaves towards the light. Great must be the importance of this agent to the plant, since it is so eagerly sought; it is, indeed, the specific stimulus to vegetables, enabling them to exercise those functions which are indispensable to their own existence, and scarcely less necessary, indirectly, to the existence of other organized structures. This may be shown by various means; and, first, of their influence on the chemical composition of the atmosphere. The ordinary constituents of atmospheric air are—nitrogen 4-5ths or 80 per cent., oxygen 1-5th or 20 per cent., and carbonic acid in varying proportion. Though combinations are going on incessantly, by which oxygen is continually withdrawn from the atmosphere, and others are taking place as frequently, by which the quantity of carbonic acid gas

is temporarily increased, "how does it happen, that the quantity of oxygen in the atmosphere does not diminish in the course of ages—that the air at the present day, for example, does not contain less oxygen than that found in jars buried for 1,800 years in Pompeii?"

"The answer to this question depends upon another, namely, what becomes of the carbonic acid which is produced during the respiration of animals, and by the process of combustion? A cubic foot of oxygen gas by uniting with carbon, so as to form carbonic acid, does not change its volume. The billions of cubic feet of oxygen extracted from the atmosphere, produce the same number of billions of cubic feet of carbonic acid, which immediately supply its place. It is quite evident that the quantities of carbonic acid and oxygen in the atmosphere, which remain unchanged by lapse of time, must stand in some fixed relation to one another: a cause must exist which prevents the increase of carbonic acid, by removing that which is constantly forming; and there must be some means of replacing the oxygen which is removed from the air by the process of combustion and putrefaction, as well as by the respiration of animals. Both these causes are united in the process of vegetable life."

This important property of decomposing carbonic acid, is exercised only by the green parts of plants, and not even by these, unless they be exposed to the light. Dr. Daubeny has ascertained that it is effected most rapidly and thoroughly by the illuminating rays, rather than by either the chemical or colouring rays. Hence it is most active when plants are exposed to the direct light of the sun—less so under diffused light; and, as a corollary from this, it is more quickly accomplished in the tropics than elsewhere. Even at the Cape of Good Hope, the force of the sunshine is, compared with that of England, as 48 deg. 75, to 25 deg. or 30 deg. But we shall presently see how the deficiency of solar light in high latitudes is compensated for.

* *Liebig's Organic Chemistry in its applications to Agriculture*, in which it is further stated—"The air contains in *maximo* $\frac{68}{100000}$ carbonic acid gas, and $\frac{31000}{100000}$ oxygen gas. A man consumes in one year 106,075 cubic feet of oxygen gas (or 45,000 cubic inches in one day, according to *Lavoisier, Berzelius, and Darcy*); a thousand million men must accordingly consume 106 billion cubic feet in one year; this is equal to $\frac{1}{1000}$ of the quantity which is contained in the air in the form of carbonic acid. The carbonic acid in the air would thus be doubled in 1,000 years, and man alone would exhaust all the oxygen, and convert it into carbonic acid in 303 times as many years. The consumption by animals, and by the process of combustion, is not introduced into the calculation." The great influence of these may be understood from the following statement:—"Every individual, by breathing, at an average, throws 372 cubic feet of carbonic acid gas into the air in twenty-four hours. If the population of Glasgow be 200,000, the quantity of carbonic acid thrown by it into the atmosphere would, in 24 hours, amount to 78,798,510 cubic feet; if we admit the other animals, horses, &c., to amount to $\frac{1}{10}$ of 200,000, they would produce about 8,000,000 cubic feet more; so that the whole carbonic acid produced in Glasgow, by breathing in twenty-four hours, is 86,798,510 cubic feet. If we suppose the consumption of coals in Glasgow and the neighbourhood to amount daily to 2,000 tons, this will produce 1,078,510 cubic feet of carbonic acid; so that the whole carbonic acid gas thrown into the atmosphere in Glasgow daily, must amount to 87,877,020 cubic feet. Every volume of carbonic acid gas produced, renders five volumes of air unfit for respiration; hence, in 24 hours 430,385,100 cubic feet of air are rendered unfit for respiration, or, in fact, perfectly poisonous. Now a base of four square miles, with a height of 100 feet, contains 44,003,000,000 cubic feet, of which 8,931,000,000 cubic feet are oxygen gas; consequently, in little more than 117 days, the whole oxygen in that space would be converted into carbonic acid gas, and every creature in Glasgow and its environs would be destroyed. Yet, if we examine the atmosphere in Glasgow or its neighbourhood, we find it always to contain the usual quantity of oxygen gas, and the proportion of carbonic acid never exceeds $\frac{1}{10000}$ of its volume; a proof that both the carbonic acid and azote of the air are dissipated with extreme rapidity—*Thomson's Heat and Electricity*, p. 236.

THE ROMISH CHURCH ESSENTIALLY
ANTICHRISTIAN :

A Sermon,

BY THE REV. THOMAS BEST, M.A.,

Perpetual Curate of St. James's, Sheffield.

PROVERBS xxiii. 23.

"Buy the truth, and sell it not."

THE long and uninterrupted possession of either civil or religious privileges has a natural tendency to weaken our impression of their value, and to relax the vigilance and jealous care which may be necessary for their preservation. Hence the lapse of three centuries since the reformation, or the change of religion in this country from the corruptions of popery to its primitive state of purity, has rendered us less sensible of the blessings for which, under God, we are indebted to that great and glorious event; and less jealously awake to the appearance or approach of any designs or devices by which the stability of those blessings may be endangered. Hence also the great importance of the due observance of the day set apart by the wisdom and piety of our forefathers as a day of public thanksgiving for the preservation of our church and state from the secret contrivance and hellish malice of popish conspirators, by the timely interposition of divine Providence; and for united prayer that we may not grow secure and careless, but that a devout sense of God's mercy may renew and increase in us a spirit of love and thankfulness to him its only author, and of fervent zeal for that holy religion which he so wonderfully rescued and established—a blessing to us and our posterity. The particular lesson of instruction to which I desire to draw your attention is in exact accordance with the design of the day, and is briefly stated in the text—"Buy the truth, and sell it not."

This general precept admits of application to every kind of truth; but its especial reference is to religious truth—to God's truth—to the true knowledge of those things which concern our faith and duty, and which we ought to know and believe to our soul's health. We are to "buy the truth"—get it into our possession at all events. The word rendered "buy," is the same which is translated "get," and is thrice repeated: "Wisdom is the principal thing; therefore get wisdom; and, with all thy getting, get understanding" (Prov. v. 7).

But the word means not only to gain, but to regain. When God is said to recover his people from Assyria, it is the same word which is used in the text, and rendered "buy." And, when we have gotten or reco-

vered the truth, then "sell it not." Not only receive nothing in exchange for it—not only do not give it for a price, but do not suffer it to be surrendered or given up into the hands of its enemies, as the people of Israel are in sundry places to be "sold" into captivity.

The precept then is this—at any price gain, or, if lost, regain the truth. And when you may have gotten it, or recovered it, then take earnest heed that you do not "sell," or surrender it, on any consideration. Hold it in all its purity. Guard it with jealous vigilance. Be careful that it lose nothing of its integrity, or of its security, in your hands; but that you transmit it whole and undefiled to your successors.

Now, if ever there was a case in which it is especially important that the general exhortation in my text should be brought to bear in all its fulness and force, it is in reference to our principles and privileges as protestants; and never have we known a period when it was more urgently necessary than in the present day, "to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

I desire, therefore, to use this occasion for the purpose of awakening in your minds a more thankful remembrance of the deliverance of our church and nation from papal corruption and tyranny, a more jealous fear of being again entangled in that slavish yoke, or of having your minds corrupted from the simplicity that is in Christ, and a more lively concern to transmit to those that shall come after you, in all its entireness and purity, the precious deposit which divine Providence has committed to your trust and care. May it please God that my speech and my preaching may be in demonstration of the Spirit and of power, and that this desire may be brought to good effect!

"Buy the truth." Blessed be God, this part of the precept is not needful for us, so far as relates to the national possession and profession of that which is emphatically "the truth." Truth, pure scriptural truth, has been bought; bought by the holy courage and constancy of our forefathers; bought by the blood of that noble army of our English martyrs who loved not their lives unto the death. "Be of good comfort, master Ridley, and play the man," said Latimer, as they brought the faggot, kindled with fire, and laid it down at Ridley's feet: "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." These faithful men, and their fellow-confessors, lighted the candle with the flames to which they yielded their bodies; and it is our part, by God's grace, to walk in that light, to keep it shining, to hold it forth, and to

leave it in all its brightness to our descendants.

I am aware that I have hitherto taken it for granted that, on those points in which as protestants we differ from the church of Rome, we have and hold "the truth"—the true faith of a Christian—"the faith which was once delivered to the saints." To open out such a subject at large would be utterly impracticable in a single and occasional discourse. I may, however, touch upon some of the most important of those points "in which the true doctrine of God's word, and of the church of England, which is agreeable to God's word," stands as irreconcilably opposed to the corruptions of popery, as light to darkness. Did time permit, I might shew you how the inspired words of prophecy, respecting the man of sin and the apostacy of the latter times, find their exact accomplishment in the doctrines, character, acts, and history of the Romish church.

But this would be too wide a subject for even a hasty glance. I will take only one point; and to this I would call, and at this time confine, your serious consideration. Jesus said, "I am the truth." Christ, in his several offices, is the sum and substance of gospel-truth. The record that God hath given of his Son constitutes the very soul and spirit of the New Testament, and of the Christian religion. Errors here are fundamental and fatal. A departure from the faith on these points is apostacy. A system of doctrine which corrupts or contradicts these essential articles of belief, is nothing less than anti-christian heresy. Now I will proceed to show that the acknowledged and accredited doctrines of popery dishonour Christ in all his offices, and stand in direct opposition to the vital truths of God's record and revelation respecting his Son. This is a serious charge. Judge ye what I say. In the first place, let us consider the Lord Jesus in his office of "High Priest of our profession," in its two parts—the offering of sacrifice, and the exercise of intercession.

As to his sacrifice, we are thus taught: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. vii. 26). And again, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into

the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 24, &c). And again, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (Heb. x. 11).

These references will be sufficient to shew that it is the doctrine of holy scripture, that "the offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone" (Article xxxi).

But now let us hear the doctrine of the canons and catechism of the council of Trent—documents, the authority of which no member of the Romish church will dispute. I translate from the original Latin as closely and carefully as I can. The first canon, on the sacrifice of the mass, thus teaches and ordains—"If any one shall say, that in the mass there is not offered to God a true and proper sacrifice, or that to be offered is nothing else than for Christ to be given us to eat, let him be accursed" (p. 180).

Again, in the third canon—"If any one shall say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice accomplished on the cross, but not a propitiatory sacrifice; or that it profits only him that receives it, and that it ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessary uses, let him be accursed" (p. 180).

And, in the catechism of the council of Trent, we are expressly told that the sacrifice of the mass, and the sacrifice of the cross, are identical—one and the same: "We confess that the sacrifice which is accomplished in the mass, and that which was offered on the cross, are one and the same, and ought to be so accounted" (p. 208).

Thus then does the Romish church teach and ordain that the sign and sacrament of our redemption, instituted for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby, is a constantly recurring propitiatory sacrifice; and thus is this corrupt church directly opposed to the sufficiency of the sacrifice of Christ upon the cross. And now

is the judgment of our church too severe, when she says in her thirty-first article—"Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits?"

But further, we are taught in God's holy word that, as there is "one God," so also is there "one Mediator between God and man, the man Christ Jesus;" that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." He is "entered into heaven, now to appear in the presence of God for us." As there is no other name given to us whereby we must be saved, so is there none other name given to us by which to come unto the Father, but the name of our Lord Jesus Christ.

But we are taught by the Romish church, in the catechism of the council of Trent, that "angels are to be invoked, because they always behold the face of God, and most willingly undertake the care and charge (*patrocinium*) of our safety, which is committed to them" (p. 306). And again, that "the saints assist us by their merits; and that they are to be the more solicited and invoked for this reason, because they are continually offering prayers for the safety of mankind, and that for their worthiness, and for their sake, God bestows many benefits upon us" (p. 307). And the council of Trent enjoins all persons who hold the office of instructors, to teach their people that "the saints who reign with Christ offer their prayers to God for men, and that it is good and profitable humbly to invoke their aid" (Canones, &c., p. 254). And I need not remind you of the awful and blasphemous superstitions to which such instruction has led, and in which these principles are practically developed, in the prayers to the Virgin and to the several patron-saints in the acknowledged forms of Romish worship.

But, before I leave the subject of the priesthood of Christ, I will briefly refer to the doctrine of the Romish church on the vital subject of justification. There is perhaps no truth more explicitly declared in holy scripture than that "we are accounted righteous," that is, held guiltless, "before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." "By the deeds of the law there shall no flesh be justified in his sight." "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of

sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus" (Rom. iii. 20, 24, &c.) Again, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, &c.).

These references to the inspired word must suffice. But now mark the doctrine of the church of Rome on this foundation-article of the Christian faith. The ninth canon, on justification, is as follows—"If any man shall say that the ungodly is justified by faith only, so as to mean that nothing else is required that it may co-operate to the obtaining of the grace of justification, and that in no degree is it necessary that he should be prepared and disposed by the motion of his own will, let him be accursed" (p. 49). Again, in the twelfth canon—"If any one shall say that justifying faith is nothing else but a trust in the divine mercy remitting sins for Christ's sake, or that it is by that trust alone that we are justified, let him be accursed" (p. 50). Once more: the thirty-second canon thus ordains—"If any one shall say that the good works of a justified man are so the gifts of God as not to be also the good merits of the justified person himself; or that the justified man, by the good works done by him through God's grace and Christ's merit, of whom he is a living member, does not truly deserve an increase of grace, eternal life, and the attainment of that eternal life, should he depart in a state of grace, and also an augmentation of glory, let him be accursed" (p. 54). Thus does the Romish church, in those canons which constitute the very rule of her faith, corrupt the word of God in this most essential article of the faith, and contradict the doctrine of Christ as it is solemnly declared by the apostle Paul—"Therefore we conclude that a man is justified by faith, without the deeds of the law" (Rom. iii. 28).

I now proceed from the priesthood of Christ to his office of prophet, "a teacher come from God." The divine word, and the Holy Spirit teaching through the word, are the way and means by which the Lord Jesus exercises this office. To the law and the testimony must we seek, to know the truth; nor must we receive what is not according to that word. Not only did our Lord appeal to the written scriptures, and command the Jews to search them with diligence and care for their conviction and satisfaction; but the Bereans are commended for not receiving the word spoken by Paul till they had first ascertained

by their own investigation of the scriptures, and on the exercise of their own judgment in that investigation, that these things were as he had stated them to be. And their faith was the result of this careful comparison of the word preached, with the word written in the book of God.

One of the sources to which our Lord traced the error and infidelity of the Sadducees, was ignorance of the written word of God: "Ye do err, not knowing the scriptures."

Now let us consider the doctrines and decrees of the Romish church in reference to the scriptures. The council of Trent declares, that "all truth given for our guidance is contained partly in the written books, including the apocrypha, and partly in unwritten traditions; and that all these are to be received and venerated with the same pious regard and reverence—" *pari pietatis affectu et reverentia*" (p. 20).

This council further decrees that no one, on pain of punishment according to law, "shall dare to interpret sacred scripture contrary to that sense of it which holy mother church holds, and has held; whose office it is to determine the true sense and interpretation of the holy scriptures" (p. 22).

And, with respect to the use of the bible, and the reading of it by every man in his own tongue, I now translate from the rules of the index of prohibited books, published by command of the council of Trent—"Since it is manifest from experience, that if the holy bible in the vulgar (that is, the vernacular) tongue be allowed indiscriminately to all, on account of the rashness of men, more injury than benefit would thereby arise, this point is left to the judgment of the bishop or inquisitor, who, with the advice of the priest or confessor, may permit the reading in the vulgar language of a catholic version of the bible, to such persons as they know will not derive injury from such reading, but an increase of faith and piety; which permission they shall have in writing. Whoever, without such permission, shall presume to read, or to possess them (that is, the holy scriptures, even in a catholic version), shall not receive absolution of his sins, unless he has previously delivered up his bible to the ordinary" (Regula 4). Booksellers are to be punished for furnishing bibles to those who have not such permission.

Now this rule, as you will perceive, admits of convenient adaptation to circumstances. The reading of the bible may be restrained, or the restraint relaxed, at pleasure. In its practical working this rule has been brought to bear, to the absolute prohibition of the reading of the divine word by the mass of the

people, wherever the church of Rome has the power to carry it into full effect, and to the general discouragement of the indiscriminate reading of the bible, so far as papal influence has extended: while the relaxation of the rule where necessity may so require, is pleaded in reply to the charge which we make against this corrupt church—of being a hinderer of God's word. All this is matter of fact and history.

Thus, then, tradition is added to the written word of God, as being of equal authority; the inspired scriptures are corrupted by the admixture of the apocrypha; the use and reading of the bible are placed under a restriction which is to be straitened or slackened at the discretion of a priest; and every man's judgment is then fettered and fastened down, and no other alternative is left him, but a blind submission to the interpretation of a fellow-mortal. Whether the most daring dishonour is not thus done to the word of God, and to the prophetic office of the Lord Jesus Christ, I may safely leave to the judgment of my hearers.

But I proceed to the kingly office of Christ. I speak not here of the divine nature of the adorable Redeemer, but of that mediatorial supremacy which he holds and exercises as "Head over all things to the church."

In shewing that the Romish church is opposed to this part of the character of the Lord Jesus, I must content myself with a general reference to the blasphemous ascriptions of power, honour, influence, authority, patronage, and protection, which are made to the virgin Mary; as also to the titles given to the pope, the powers and prerogatives arrogated by him, by which are fulfilled the predictions of holy scripture, which foreshew him as head and representative of his church—"as full of the names of blasphemy—as speaking great words against the Most High, wearing out the saints, thinking to change times and laws;" which further describe him as "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God;" that is, arrogating divine power and honour, "forbidding to marry," and "commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

In all these points, of which I cannot now make more particular mention, the doctrines, worship, and practices of the church of Rome, in the most awful manner, derogate from the supreme dignity and authority of him who is set as a king upon the holy hill

of Zion, and is given to be the "Head over all things to the church."

Now, consider these points: that, while superstitious honours are paid to the mere name of Jesus and to the material cross, the sufficiency of his one oblation of himself, once offered, is denied; the efficacy of his merits and mediation is shared with angels and saints; his word is made of none effect by alleged traditions, and its free course hindered by presumptuous restrictions; his supremacy and authority are invaded and practically superseded by the impious exaltation and pretensions of sinful mortals; and thus, in all the offices which the Redeemer sustains, is the most daring dishonour done unto him. All this I have shewn by reference to the accredited and authoritative documents of the Romish church. Is not this the great apostasy? Is not this, emphatically, the anti-christ? Have we not here that "working of Satan," to which the whole system of popery is ascribed in the word of God, which sets forth its rise, progress, and fearful end? The restless design of Satan is the counteraction of the increase and establishment of the Redeemer's kingdom and glory; and never could system be contrived with more diabolical craftiness to answer the intended purpose. It robs the Redeemer of his glory, the gospel of its grace and gladness, and renders the scheme of redemption null and void; while, with Satanic subtlety, the outward sign of the cross is employed as the fittest instrument for undermining the faith of Christ crucified, and of rendering his death of none effect.

I have taken this cursory glance at some of the chief doctrinal corruptions of the Romish church, in order to shew its direct and irreconcilable opposition to "the truth" of God, as well as to the principles of our scriptural church; and also the essentially anti-christian character of its established and unchangeable articles of religion. The question at issue between orthodox protestants and the church of Rome, involves the very essence and substance of the truth as it is in Jesus—that which is dearest to the true believer's soul—the ground of his confidence before God, and the glory of that Redeemer upon whom his heart and hopes are fixed.

Now it is by the unfettered use of the pure and unadulterated word of God, that we must maintain "the truth" against these fatal corruptions. Let us then guard, with jealous care, that palladium of our religious light and liberty—the freest access to the holy scriptures, and the right of private judgment in their interpretation. It is the privilege and duty of every man to examine for himself the grounds of his faith, and to receive

no doctrine but what may be proved to his satisfaction by most certain warrants of holy scripture. And well would it be if every man would place himself in a condition to form a judgment, by the daily, diligent, prayerful, persevering use of those means by which, through divine grace, he may be rightly instructed in God's holy word.

And here I would remind you of the advantages which you possess as members of the church of England, in having her articles of faith, homilies, and forms of worship, for the guidance of your judgment in the use and interpretation of holy scripture. And mark the difference between the church of England and the church of Rome in this respect. The one claims and exercises dominion over the faith of her members; the other provides for your guidance the results of the combined labours and learning of men most eminent for piety, wisdom, and experience; but, instead of demanding absolute and blind submission, denying the right and withholding, so far as she can, the means of comparing the decisions of the church with the doctrines of the bible, she admonishes you that "holy scripture contains all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." The church of England says, "Here is an exposition of divine truth, the fruit of diligent study, for the use and benefit of the nation; but let every one take it and test it by rigid comparison with the only authorized standard of faith and duty, and then receive it only as it is found to agree thereto." The church of England thus takes up a safe and scriptural position between the tyranny of the Romish church, which allows no exercise of private judgment, and the negligence of leaving every man without instructor or guide to form a crude and perilous judgment for himself, however unfurnished with the necessary knowledge.

May this scriptural guide, which divine Providence has fixed like a light-house in every parish of our favoured country, be perpetuated from generation to generation—a witness for the truth, a bulwark of the faith, and a barrier against the aggressions of popery!

While, therefore, I would say "sell not the truth," I would add, for the sake of the truth, surrender not your church. If you surrender the one you will sell the other.

And, that you may not sell the truth, seek to have a more experimental knowledge of its power and blessedness; know Christ in

fluently and practically as your prophet, priest, and king; and then you will count all things but loss for the excellency of the knowledge; and your very soul will shrink from those fearful corruptions of the faith which dishonour Christ in all his offices, and take away the sure grounds of a sinner's hope. If you live and die without a personal experience of the power of the truth, it would be better for you to have been a poor deluded Roman catholic, with his fettered judgment, with his helpless mediators, and his idol-saints, and his useless masses, and all his refuges of lies, than a protestant with his full liberty of mind and conscience, his open and entire bible, his pure worship and his scriptural creed, but having the form only of the truth, without the power and the practice. Both will indeed perish, but the one will perish more fearfully than the other.

The Cabinet.

JOHN VII. 16, 17.—“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” The persons to whom this answer was returned were the captious and cavilling Jews, who were astonished at the “power and wisdom with which Jesus spake, as one having authority.” “How knoweth this man letters,” they invidiously asked, “having never learned?” Ignorance and prejudice could invent no plausible exception to his doctrine, nor could keen-sighted malevolence discern any inconsistency in his life: his adversaries took, therefore, the only course that remained open to them, and attempted to disparage the excellence of what Jesus taught by objecting to the lowly origin of the teacher. The objection, however, recoiled upon themselves: it demonstrated their own ignorance of the first principles of the oracles of God. Had they forgotten the parallel instance of their own prophet Amos, who replied to the contumely of the high priest, “I was no prophet, nor the son of a prophet, but a herdsman, and a gatherer of sycamore fruit; and the Lord took me, and said unto me, Go, prophesy unto my people Israel?” Admitting that they were unprepared as yet to receive the great mystery of godliness, God manifest in the flesh; admitting that they had as yet no conception of the Messiah’s marvellous descent from the dignity and glory of the eternal Godhead, when he came to visit us in great humility (though even this they might have collected from their own scriptures, which testified throughout of him); ought they not, with such an instance before them as the prophet just named, to have tracked spiritual intelligence to its source; to have received what they felt to be words of wisdom, and had witnessed to be words of power, though it were from one who knew letters, never having learned? Did not this very circumstance itself manifest the finger of God, demonstrating that he had made foolish the wisdom of this world? The reply of Jesus, therefore, is at once the most convincing of arguments, the most pointed and pungent of reproofs. “My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” He, therefore, that despiseth, despiseth not man, but God.”—*Rev. T. Dale.*

Poetry.

THE BETTER LAND.

(For the Church of England Magazine).

“Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy.”
MRS. HEMANS.

THIS better land eye hath not seen,
Ear hath not heard, nor heart, I ween,
Conceived the things in beauty dight,
Which bless the ear, the heart, the sight;
But unto us the Spirit shows
In part this region of repose.

A realm it is of deathless bloom—
For beams of love and life illumine
Its amaranthine fields and bowers,
Its jasper walls and golden towers,
Its street, where evil never trod—
And this pure light proceeds from God!

“The ruby’s burning rays” are there;
And the sapphire’s, in their softness rare;
The emerald and the chrysolite
Their rich and duskier green unite;
And myriad gems their hues combine,
And in that radiant city shine.

And from its everlasting day
Disease and sorrow flee away;
And Christ, the Lamb, his flock doth feed,
And to the crystal rivers lead;
Which, in their bright harmonious flow,
Nor stain, nor diminution know.

No sighs are heard, no tears are shed,
No lamentation o’er the dead
Doth e’er the bosom’s peace defile;
Nor conscience haunt, nor sin beguile:
But in this land of blissful rest,
Eye, ear, and heart are wholly blest.

ANNE ELLIOT.

THE SIGHT OF JESUS.

BEHOLD him! earth and heav’n no fairer sight
Present through all their shades—through all
light:

To see is to admire—to love—to live:
O burst the gloom, dear Lord! the gladd’ning
give.

Ah! shed upon this breast one vivid ray,
Like that which shone on Stephen’s bleeding woe,
O melt this iron heart, as that of Saul,
And bend this stubborn knee obedient to thy cross

I would behold thee, and rebel no more;
My sins abandon, and my guilt deplore:
One sight of thee, to shame and suffering led,
Shall crucify my lusts and strike my passions dead

Life has its sorrows—its heart-rending woes;
But from thy smile a balm relieving flows,
That soothes or heals the wounded spirit’s pain
I’ll look to thee, my God! nor shall I look in vain

At last, when o’er my quiv’ring eyelids steal
Death’s clammy dews, O Lord, thy face reveal!
Not hell’s gaunt hosts, nor the devouring nigrave,
Shall raise one fear within, if thou art near to save

pass the barrier—lo! th' eternal scene
 expands around in glory's dazzling sheen:
 see my God! 'tis all I long to see:
 as glorious vision fills my whole eternity.

REV. I. EAST.

THE DEATH OF SIR THOMAS PALMER*.

(For the Church of England Magazine.)

HE had a tall and stately mien,
 Fit for the court of England's queen;
 He had a cheerful glance and free—
 A smile you would have loved to see.
 Then, even then, when death was nigh,
 And thousands pressed to see him die,
 The victim smiled—within was peace:
 Soon would the awful conflict cease.
 He spoke; and silent was the crowd,
 And earnest was his tone, and loud.

"Good morrow, fellow Englishmen!
 You come my death to see;
 And I would have you think again,
 And lessons learn from me.

"What news I have you fain would know,
 And willingly I tell;
 Look, then, on yonder prison near,
 And mark my story well.

"O, I have journeyed many an hour,
 In regions far away;
 But have learnt more in yonder tower,
 Than in all life's varied day.

"I have seen more than e'er I thought
 Could meet a mortal eye;
 And more have found than e'er I sought—
 Found how to live and die.

"Myself, my God, the world, I've seen:
 How clearly all displayed!
 Myself—how vile, how lost I've been—
 I saw, and was afraid.

"I knew myself: how I had heard
 The call of God before;
 And how I heeded not his word,
 But sinned yet more and more.

"I saw the world—its wealth and fame,
 For deathless souls unmeet;
 Its honour but an empty name;
 Its promises, deceit.

"I saw my God; but angels veil
 Their faces in his sight:
 How then must mortal language fail
 To picture him aright!

"The sin-avenging God I saw—
 Awful, but glorious hour;
 I trembled at his righteous law,
 I bowed beneath his power.

The execution of sir Thomas Palmer was one of those executions for high treason which took place on the accession of queen Mary, in consequence of the unsuccessful attempt to place the lady Jane Grey on the throne.

"And then I heard this very God
 Had come from heaven to save;
 And on this earth of ours had trod:
 Then triumph'd o'er the grave.

"I gave him all; or rather he
 Took this poor heart of mine,
 And set it from its idols free,
 And filled with grace divine.

"Now, with my dying lips, I own
 Christ the eternal King—
 The partner of his Father's throne,
 The great peace-offering.

"The riches of his grace o'erspread
 The soul that trusts in him;
 And, guided by his staff, I tread
 Fearless, death's valley dim.

"Now, by this messenger of death,
 He calls me, and I rise;
 I yield this feeble, mortal breath—
 My home is in the skies."

"PRAY WITHOUT CEASING."

(For the Church of England Magazine.)

"PRAY without ceasing"—pray;
 And keep thine armour bright;
 Pray through the busy day,
 And in the gloomy night.

E'en in the hours of sleep
 Thy thoughts may rise above,
 Thy God his watch will keep
 With never-tiring love;

When morning dawns, and at the day's decline,
 And in the noon, be raised that prayer of thine.

"Pray without ceasing"—pray;
 Thine enemies are strong;
 Encamping round thy way
 All day, and all night long.
 Sleep'st thou while others wake?
 No; rouse thee yet once more;
 Thy shield and helmet take,
 And aid divine implore.

Look ever upward to the strong for strength;
 Be more than conqueror in his name at length.

Pray—and in Jesus' name
 Still let each prayer be made;
 In firm reliance claim
 The Spirit's powerful aid;
 Turn from thyself away,
 Thy sorrow and thy sin;
 Thy Lord himself shall pray—
 Thy Saviour throned within.

Now, "strong in faith," this very hour believe,
 And all thy God can offer thee, receive.

Pray—thousands are around,
 To whom this world is all;
 Yet this is mercy's ground—
 For them be heard thy call.
 E'en in the busy street,
 Where heedless thousands press,
 Thy Saviour marks thy feet;
 He comes thy soul to bless.

Try—thou may'st hold sweet communings with him
 Amid that crowded city's busy din.

"Pray without ceasing"—pray;
 The helpless and the weak,
 Whose lives pass swift away,
 And babes who cannot speak—
 These, these demand thy prayer—
 Their very silence pleads;
 O lift thy glance to where
 Thy Saviour intercedes!
 That Lord inspires and loves the suppliant tone;
 But ask not blessings for thyself alone.

"Pray without ceasing"—pray
 A little moment more,
 And thou shalt find thy way
 To heaven's eternal shore.
 Then prayer shall end in praise,
 Want be a word unknown,
 And thou shalt blend thy lays
 With angels round the throne:
 Praise without ceasing then thy work shall be,
 To him who chose, and called, and ransomed thee.

Miscellaneous.

MOUNT SINAI.—My first and predominant feeling while upon this summit, was that of disappointment. Although, from our examination of the plain er-Râhah below, and its correspondence to the scriptural narrative, we had arrived at the general conviction that the people of Israel must have been collected on it to receive the law, yet we still had cherished a lingering hope or feeling that there might after all be some foundation for the long series of monkish tradition which, for at least fifteen centuries, has pointed out the summit on which we now stood as the spot where the ten commandments were so awfully proclaimed. But scriptural narrative and monkish tradition are very different things; and, while the former has a distinctness and definiteness which through all our journeyings rendered the bible our best guide-book, we found the latter not less usually, and almost regularly, to be but a baseless fabric. In the present case there is not the slightest reason for supposing that Moses had any thing to do with the summit which now bears his name. It is three miles distant from the plain on which the Israelites must have stood, and hidden from it by the intervening peaks of the modern Horeb. No part of the plain is visible from the summit; nor are the bottoms of the adjacent valleys; nor is any spot to be seen around it where the people could have been assembled. The only point in which it is not immediately surrounded by high mountains is towards the S.E., where it sinks down precipitously to a tract of naked gravelly hills.

While the monks were here employed in lighting tapers and burning incense, we determined to scale the almost inaccessible peak of es-Sufsûfeh before us, in order to look out upon the plain, and judge for ourselves as to the adaptedness of this part of the mount to the circumstances of the scriptural history. This cliff rises some five hundred feet above the basin; and the distance to the summit is more than half a mile. We first attempted to climb the side in a direct course, but found the rock so smooth and precipitous, that, after some falls and a few exposures, we were obliged to give it up, and clamber upwards along a steep ravine by a more northern and circuitous course. From the head of this ravine we were able to climb around the face of the northern precipice and reach the top, along the deep hollows worn in the granite by the weather during the lapse of ages, which give to this part, as seen from below, the appearance of architectural ornament. The extreme difficulty and

even danger of the ascent was well rewarded prospect that now opened before us. The whole er-Râhah lay spread out beneath our feet, w adjacent Wadys and mountains; while Wad Sheikh on the right, and the recess on the left connected with and opening broadly from er- presented an area which serves nearly to double of the plain. Our conviction was strengthened here, or on some one of the adjacent cliffs, a spot where the Lord descended in fire and proclaimed the law. Here lay the plain where the congregation might be assembled; here was the spot that could be approached and touched, if not den; and here the mountain-brow, where all lightnings and the thick cloud would be visit the thunders and the voice of the trumpet when the Lord "came down in the sight of people upon Mount Sinai." We gave ourselves the impressions of the awful scene, and read feeling that will never be forgotten, the sublimity of the transaction, and the commandment there promulgated, in the original words as recorded by the great Hebrew legislator.—*Robinson's 1 Researches.*

SCOTTISH AND IRISH MONKS IN THE AGES.—The Irish and Scottish brethren of Benedictine, were, in the dark ages, the most collectors of manuscripts in Europe. Their community, founded in the year 614, by the Irish Saint Columbanus, rose to its greatest wealth before the end of the tenth century, and rapidly till the fifteenth, when its estates were almost deserted. The Benedictines who were then placed in it, became exceedingly popular among scholars for the liberality with which they gave away or sold their literary treasures. In 1795 their once magnificent library still contained about 100 manuscripts; and the French in scattering these all over Europe, left in the valley of Bobbio nothing to invite the notice of a student, except the venerable walls of its cloister church.—*Edinburgh Cabinet Library. Ita the Italian Islands.*

KIRKE WHITE'S BURIAL PLACE.—This (All Saints', Cambridge) was the burial-place of White. The beautiful bas-relief by Chantrey commemorates him, is the chief ornament of the place. It was placed here by an American man named Boott, who made a pilgrimage to the poet's grave; and the circumstance is commemorated in the following elegant lines by Professor Smyth, which are engraved under it:—

Warm with fond hope, and learning's sacred flame
 To Granta's bowers the youthful poet came;
 Unconquer'd powers the immortal mind display'd,
 But, worn with anxious thought, the frame decay'd,
 Pale, o'er his lamp, and in his cell retired,
 The martyr student faded and expired.
 O genius, taste, and piety sincere,
 Too early lost 'midst studies too severe!
 Foremost to mourn was generous Southey seen;
 He told the tale, and show'd what White had been
 Nor told in vain; for o'er the Atlantic wave
 A wanderer came, and sought the poet's grave.
 On yon low stone he saw his lonely name,
 And raised this fond memorial to his fame.

Le Keux's Memorials of Can
HUMAN AFFAIRS.—Navies, armies, governments, confederates, are no more able to resist the common vicissitude of all human affairs than a sheet of paper to resist the shot of a cannon ball.—*Brumhall.*

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THE VALLEY OF DRY BONES AN EMBLEM OF SPIRITUAL RESURRECTION.

BY THE REV. THOMAS BISSLAND, M.A.,

Rector of Hartley Maudytt, Hants.

WHILE some have carried their views of this vision of Ezekiel no further than as it affords to the mind of the Christian an animating prospect of the ultimate destruction of natural death, it may with justice—as it has been by many—be regarded as emblematical of the blessed effects to be produced on a world dead in trespasses and sins, by the outpouring of the gifts and graces of the Holy Spirit. There is a deadness of soul more fearful in its consequences than the death of the body. There is an insensibility to eternal subjects—those very subjects which ought chiefly to engage the thoughts of a dying man—which ought to excite even more alarm than when the sure progress of disease is marked on the emaciated frame; and it is impossible to conceive any spectacle more truly affecting than that of a child of mortality speedily hastening to the grave, whose soul seems never to have felt the vivifying influence of the grace of God.

The world was truly as a valley of dry bones when Jesus, the messenger of peace and mercy, condescended to become its inhabitant. Here and there, indeed, might there be traced some few instances of spiritual life: here and there were to be found some few, evidencing their vitality of principle. There was a Zacharias, an Elizabeth, a Simeon, a Mary; but, alas! the sweeping sentence might too fairly have been passed,

as indeed it was passed—that the world lay guilty before God. And was it not by the sending the gifts and graces of the Eternal Spirit that Jesus, after finishing the great work he had to perform on earth, and ascending to the heaven of heavens, imparted a new and living principle in those who were lying in a state of spiritual death? And was it not by the faithful preaching of his gospel, blessed by the Spirit, and by men qualified for their office by the Spirit, that there was a noise and a shaking amidst the deadness of heathenism; and that many, walking in newness of life, bore witness to the power and efficacy of that Spirit?

It was not by power nor by might—not any power or might possessed by fallen, fallible, and weak man—that such a transformation was produced, but by the Spirit of the Lord of hosts; for man is as incapable of arousing to spiritual life his fellow-man as he is of revivifying of his mouldering ashes. He is as incapable of imparting a principle of vitality into his soul as into his body; and had not the Spirit of the Lord accompanied the first preachers of that gospel, that preaching had been in vain. No idols of the heathen would have been cast to the moles and the bats: no proud Pharisee would have been brought as a humble suppliant for mercy to the foot of the cross of the Redeemer: no record would have been extant of the power of the gospel over the vices, the passions, and the prejudices of men. It is the Holy Ghost, the Comforter, proceeding from the Father and the Son, who with the Father and the Son together is worshipped and glorified, and who in times

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past spake by Ezekiel and other prophets, that is the author of that new and spiritual existence which, contrary to that which man naturally possesses, marks that a mighty change has been produced on the sinner's character—that a new principle has been imparted to his soul. The sinner, insensible to the promises of God's word and to its threatenings—the sinner, neither constrained by the love of Christ, nor aroused by the thunders of God's law—the sinner, conscious that he is a being destined for immortality, and yet not anxiously seeking to secure an immortality of bliss—the sinner, to whom the most gracious invitations have been made in vain—is fitly described as being in a state of spiritual death. He may be fully alive to the pursuit of worldly honours and pleasures and possessions: he may be active and energetic as far as his temporal good is concerned. It is obvious that he is not alive to the great object of his creation—to glorify God and to enjoy him for ever. It is obvious that he neither feels the importance of salvation nor is anxious to secure it: and, when such an one begins to estimate rightly the value of those subjects which were to him at one time valueless, and begins to labour for that which at one time was of no importance in his sight; when his apathy is changed for ready zeal, and his inactivity for diligent perseverance in well doing; when he is no longer contented to remain in his former state of unconcern, but when he is diligently inquiring, "What must I do to be saved?"—we are warranted in assuming that he has been acted upon by some superior agency; and thus the scriptures teach us to ascribe to the Spirit of God.

But it has been affirmed that such a view of the work of the Holy Spirit is not borne out by scripture, and is necessarily productive of much evil, paralyzing the efforts of man, and leading him to remain in a state of inactivity from the conviction that he has no power of himself to help himself. Now as to the first of these assertions—that this view of the work of the Holy Spirit is not borne out by scripture—it cannot be denied by any one who receives the scriptures with that humility which is so absolutely essential before benefit can be derived from their perusal, that they uniformly represent man as in a helpless condition. "O Israel, thou hast destroyed thyself; but in me is thy help." This is equally applicable to the case of men in general—of men under all the varied circumstances of outward condition; and it is scarcely credible that, with the word of God in their hands, and professing to make that word the ground of their belief, men should be found bold enough to call in question the doctrines of grace—doctrines so plainly and distinctly revealed.

"By the grace of God I am what I am," was the voluntary confession of one well qualified to judge upon the subject, and naturally the most unwilling to have made such a confession; and the whole of that apostle's writings, no less than of the other apostles, are calculated to point out the utter weakness of man, and the absolute necessity of his being enlightened, guided, and directed by a higher power. Flesh and blood cannot reveal nor enable us to discharge any part of our duty; we are not sufficient of ourselves to think any thing as of ourselves—our sufficiency is of God.

As to the second, that this view of the work has a tendency to induce men to remain in a state of inactivity—nothing can be more erroneous. As well might it be said that the husbandman would never till, or sow, or plant, because he is fully convinced that God must give the increase, or he will till and sow and plant in vain. As well might the physician not employ his gifts of healing, because convinced that, unless his skill and labour were blest, his patient would not recover. When the apostle exhorts us to "work out our salvation with fear and trembling," because "it is God that worketh in us both to will and to do of his good pleasure," he affords us a powerful, a satisfactory argument against all such insinuations as that the doctrines referred to have a tendency to produce sloth and inactivity. Man is to work, while God's prerogative is to bless it or no, as pleases him best; but God has promised that man shall not work without his blessing: nay, if it were not for the prospect of this blessing, man would scarcely be induced to labour at all. Who indeed would dare to hope that by any power of man an effectual change could be produced on the moral or spiritual condition of the world? Who that considers the manifold impediments which stand in the way of the conversion of the heathen—of the obstacles insurmountable by any human means—would ever dare to anticipate the full accomplishment of the promise, that all men, from the least even to the greatest, shall one day know the Lord, did he not believe that the breath of the same Spirit may yet impart a living form to those who are dead in ignorance and sin, and that amidst the death-like valleys of heathenism many should be raised to newness of life? How often would the attempt to reclaim the sinner from the error of his ways be abandoned as vain and fruitless, were we not warranted to hope that our humble and imperfect efforts will be blessed with success by the Spirit of all power and might! How frequently should we despair of ever obtaining a victory over

our spiritual enemies, did we not hope that an omnipotent arm would ultimately be stretched forth in our behalf?

The more that we admit the necessity of the Spirit's assistance, and believe the word of God that it will be granted, the more vigorously and earnestly we shall labour; for we trust that we shall not labour in vain. It is this belief which adds energy to the exertions of the Christian missionary amidst the most painful discouragements. It is this which supports the minister at home even while he can discover no signs of spiritual life around him. It is this which should encourage the private Christian to seek to become an humble instrument in the advancement of his Master's kingdom, to win souls for glory. It is this which should act as a stimulus to all to be earnest in prayer, that the breath of the Spirit may breathe upon the slain that they may live—that the means employed by instruments, however humble, may be rendered efficacious for the great work for which they are intended. To the true believer, deeply interested in the furtherance of the glory of the Redeemer, and concerned in all that relates to the welfare of his fellow-men, the consideration of this subject cannot fail to suggest the most glorious and animating anticipations. He is warranted in the belief that, by the mighty agency of the Spirit of God, the dead in sin shall be raised; that myriads now inhabiting the dark valley of spiritual death shall be breathed on by the breath of the Lord; and that myriads now allied to darkness shall come to the light of the Spirit, and shall swell the triumphs of the Redeemer. To him the consideration of this vision of the prophet may serve as a source of consolation, as it was designed to be to the Jews in their captivity. It leads him to expect the arrival of a period when a great change shall take place on the face of the world; when the Spirit shall be poured forth without measure; when all men shall act under his influence: and it reminds him, as we have seen, of that day when the voice of the archangel shall burst the fetters of the tomb.

Is there any reader in whom the anticipation of such a stupendous event gives rise to no feelings of holy transport?—any to whom the anticipation of being welcomed by Jesus the exalted Saviour, produces no emotion of joy?—any who knows nothing of this spiritual life which has been adverted to—of this mighty work of renovation on their souls? Let him be assured he is now in the valley of death: there is no principle of life in him: he may have a name to live, but he is dead. Surely it is the believers' bounden duty to pray for such—surely it is their bounden

duty to pray for themselves—"Come from the four winds, O breath, and breathe upon the slain, that they may live."

ON SOME CIRCUMSTANCES IN ZOOLOGY AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

By C. M. BURNETT, Esq.

No. IX.—PART I.

THE COMMON ORIGIN OF MANKIND.

THE subject which will now engage a little of our attention, is one which happily does not call for any additional weight of evidence on our part, to confirm the assertions of scripture. This has been already done to the satisfaction of even those who will not believe the statement, simply on the ground of its forming part of revelation, but who require a physical explanation. All who have contributed any knowledge on the history of mankind, whose writings bear any marks of veracity, have either directly or indirectly helped to strengthen the fact first made known to man through revelation, viz., that God "made of one blood all nations of men, for to dwell on the face of the earth*." Regardless, however, of the fact, we shall presently see how inconsistent it would have been, had the scriptures stated what at first appearance seemed the most compatible with reason and truth, that mankind was not composed of one, but of many distinct species; for then must the whole scheme which is there unfolded to us apply to creatures who had no connexion by blood with our first parents. Yet, although the bible roundly asserts that there was one common parent of us all, in making this assertion the most remarkable physical difficulties seem to stand in the way, which, if the scriptures were not written by inspiration, would, in all probability, have preponderated in favour of the very opposite assertion. For the physiological study of man offers ground for the most reasonable show of probability, that the earth, after it had undergone the last great catastrophe, was repopulated from different points, with men of widely different origin and organization. But the sacred record affirms that they all were derived from the same source, viz., Shem, Ham, and Japheth, which were the sons of Noah, and "by these were the nations divided in the earth, after the flood." In proof of which the sacred historian tells us that, before the building of the tower of Babel†, the whole earth was of one language and of one speech. It is fruitless,

* Acts xvii. 26.

† This memorable event is made to occur, according to the Hebrew chronology in the margins of our English bibles, which is copied from the Hebrew Masora, just one hundred years after the coming forth from the ark; but the Jewish historian, Josephus—whose opportunity of examining some of the early manuscripts or targums, must, in matters of date, give great authority to his statements—tells us it was nearly four hundred years after the flood that the nations were dispersed, and in this assertion he is upheld by some of the best chronologists. Some think that the division, which might not have been simultaneous with the dispersion, took place at the birth of Peleg, one hundred and one years after the flood; and that, for the numerous generations recorded in Gen. x., the dispersion was some years after.

therefore, to enquire, with any view of annulling the divine record, in what stage and under what circumstances the very numerous and gradual shades, as well in the shape of the skull as in the colour of the skin and hair, of the different nations and tribes were produced. The truth is not disturbed, whether we believe it or not; and the scriptures are still placed in a position peculiar to themselves. Now the knowledge which we possess of the effects of secondary causes, such as food, temperature, locality, &c., will not permit us to believe that the great difference which exists between the most extreme varieties of our race—as, for instance, the fair Georgian and the black negro—could be accounted for by these causes alone. A very great difficulty therefore meets us at the outset, which, though it does not admit of direct physiological explanation, may nevertheless be sufficiently well accounted for by drawing our analogy from other races of animals.

But I will first of all consider this subject in connexion with scripture, and the reasoning which may be fairly deduced from the statements there made known; after which I will endeavour to ascertain how far the natural history of man will help to support the sacred historian. I have, in a former paper, in speaking of the preservation of Noah and the creatures with him in the ark*, taken occasion to point out the strong rational probability, yea more, the moral certainty of the fact, that all the creatures, not only human beings, but the whole living creation, were connected by an uninterrupted line of descent from their first parents. The rational probability of this fact is drawn from the circumstance of the Creator having commanded Noah to build an ark for the express purpose of preserving his family, together with those other creatures who were to people the earth after the flood; when, had it been his purpose or his wish to entirely extirpate every living thing which he had first made, it was so much in his power to do it. It is quite rational also to infer, that if he could once create a world of organized being, he could again exercise a similar power; but why then direct Noah to build an ark? But the moral certainty of the fact is strengthened not only by that aid which reason can offer, but by the knowledge we are permitted to possess of the nature and attributes of God, and his dealings with man, recorded in his holy word. There we read of man's creation and his subsequent fall; we read of the remedy which God himself provided before ever the earth or the world were made, in order to save his favoured creature man, who bore his divine image, from the consequences of that fall. This remedy is promised to our first parents† immediately upon their fall, yet even the partial accomplishment of that promise, the birth of the Messiah, did not take

* See No. vii., part 1.

† Gen. iii. 15. As a proof that the catastrophe of the deluge had no effect in breaking the lineal descent of the Saviour from Adam in the first place, I direct attention to that part of scripture which speaks of the genealogy of the Saviour (a). In that genealogy nothing is to be gathered as to the period when the world was destroyed by water. It simply states Lamech begat Noah, and Noah Shem, &c., a proof that this destruction did not destroy the physical relation between the antediluvian and post-diluvian races, but that they both formed one family.

(a) St. Luke iii.

place for many centuries after the flood. Surely there is more connexion in the grand scheme unfolded in the bible than we could possibly admit, if the curse of sin was to fall so heavily only upon the antediluvian world, and the remedy were to apply to a subsequent generation which had not sinned; but such can never be the purpose of a Being infinite in wisdom as well as mercy. There can be no complete extinction in a living creation, which, as I have shewn*, was first made perfect; but the several members of which, having been made subject to the fall, are connected not only in a physical but also in a moral sense so closely, as to bear the strictest examination, and to imply a mutual dependence. We are therefore bound to believe the simple statement of scripture, that "God hath made of one blood all nations of men for to dwell on the face of the earth;" and that "when the Most High separated the sons of Adam, he divided to the nations their inheritance, and set the bounds of the people." We are told in scripture, that it was in the days of Peleg, the son of Eber (the Hebrew word *Peleg* signifying division) that the earth was apportioned to the descendants of the three sons of Noah; and in taking a survey, as I presently shall, of the chief physical variations which we notice in the several nations of mankind, it is worthy of particular attention that, at the time of the dispersion from Babel, three great families, the representatives of Shem, Ham, and Japheth, which before had been one both in nation and language, became separated into distinct nations, and their language confounded. Now physiologists, at the head of whom we place Cuvier, notice three very different primitive types§ among the different nations of the earth—the Caucasian||, the Mongolian, and the Ethiopian; and which would appear to represent the three great families which separated at the time above mentioned. Shem, who was supposed to be the youngest son, took that part of the earth which is now occupied by the Mongolian race—the inhabitants of China¶, Japan, the East Indies, and all the regions in the eastern and northern parts of Asia. Ham, the second** son, peopled Ethiopia, part of Arabia, Egypt, and indeed all Africa, besides the nations of the Philistines, Canaanites, and Phœnicians; these formed the Ethiopian variety: and Japheth, the eldest son, by his posterity, peopled nearly the whole of Europe. The Scythians, Tartars, Turks, Syrians, Persians, Hindoos, and, it is supposed by some, the whole of the native Americans were descended from this branch, but this is uncertain; and these nations are

* See No. vii., part 1 and 2.

† Deut. xxxii. 8.

‡ Gen. x. 25.

§ These types, as I shall shew, were the result of some organic laws which regulate the species; they cannot be altered by situation, climate, and the like.

|| So named because the peculiar characteristics of this variety are in the highest perfection among the people in the neighbourhood of Caucasus, the Georgians and Circassians.

¶ They are considered to be the descendants of Joktan, the son of Eber.

** Some have thought Ham was the youngest son, and they have grounded their belief on that verse in Genesis—"And Noah awoke from his wine, and knew what his younger son had done unto him." The Hebrew word *Katan*, may be rendered little, less, or least; this word therefore, is not conclusive that Ham was the youngest, though he must have been younger than Japheth (see Gen. x. 21).

occupied by the Caucasian race. We shall presently find that one of the chief causes of the varieties above named, is the shape of the skull; and, as it is through the instrument of the mind, the brain, which the skull covers, that different nations of man, and even individuals of the same nation, are made to advance or recede in intellect and civilization, we can trace a reason in scripture why the descendants of Ham were made to fall so far below the other nations. Yet that even Ham's posterity at first were not inferior in the shape of their heads to the most perfect Georgian, is proved by the examination and comparison of the skulls of ancient Egyptian mummies, which shew that the cranium and brain were very voluminous when compared with the existing African races. I am aware that this great development in the ancient Egyptian mummies has been put down as a decided physiological proof that this once great and enlightened nation were never negroes*; but the inference implies a *petitio principii*. Neither revelation nor history inform us that the Egyptians were ever negroes, although they tell us that Ham had four children, one of which, Menes, or Mizraim, settled in, and became the first king of Egypt; another, Chus, or Cush, settled in Ethiopia†: so that, although the Egyptians were the descendants of Ham, it is not necessary that they should all be negroes, which race sprang from Cush. So closely do the skulls of these mummies resemble those of the Caucasian variety of the human race, that this fact has been considered as a complete physiological proof that the Egyptians were the descendants of Japheth. But before revelation is suffered to be assailed, let us see what this physiological proof rests upon. We do not know, in the present state of physiological knowledge, by what law it was that the three varieties of the human race were stamped as we now find them. We cannot therefore presume to fix the time when this law commenced. If it was prospective, and intended to apply to generations which were to come in after ages, when Noah's prophecy was to be fulfilled, we do not see why, because the African races are now so degenerated, that therefore it should be considered certain that that degeneracy took place in the time of Ham's sons, or of his sons' sons. Nevertheless, from the observations we are about to make, it is probable the change took place by degrees, and was not completely effected for several centuries. There is one certain fact made known to us relative to the Ethiopians, which clearly shews that this people, at the time of the Jewish captivity, six hundred years before the Saviour's birth, had the same character with respect to their skin as they now have; for Jeremiah, in lamenting on the deep stain which sin had made amongst his people, makes the following forcible remark: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil‡." But, though it would appear that at this time the Ethiopian variety of the human race was established, we have no evidence, either in revelation, history, or physiology, to enable us to define the exact period

when this distinguishing mark was affixed to them*.

The prophecy which Noah delivered after the flood, and which related to the condition of his three sons, and the relative places they should take in the rank of nations which were to succeed, reasonably implied that either there was, or there would be, a great physical difference in the condition of his three sons†. How natural does it appear then, since this prophecy was delivered after the birth of Noah's sons, and was consequent upon an act of sin committed by Ham, that, to accomplish the ends purposed in that prophecy, some law, unknown to naturalists, was ordained, or was suffered to come into operation after a particular time, by which the human constitution might undergo a change which would be sufficient to mark them, without altering the great characters of the species. It was not on the immediate person of Ham that the denouncement of this prophecy was to fall, for it was not executed for several hundred years after his death; we can therefore very readily see why the first descendants of Ham, the ancient Egyptians were so far advanced in civilization as to be the wonder of surrounding nations. And we are led to believe that even the Ethiopians themselves, when they first became a nation, were not inferior in physical power or mental intelligence to other nations§; for the account of the Ethiopic wars, related by Josephus||, clearly shews that they were superior in skill and warfare: and it was not until Moses undertook to direct the armies of the Egyptians, that this nation was able to subject them¶. We look then upon the

* "Moreover the Hebrews, who, in consequence of their intercourse with Egypt under the Pharaohs, could not fail to know the proper application of the national term Cush, seem to have had a proverbial expression similar to that of the Greeks, 'Can the Cush change his colour, or the leopard his spots?' This is sufficient to prove that the Ethiopian was the darkest race of people known to the Greeks, and in earlier times to the Hebrews."—*Prichard's Phys. Hist. of Mankind*, vol. i. p. 318.

† "In consequence of this different behaviour of his three sons, Noah as a patriarch was enlightened, and as the father of a family, who is to reward or punish his children, was empowered to foretell the different fortunes of their families: for this prophecy relates not so much to themselves as to their posterity, the people and nations descended from them. He was not prompted by wine or resentment; for neither the one nor the other could infuse the knowledge of futurity, or inspire him with the prescience of events which happened hundreds, nay, thousands of years afterwards."—*Newton on the Prophecies*.

‡ There is some little reason for this conjecture respecting the after development of some law in the human organization, by which the changes were effected which we notice in the three varieties of mankind. It is quite certain that, by some unknown law, different species of animals have been allowed to become extinct from time to time, while others have been distributed more widely, and multiplied to a greater extent. Why they did not become extinct earlier or later cannot be explained. So likewise we are unable to explain that law by which, at one particular time, the three primary types of the human species became established.

§ Lucian even affirms that the Egyptians received from them the principles of their knowledge.—*De Astrol.* v. lib. p. 256.

|| Whiston's Josephus, vol. i. chap. 10.

¶ Under the Thothmes this nation extended its conquests to the island of Argo. The Megabari and Blemmyes, who inhabited the eastern desert north of Meroe, were under their dominion. Also the Troglodyte, who extended to the shore of the Red sea. In after times this nation too was sufficiently formidable to induce Petronius, the prefect of Egypt in the time of Alexander, to invade it, and take seven of their cities. In the time of the apostles we read of queen Candace, whose capital was Napata, now

* See supplemental History of Man, in Griffith's Translation of Oeuvr, p. 195.

† Rollin's Ancient Hist., vol. i. p. 49.

‡ Jer. xlii. 23.

degenerate condition of some of our poor fellow creatures, as arising not from the operation of climate, food, situation, or the like causes upon their constitutions; neither from the operation of any primary laws, such as those which regulate the growth and formation of the different organic parts in the first place; but from the circumstances connected with this prophecy of Noah, to carry out which it is obvious the descendants of one branch, Ham, were destined to serve the descendants of Japheth and Shem*. And, as this course particularly implies subjection, and even servitude, I cannot see any thing in the characters of the several varieties which does not correspond with what reasonably we might have expected to find. Among the descendants of Ham especially, had we been aware of the nature and importance of this prophecy, and yet never seen them, we must have expected to meet with that physical difference which is noticed in their small heads and degraded, ignoble appearance. History also bears out the truth of this position. The earliest account that has been handed down to us of war, is that contained in the fourteenth chapter of Genesis, commonly called the war of the kings. In this account we read that the king of Elam, Chedor-Isner, had made the kings of Sodom and Gomorrah and the other cities of the plain, tributary for twelve years to him. The inhabitants of the cities of the plain were descended from Canaan, while the inhabitants of Elam were descended from Shem. This war occurred about four hundred and thirty years after the memorable prophecy of Noah. For several centuries after this prophecy was delivered, the Israelites—who by Eber were descended from Shem—and Joshua, invaded the Canaanites, took possession of their land, and slew thirty-one of their kings; and Solomon afterwards subdued the rest†. The Greeks and Romans, who were descendants of Japheth, subdued Syria and Palestine, and such of the Canaanites as were remaining—for example, the Tyrians and Carthaginians. From that time to the present, this degraded people have been the slaves of a foreign power: at one time to the Saracens, who were descendants of Shem, and afterwards to the Turks, who were descendants of Japheth, under whose dominion they are to this day. If we follow the prophecies, we shall find there are there many circumstances foretold, to accomplish which it would seem most reasonable, that certain degrees of mental and physical power and development would be bestowed upon the different

El Berkel. Pliny tells us it was distant above the outcrops 670 miles. He also states that the government of Ethiopia subsisted for several generations in the hands of queens named Candace, which accounts for the frequent mention of queens of Ethiopia. Asa, king of Judah, fought with this nation in battle when they were a thousand thousand in number, and subdued them (2 Chron. ix. 8).

* This prophecy of Noah's (Gen. ix. 25, 26, 27), according to the Hebrew metre, will read thus—

And Noah said,
Cursed be Ham, the father of Canaan;
A servant of servants shall he be to his brethren.

And he said,
Blessed be Jehovah, the God of Shem;
For he shall dwell in the tents of Shem.
God shall enlarge Japheth,
And Canaan shall be their servant.

See Newton on the Prophecies, dis. 1, in note.
† 2 Chron. viii. 7, 8, 9.

nations. Abraham's descendants in the direct line were preserved without mixture for several generations; but in the line of Ishmael, who was born of an Egyptian, they underwent just such a change as we should have expected—they became wild and unsettled, and, in the fulfilment of prophecy, they degenerated from the state of their primogeniture. Yet have they never been subjugated, although their country has been invaded by the greatest conquerors the world ever produced—Sesostris, Cyrus, Alexander, Pompey, Ælius Gallus, and many others, all of which failed in their attempts.

It would really appear then that that wonderful prophecy of Noah, delivered more than 4,000 years ago, which is fulfilling up to the present time, and which bishop Newton so aptly styles the history of the world as it were in epitome, has not received the consideration it demands, even at the hands of those who write simply on the natural history of man. And since it has been so faithfully fulfilled, as far as we are able to trace the lineage and descent of the three sons of Noah, I think I may be allowed to notice here an inseparably connected link which unites in one brotherhood all the families of the earth. But I will proceed to take a view of this subject from another point, and compare the statements of revelation with the deductions of physiology; for, if these are true, it is impossible they can be opposed to the word of God.

WHAT DO THE PARSONS DO?

No. IV.

DISSENTING INTERFERENCE.

IN this series of papers, the writer earnestly desires to bring no railing accusation against those who cannot in conscience conform to the church of England and Ireland, as by law established. He is very far from supposing that all dissenters partake of the feelings of his companion from Leeds to Sheffield. He knows that they do not; that there are still not a few who breathe the spirit of a Watts and a Doddridge, and who hail with delight the increased activity, energy, and zeal which manifest themselves in the establishment; who would shrink with horror from being mixed up, for instance, with the proceedings of the Ecclesiastical Knowledge Society, or being at all associated with those who, on the occasion of the late elections, banded together with those whose wish was evidently to overthrow the establishment. By the way, my companions were somewhat wrong as to their calculation respecting the West Riding; but the wisest of men will sometimes err as to their calculations.

A very wide distinction must be made, however, between the political and the truly religious dissenter—a distinction which it would be unfair to lose sight of. I know in fact no greater enemy to the established church, than what may be termed a radical churchman—a man who, while he is busy in opposing church-rates and tithes, and would gladly see the establishment in ruins, yet, to use his own expression, “sticks to his church.” Such persons are a very unmanageable race of beings, and become particularly so to a clergyman

when they are elected to fill any office which necessarily brings them into contact with him. Ignorant of the fundamental principles of the church, and in too many cases utterly destitute of religious feeling, it is scarcely to be wondered at, that their actions should have little reference to the promotion of the glory of God, or the spiritual benefit of others. All who are not professedly dissenters, are regarded as churchmen—a most unfair mode of representing the matter. May it not be said of multitudes of persons in this country, that they are in heart, spirit, and feeling, no more real members of the established church than if their lot were cast in the deepest gloom of heathen darkness?

In my last paper I briefly adverted to the fact, that the energies of dissenters were too frequently directed to the erecting of a chapel and collecting of a congregation in parishes which were blessed with abundant means of grace, rather than in those the peculiar locality of which rendered them more in need of spiritual assistance. I recollect hearing this admirably stated by Dr. Chalmers, some eight years ago, in a very powerful sermon, in the Scottish national church, Regent-square, London, when he clearly demonstrated the fact that the dissenters of Scotland had absolutely done little or nothing for the spiritual instruction of the inhabitants of the Highlands districts, where the spiritual destitution was the greatest—that they had generally located themselves in parishes where there was a faithful ministry; and, truly, his remark applies to England as well as Scotland. No man is better acquainted with ecclesiastical statistics—no man more fully qualified to give a candid, unbiased opinion—than the talented individual referred to; and, essentially differing as I do from him on points of ecclesiastical polity, there is no man on the veracity of whose statements on such a question I could more implicitly rely. It might seem invidious to make these remarks, were it not notorious that they are founded on truth. Vast districts of England, with all that has been doing during the last twenty years—and it is incalculable what has been done—are yet in a most benighted state. It were vain to deny the fact; and yet, comparatively speaking, how little has dissent done to dissipate the gloom! In fact, the dissenting system never could provide for the spiritual wants of the country: it would be bankrupt in a twelvemonth. The truth of the above statements is very strikingly illustrated in a work which contains a very delightful biography of a very excellent man, in which the reader will find much to interest him, and not a little to improve him; and I am the more anxious to quote, in an abridged form, from the work, to prevent the possibility of such a statement being regarded as mere fiction*. Be it recollected that Mr. Brey was a slothful, indolent, careless minister: he was quite the reverse—"in labours more abundant." He was not of that race of clergy—soon, it is to be hoped, for ever excluded from officiating in the church—whose pleasures are in the sports of the field, the brilliancy of the ball-room, or the fascinations of the card-table. His life was not spent in the vain-glo-

rious attempt to be distinguished for the exquisite beauty of his dabbles, or cutting the first cucumber of the spring, or presenting to his guests the first dish of green peas in the season—objects of intense interest to many a rural minister, and all unobjectionable in their proper place; but he was a really devoted man, preaching in all faithfulness the freeness and the fulness of the gospel of the grace of God.

"The increase in the congregation at the church, and the establishment of the schools, were by no means productive of unmingled satisfaction to the inhabitants of Heidenham. There was in the parish a considerable party who viewed the minister's proceedings with a measure of disapprobation, which gave rise to various acts of harassing though unsuccessful opposition. These indications of a hostile spirit did not, however, deter Mr. Brey from steadily pursuing his plans of benevolence; and it is evident that a blessing from on high accompanied and rested on his labours.

"In reference to the difficulties thrown in his way, he thus writes:—'The Lord is all-sufficient; and, let him let us look. In my unprofitable life I have seen so many interpositions of his hand, that now, when thrown into difficulties as I sometimes am, it seems to recur to me almost involuntarily, 'Well, when the time comes, the Lord will find out a way;' and so I have found it."

"The opposition offered to Mr. Brey was in the first instance probably excited by numbers forsaking the dissenting chapel, and becoming attendants at church. This occasioned the adoption of various means to injure his ministry, and considerable bitterness appears to have dictated the measures resorted to by the dissenters in order to effect this purpose.

"In reference to one of their acts of hostility, he thus writes:—'Such is what they call their zeal for the cause of God and truth. May the Lord pardon and correct the errors into which they have fallen, and enable me to act towards them as a consistent follower of Christ.' To infuse into the minds of his congregation a prejudice against all that was connected with the church, seemed to be an object of much anxiety on the part of his opponents; and their efforts were directed to prove that whatever emanated from the minister or the friends of the church must of necessity, and as a natural consequence, be wrong. There was indeed, in one point of view, but little probability of a union of sentiment; Mr. B.'s aim being to win souls to Christ—theirs to make converts to a party.

"The following extract from a letter shews that the opposition was not successful, but that the blessing of the great Head of the church continued to rest upon his labours. 'Matters in the parish continue to go on comfortably on the whole. My 'religious society' is on the increase. A juvenile missionary association has sprung up under Phillips's auspices. The congregation continues large, and the schools are full. I hear little of that bitter opposition which for a time raged against me, and some of my enemies have professed themselves ready to serve me as my friends; or, to use the expression of one of them who is now attached to my ministry—'The Lord seems to be making every thing to give way before me.' This state of things is a source of gratitude.

* "The Life of the rev. J. G. Brey, B.A., minister of Ch. Ch., Birmingham, and prebendary of Lichfield." London: Hamilton and Co. 1841.

... May the Lord make me 'a workman that needeth not to be ashamed, rightly dividing the word of truth.'

"In order to revive the cause of dissent in Haddenham, its leaders invited the services of a minister who, there is reason to believe, had much real desire to promote the spiritual interests of his people. A Sunday school, in connection with the meeting, was opened. The managers were not, however, content to pursue their own distinct work of usefulness; but made an application to the parents of all the children in the church school, requesting they might be removed.

"How refreshing it is to turn to the following quotation from a letter, and to contemplate the spirit by which Mr. Breay was animated:—'The meeting, I am told, fills well; and I am glad to hear of it. If their new minister be a man of God, I trust his soul will be refreshed and his labours crowned with success; but to fill the meeting is not the object of his party, unless they can do so by emptying the church; and I am happy to say this does not appear likely. They have failed in their attempts to draw away my school children: not one has left the school. I wish to say nothing against them, but to go on in the appointed path of duty as if no such people were in existence. I return from broils and contentions into the bosom of my happy family, sing a hymn, and forget all. To be firm in things necessary, and to be yielding in those which are not so, is my desire, and not even to make it a matter of inquiry whether people are pleased or not.'

"However blessed the spirit which could soar above the petty contentions which surrounded him, his conduct by no means conciliated his restless opposers. It has been mentioned that the interior of the church was in a state of dilapidation, and the increasing number of the congregation rendered it very desirable that new and additional pews should be substituted for those which were now nearly useless. To effect this, it was not necessary to impose any increased rate upon the parish. The funds of the church had been so economised under Mr. Breay's management, that they proved adequate to the expense now proposed to be incurred in new pews and repairs. This circumstance seems to have induced in him a hope that the desired improvement would not be a matter on which any resistance would be offered; but the event of a meeting called by him, for the purpose of laying before the inhabitants of Haddenham his views and wishes on the subject, shewed that a farther trial of his Christian firmness and forbearance awaited him.

"On the day appointed, all the leading dissenters came for the avowed purpose of overthrowing the plan for the projected improvements in the church; but on what ground does not appear, and imagination is at a loss to supply the want of information. Mr. Breay had taken no steps to secure votes: the opposing party, most unexpectedly, brought votes even from a distance. Mr. Breay calmly but firmly conducted the business of the meeting, and explained the misrepresentations which had been occasioned by false reports. Numbers were, however, against him; but, as by act of parliament it appeared that individuals holding large farms were entitled to a propor-

tionate number of votes, they turned the balance, and a majority of four at length appeared in favour of the proposal for the improvement of the church. It is here with pleasure recorded, that after the meeting many of the dissenters came forward, and in a very handsome manner spoke of the fairness with which it had been conducted. Many also who had been brought from a distance, expressed regret that they had been induced to take any part against Mr. Breay, and assured him they had been deceived. In reference to this period, he writes as follows:—'My foes, however, continue to oppose me at every step; but I am determined, if possible, not to be out of temper with them. They may call in question my wisdom, but it is my desire that they may see nothing inconsistent in my spirit. If I can do any of them a kindness, I will.'

The delightful temper and tone of feeling exhibited by Mr. Breay cannot fail to excite our admiration. Yet he was not by any means a solitary instance. I believe that hundreds, aye thousands, of our clergy have been placed in circumstances very nearly similar. I can bear my own testimony to the fact, that I have known not a few cases of precisely the same character; and, if the question be asked—"What did the parson do?" I can safely answer it by the declaration that he pursued the path of consistent parochial superintendence, unmindful of the calumny which in all probability would be trumpeted forth against him—that he was found ministering most diligently in his appointed sphere of duty—and that he laboured most earnestly to be enabled to present, at the last, those committed to his care, "perfect in Christ Jesus." Men like Mr. Breay are the earthly strongholds of the church of England. Let us hope and trust and pray, that within the borders of our sanctuary it may be said of such, ministering at our altars—"Their name is legion, for they are many."

THE FALL OF THE LEAF:

A Sermon,

BY THE REV. THOMAS FAREBROTHER, M.A.,
Curate of Ozenodon, Northamptonshire.

ISAIAH lxiv. 6.

"We all do fade as a leaf."

WE are apt to contemplate human life under the idea of a still and stagnant water, into which occasionally an object is thrown, creating a temporary and partial disturbance, rather than under the truer and more appropriate image of an ever-moving stream. Ever and anon we are awakened by some startling incident to a sense—too often, alas! a transient and passing feeling—of our mortality: some unexpected illness, some sudden death, or other alarming occurrence, breaks in from time to time upon the smooth current of our affairs—our daily habits and pursuits—and arouses us, almost in spite of ourselves, to a recollection of our frailty, arresting us as it were with the reflection, "there is but a step between me and death." Soon the impression

ishes, and we forget that all the while the stream of time is flowing onwards, and in its lent passage is ever, day by day, carrying us downwards to the grave. We do not sufficiently bear in mind that the healthy as well as the sick, the young as well as the old, friend and enemy, rich and poor, priest and people, master and servant, the prepared and the unprepared, are all, all hastening down to the ocean of eternity. We do not habitually and practically realize as we ought, each one for himself, the admitted truth that all must die, and that consequently each one of us is daily and rapidly, though often unconsciously, returning to the dust out of which we were taken.

This is a profitable subject to ponder on frequently; and, instead of encouraging our natural proneness to forget it, we should readily avail ourselves of any circumstances which may serve to remind us how surely we are travelling towards "the house appointed for all living." We should willingly entertain such contemplations as may tend to reserve within us an habitual and lively impression of how short-lived and fleeting is our existence upon earth—that here we are only pilgrims, "strangers and sojourners, as all our fathers were."

At the present season we see in the fall of the leaf an apt emblem of human frailty, and one which is often employed as such in holy scripture. And so naturally do the fading and withered spectacles of autumn represent to us our own mortality and decay, that the withering leaves can hardly fail to raise in every pensive mind the thought, "there lies an emblem of man—an emblem of me." A few brief months ago the trees were arrayed in their green and flourishing foliage, but now "the harvest is past, the summer is ended," and the leaf is "cut down, dried up, and withered." So is it with ourselves: "We all do fade as a leaf." A few brief years, a few more autumns, a few more fallings of the leaves, and we shall be even as they—laid low in the dust. The very youngest of us is hurrying on towards the process of inevitable decay, and will ere long "fade as a leaf." "Man that is born of a woman, hath but a short time to live: he cometh up, and is cut down like a flower, and never continueth in one stay." "For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

But, my brethren, while our mortal bodies, so common with the productions of nature around us, are thus perishable, transitory, and fleeting, is there nothing more lasting about us? Have we no immortal part? Are there no eternal things? Yes: there is the

word of God—the glorious gospel with all its holy truths and precious promises, "which endureth for ever." There is heaven with all its joys, which endure for ever. There is hell with all its pains, which endure for ever. There is the soul of man, which endureth for ever. O, these are eternal things; and it is these which make the contemplation of our mortality a necessary duty and a profitable employment. The leaf which comes quivering down from the bough, and is trampled under our feet, perishes in the earth, and there it ends: but not so with man—his body indeed is dissolved, and then "the dust returns to the earth as it was;" but does he end there? No: the spirit, the everlasting spirit, "returns unto God who gave it," and by his angels is either conveyed to paradise to be with Christ, or is plunged into that place of torment where the rich man vainly lifted up his eyes for help: while the body, which sleeps for a time in the dust of the earth, shall awake at the last day, shall be raised incorruptible, and, united to its own soul, shall then "appear before the judgment-seat of Christ, and receive the things done in the body," being accordingly sentenced to everlasting punishment, or admitted to life eternal.

These are the truths, drawn from holy writ, which show it to be our wisdom and interest to "consider our latter end." If our everlasting condition hangs suspended upon this short and uncertain "life that we now live in the flesh," surely it is wise in us, surely we ought, to remember how soon the time of trial must expire, and our destiny be fixed beyond the possibility of alteration. And surely such a reflection is most especially calculated to benefit us, by rousing us from spiritual slumber and indolence, by awakening us to energy and activity in the concerns of the soul, by exciting us to a vigorous struggle and sustained effort to save it now, in this "accepted time and day of salvation;" lest that eternal night overtake us in which there will be no working out of salvation, but all will be darkness and final despair. What more likely to quicken us to repentance than the thought that "to-morrow we die," and that except we repent we shall then perish for ever? What more likely to lead us to a living faith in Jesus Christ than the consideration that we must soon stand at God's tribunal, and there be judged; and that if our guilt has not been washed away through faith in his blood, and our "pardon sealed in heaven before we go hence," nothing in the universe can deliver us from going down into hell? What more likely to keep us from all sin and wickedness than the recollection that, "the Judge standeth before the

door," and that if we die in our sins we shall suddenly be destroyed, and that without remedy? What more likely to maintain in our hearts the fear and love of God—what more likely to promote in our lives the practice of piety and virtue and good works, than the remembrance that "the time is short," and that "without holiness no man shall see the Lord?" What more likely to preserve within our souls habits of vigilance and prayer, than the conviction that "we know not what hour your Lord doth come," and that, while "blessed are those servants whom when he cometh, he shall find watching," yet to the slothful and careless "he will come, when he looketh not for him, and at an hour that he is not aware of, and will cut him in pieces?" What, in short, is so likely to make us earnest and serious, diligent and constant, in the all-important business of a religious and devout preparation for death and eternity, as an abiding sense of our own frailty?

Such contemplation then being so bounden a duty, and thus profitable for all, we would affectionately urge it upon you, my brethren. O, consider how short your time is! "We all do fade as a leaf." Ponder the lesson which nature now reads to you, and which revelation itself commends to your thoughtful notice. Behold the leaves of the field, how they fade and fall: consider who it is that addresses to you, even by them, the language of warning mercy. Hear the voice of God in the present autumnal decay; for he speaketh in all the changes of the seasons. Spring and summer have sped their course, and winter approacheth: thus time rolls away, and "the end of all things is at hand"—yes, to each one of us eternity draweth nigh! Brethren, think of these things, meditate upon them, and that often and habitually, until the care of your souls becomes your main object, your grand concern; that so your predominant desire and daily labour may be, "whether present in the body or absent from it, to be accepted of God."

O let not the passing interests and petty affairs of this world occupy all your thoughts; but let some time and attention be bestowed in providing for your departure out of this mortal life, and for your entrance upon another and an eternal state of being! Remember that, if you shut your eyes and harden your hearts, and refuse to entertain those serious reflections upon your own mortality which every thing around us at this period of the year seems to press upon us, yet you are none the less mortal: your bodily decay is advancing none the less rapidly: death is coming upon you none the less surely, but all the more unexpectedly; all the more

awfully. It is when men are crying, "Peace, peace, all things are safe;" it is then that "sudden destruction cometh upon them," and they find it too late to escape from the righteous judgment of God.

And do not imagine, brethren, that to be habitually and practically mindful of your frailty will fill you with gloom and melancholy. Far otherwise: it will convert the enemy into a friend. For, while to the wicked and unbelieving, "who know not God and obey not the gospel of Christ," death may well and truly be called the king of terrors, still to the righteous he loses his terrors. Nature, indeed, may and will quail before him; yet the eye of faith peers through the darkness that envelops the tomb, and looks beyond it, and sees Jesus there; sees him who knows what it is to die, and who can therefore sympathize with the fears of his servants, and support them in their last extremity sees him; who died for them, standing at the right hand of God, ready to receive their parting spirits. Thoughts of death, then, do not necessarily lead to despondency: they need not to be attended with distressing feelings of alarm, and furnish no real ground of painful apprehension to the Christian. On the contrary, when they induce and uphold, as they should, habits of preparation—habits of repentance towards God—habits of faith towards our Lord Jesus Christ—habits of holiness and goodness, of morality and virtue; when, I say, such thoughts produce this their proper effect, death is deprived of his sting. To such as have truly believed in and obeyed the gospel, in vain does the devil suggest in their dying hours their sins that are past, and their manifold imperfections. Their answer is—"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that dieth, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Their "rejoicing is this—the testimony of their conscience that in simplicity and godly sincerity they have had their conversation in the world." Their language is, "The time of my departure is at hand: henceforth there is laid up for me a crown of righteousness. I have a desire to depart, and to be with Christ, which is far better. For to me to live is Christ, and to die is gain: therefore we are always confident, and willing rather to be absent from the body, and to be present with the Lord. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." What an enviable and happy state of mind is this in the prospect of dis-

solution! See what Christianity did accomplish for its faithful followers in its first age; and think you that its efficacy is weakened by the lapse of time? Can it not do for others, and for you, that which it effected for them? Yes, blessed be God, such a state has been attained by myriads in every age, and is attained by thousands in our own day; and why should it not be attained by you? Only let the reflection that "here you have no continuing city" (seeing that "we all do fade as a leaf"), be so effectively present to your minds, as to keep you steadfast and immovable in the pursuit of salvation: let it send you, conscious of your danger, to the city of refuge which God hath appointed: let it lead you, bowed down with the sense of guilt, to the fountain opened for sin on Calvary: there "wash, and be clean:" let it constrain you, under the conviction of your own weakness, to rely on God's all-sufficient grace as alone able to preserve you, for the remainder of your uncertain life, in his true faith and fear and love. So, and only so, shall you be safe: so shall you "die the death of the righteous, and your latter end shall be like his." So shall you look forward with tranquillity and peace of mind, anticipating the victory over your last enemy through our Lord Jesus Christ; who by his own death hath "destroyed him that had the power of death, that is, the devil; that he might deliver them who through fear of death were all their life-time subject to bondage."

But, my brethren, we must make a more particular and personal application, by addressing you under three classes, according to age—the young, the middle-aged, and the old—those who are in the spring, the summer, and the autumn of life.

1. My younger brethren, you are now growing up and flourishing in the spring-tide and bloom of existence, and probably flatter yourselves with thoughts of long life, and of many years to come. But bethink yourselves, "for childhood and youth are vanity." "We all do fade as a leaf;" and as the foliage, erewhile so green and gay, is now withered and strewn around us, so will you ere long fade away, and be brought low. Wherefore "remember now your Creator in the days of your youth, before those years draw nigh when thou shalt say, I have no pleasure in them." "Will you not from this time cry unto him—My Father, thou art the guide of my youth?" O fear the Lord betimes: reverence his sanctuary: keep holy his sabbaths, valuing them highly, observing them strictly, improving them carefully. Pray to God alway: search the scriptures daily: "flee from youthful lusts, which war against the soul:" shun evil companions: "swear not

at all:" "let no filthy communication proceed out of your mouth." "Obey your parents in all things; for this is well-pleasing unto the Lord.") The world and the flesh and the devil will conspire to ruin and destroy your souls; but, "being strong in the Lord, and in the power of his might," not in your own, you will be able to resist them. It will "save you from a thousand snares, to mind religion young." As you grow in years, you will grow in grace and in the saving knowledge of Christ, and in "favour with God and man;" and you will thus be prepared for longer life, or for early death: since that, remember, may be your lot, and certainly few of you will live to attain the age of man. But, if you now forget God, and rejoice in the pleasures of sin for a season, and "walk in the ways of your own heart," you will not only treasure up for future years (should you be spared so long), the bitter regrets of a youth—the best of your days—passed in vice and irreligion, but, what is more, "know thou, O young man, that for all these things God will bring thee into judgment!"

2. The middle-aged. You, my brethren, are in the prime of life, the vigour of manhood—as it were, the summer of your days. You are consequently engaged in the affairs of active life, and tempted to forget the solemn fact that "we all do fade as a leaf." To you, then, let not the withering foliage speak in vain; for "verily every man at his best state is altogether vanity." And, amidst the distractions of business, or the wants of a family, there is danger, great danger, lest while you are careful and troubled about many things, you should neglect that "one thing" of all others most "needful"—the saving of the soul. Wherefore take heed to yourselves—earnest heed lest at any time your hearts be overcharged with cares of this life, and so that day come upon you unawares. Make much of the Lord's day, devoting it in a special manner to the care of your own and your children's souls. Be regular and fervent in prayer, and in the use of all the means of grace; "not slothful in business," but at the same time "serving the Lord." "If riches increase, set not your hearts upon them, for surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and cannot tell who shall gather them." Beware therefore of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Remember the sudden message that came to him who said to his soul—"Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. Thou fool, this night thy soul shall be required of thee!"

3. The old. Your age, my brethren, is "fallen already into the sere and yellow leaf." In the decline, the autumn of life, you see at this season every where around you a meet emblem of your own decay, and one which you should not pass unheeded by. From the youngest of us death may not be far distant; but to you it must be "nigh, even at the doors." And therefore your feeling should be, "I die daily;" and your resolution should be, "All the days of my appointed time will I wait, till my change comes." Thus should your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord; that, when he cometh and knocketh, they may open unto him immediately. Your language should be that of aged Simeon—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;" or that of holy Paul—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." If conscience reproaches you with former iniquities and forgetfulness of God, say with the psalmist—"O remember not the sins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodness." Spend your few remaining days in pleading before God the death and merits of his dear Son, and endeavouring, by his assisting Spirit, to acquire some degree of preparedness to meet him: cherish pious meditations; and "watch unto prayer," lest "coming suddenly, he find you sleeping."

And lastly, brethren, what we say to the aged, we say to all—"watch." Yes, all of you; "take ye heed, watch and pray; for ye know not when the time is." Forget not your own mortality: put not the thought far off from you, nor strive to evade it; but let each one make it the subject of calm and serious contemplation: for "in the very midst of life we are in death." Who knoweth which of all us shall next be taken—whether it shall be from the young, the middle-aged, or the old? Watch ye, therefore, and pray like David—"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." And may God "so teach you to number your days, that you may apply your hearts unto" the only true "wisdom." Then will your end be peace; and when this mortal life is over, and these frail bodies have faded as a leaf, you shall enter upon that "inheritance which is reserved in heaven" for the faithful—"an inheritance incorruptible, and that fadeth not away."

MY SCOTTISH TOUR.

No. XI.

EPISCOPACY—4.

ITS PRESENT POSITION WITH RESPECT TO OTHER RELIGIOUS COMMUNITIES.

NOTHING could have been more remote from my intention when I commenced this series of papers—which I think I did in the most Christian spirit—than to have made the slightest remark at all calculated to lead to the supposition that I was prejudiced against the presbyterian form of discipline or mode of worship, as maintained in the church of Scotland. I have no such prejudice; though I cannot but feel grateful that I am a minister of another communion—that I can pray with my little flock in the language of our admirable liturgy. But circumstances have lately occurred, and are daily occurring, which render it imperative to advert to some of those gross calumnies which are in many quarters—though certainly not in influential quarters—set forth against the members of the episcopal church, which is now become an object of no little jealousy to many in the establishment, as well as to many who secede from its pale. Whilst in a state of persecution, little notice was taken of her existence. Her poor persecuted clergy—poor I mean in a worldly sense, persecuted because liable to pains and penalties—lived in comparative obscurity. The places where her members worshipped were, as in many cases even now, of the humblest description*. But matters are very much changed—one antagonist rises up after another; and "The Evils Constitutional and Practical of the Prelatic Establishment of the British Empire," are now heralded forth "by the rev. Thomas Neilson, A.M., Rothsay, a Cameronian minister," from whose work the following extracts are taken, as a fair sample of the spirit of the whole:—

"In dismissing the liturgy, it is with unfeigned astonishment that its manifold errors and absurdities should find any advocates, or even be tolerated in this nineteenth century; and with the fervent prayer that the time may speedily come, when it shall either be completely remodelled or entirely discarded. While its use continues to be imperatively enjoined in episcopal churches, they must remain separated as by a wall of brass from presbyterians, and orthodox dissenters of every name. And, alas! there is still but a dark prospect of any thing like a speedy and effectual remedy of this prominent and long-continued grievance; for, as has been truly remarked, 'the prayer-book is the peculiar badge of the system of episcopacy.' With the zealous prelatist it matters not that you commend the articles, homilies, or any or all other things connected with his church, unless you approve the liturgy. The liturgy, the liturgy, is that in which he specially glories. In this channel his zeal and bigotry flow with spring-tide swell and impetus. Nothing short of the introduction of 'the service-book, with its surplice, its rubrics, its collects, its responses,' into Scotland, would satisfy the royal bigot Charles I., and why? Because he esteems it the grand badge of episcopacy. This in fact was the mutual understanding; and hence the spirit of Scottish presbyterianism was aroused to determined and successful resistance. Much had been borne, and much might still have been borne, but the service-book being regarded as the signal of the triumph of episcopacy, and the consequent prostration of presbytery, precipitated the crisis, and thus led to the complete subversion for a time of the obnoxious system in Scotland. In this country, therefore, the liturgy

* Previous to 1745, there were three hundred or more chapels throughout the country. These were handsome structures in many cases, but were burnt to the ground by the military, who acted against their will on the command of authority.—See Notes, bp. Walker's Charge, 1833.

awakens no very pleasant historical reminiscences; and we would warn presbyterian dissenters to pause and reflect seriously, whether the recent introduction of it into some of their churches be not wrong in itself, inconsistent with their own principles, and a poor exhibition of respect for the memory and gratitude for the struggles of those brave and devoted men, to whose uncompromising opposition to 'prelacy and the prayer-book' we owe, under God, our civil and religious liberties.

"She (i. e., the prelatic establishment) consecrates churches and burying-grounds for instance, which, judging from 'the form used by archbishop Laud in consecrating the church of St. Catherine Cree,' seems a sufficiently superstitious and absurd ceremonial; she enjoins the sign of the cross to be made on the child's forehead in baptism, and substitutes godfathers and godmothers as sponsors, instead of the parents, and to their exclusion; she commands the Lord's supper to be received in a kneeling posture, and will not dispense it to the most credible believer on earth, except he comply with this arbitrary requirement; while, with the consecration of the elements, and the altar at which it is administered, there are many superstitious notions connected. Nor should her private administration of baptism and the Lord's supper be overlooked; she confirms youths, professes to communicate the Holy Ghost at ordination, and absolves the dying from all their sins; she commands the worshippers to bow towards the east at the name of Jesus, in certain portions of certain services; makes it imperative for her ministers to conduct the worship of God in fantastic garments (one of which, the surplice, was originally worn by the pagan priests, and introduced into the church of Rome by pope Adrian, in 796) and within consecrated walls; she has even encumbered the ordinance of marriage with absurd rites; employs instrumental music in the worship of God; uses vain repetitions and unmeaning responses in some of her most solemn devotional exercises; and, not farther to enumerate, she has appointed upwards of one hundred and fifty holidays to be annually observed"!!!

Yet again—"According to them, the question is not whether the gospel be purely, ably, and successfully preached in our pulpits; whether discipline be faithfully administered; and whether sinners be converted and saints edified. No, no; the grand thing is apostolic succession, and episcopal ordination. And if people are baptized, confirmed, receive the communion, are absolved, and have the funeral-service read over them at last, by a minister that is possessed of this mysterious virtue, then all is well. It is of small moment whether he preaches truth or error—has foul or clean hands; apostolic succession covers all defects, and cures all evils. These notions are instinct with the very spirit and essence of popery."

Such is the mode of attack employed to rouse the feelings of the people of Scotland against an apostolical branch of Christ's holy catholic church, which is annually adding to its numbers. Had this antagonist no friendly eye to peruse his MS.? Had he no friendly hand to obliterate twenty in each score of lines in proof, and twelve in every dozen? Is there no professor of theology in his communion to expostulate with him, and to implore him not to bring discredit on that communion—some man more judicious and less headstrong—a moderator of his presbytery to moderate his wrath? Alas, poor man! the reformed presbyterian congregation of Rothsay had far better, as their fathers did before them, retire to read their bibles in some lone glen on the sabbath, or sit for the same purpose on the shores of the lovely kyles of Bute, than sit under the ministrations of such a pastor. The sabbath would be far better spent. The strain in which this person writes, is precisely the same as of that very religious publication, "The Eclectic Review," in

which may be read the following remarks on the liturgy:—"O for the pen of Milton or Isaiah, to expose and denounce in words of fire that awful book by which myriads of deluded victims are blinded to their character and danger! By all the love they feel to their neighbours, their country, their kind—by their appreciation of the soul's worth, and their jealousy for God's honour—we implore our readers to do what in them lies towards counteracting the influence and destroying the reputation of the most dangerous and injurious book which the English language contains." From such wretched and disgusting vituperation as this, it is really refreshing to turn to such passages as the following, from the pen of one whose spirituality of mind was at least equal to that of those whose aspersions have been quoted:—"Such is the glance, the feeble and limited glance, which the time has allowed me to direct towards the liturgy of the church; a liturgy reverential yet glowing, humbling yet full of comfort; a liturgy which applies itself to every want of a returning sinner, and to every desire of a confirmed believer; a liturgy which can guide a transgressor in the deepest valley of his distress, and which can accompany and assist the adoring saint in the highest fervours of his devotion; a liturgy which requires nothing but spirituality in the worshippers, or an anxiety to become spiritual, to be the delight of every heart, a joy of many generations, an honoured means of edifying the body of Christ, and of educating man to become the companion of God for ever*."

Now do not let it for a moment be supposed that I regard such attacks as the above as expressive of the feelings of all presbyterians, whether of the established church or of seceders, towards the episcopal church; very far, far from it. I firmly believe, and not without good reason, that not a few ministers, of real piety, distressed beyond measure at the distracted state of the establishment—as well indeed they may—would willingly cast their Geneva cloaks to the winds, that they might worship in spirit and in truth, and labour for the good of souls in a more peaceful and more apostolical communion; men who would adorn any rank or profession, and who, amidst the mingled din of self-supposed orators and briefless advocates—amidst the most virulent attacks and accusations of lukewarmness, are eminently distinguished as men of peace, men of piety, and men of prayer—who wish to preach Christ from their pulpits, and not agitation. In these men, humanly speaking, the strength of the Scottish establishment lies. If I wished—but God forbid I should ever wish it—the subversion of that establishment, I should far more fear the strength of these men, than of frothy declaimers and violent partisans. These remarks may, perhaps, lead some to suppose that I would uphold the doctrines and coincide with the views of what used to be termed the moderate party of the church established in Scotland; I conceive that party to have been adverse to the spiritual interests of Scotland. Of those who ranked under its banners, not a few held doctrines utterly at variance with those set forth in "The Confession of Faith," and, whilst they fattened on the bread of the church, preached in direct violation of the accredited statements of the church. I have before me, at this moment, volumes of sermons published by ministers of the old moderate party, which a Lindsay, a Priestly, a Belsham, would gladly have delivered from their

* See "The Life and Remains of the rev R. Houseman, A.B., the founder, and for above forty years the incumbent minister of St. Anne's, Lancaster, &c.," by R. F. Houseman, esq. 1841. An interesting volume; though certainly we cannot but regard many of its statements, to say the least, by no means expedient.

† A remarkable proof of this has just occurred. The rev. James Marshall, minister of the Tolbooth parish, Edinburgh, has publicly expressed his conviction that episcopacy is in accordance with the apostolical model, from which presbyterianism is a departure. He has resigned his living, and is now seeking episcopal ordination. The step taken by Mr. M., one of the most estimable clergymen in Scotland, cannot fail to produce a deep impression.—Ed.

pulpits. I have by me a volume of sermons of a Scottish moderate published at the London mart for Socinian works. I have known a minister of the Scottish moderate party, the accredited agent of the society for the dissemination of Socinian principles. But the men of whom I now write are of a far different spirit; and to mix them up with the wretched ethical preachers of another age, and to represent them as deficient in setting forth the saving doctrines of the gospel, is dishonest and iniquitous in the last degree. Need I remind my reader of the incalculable benefit of a spiritual liturgy, when the minister's views are radically defective? In the Scottish established church, how often is the service, prayers, and preaching alike destitute of the spirit of vital Christianity!

But what has called forth these fresh attacks? Mr. Neilson does not leave us to doubt. "In her present struggle for spiritual independence," says he, "we find that the church of Scotland has had but a small share indeed of sympathy and support from her haughty sister. Yea, episcopalians have not been backward to take advantage of these untoward circumstances for the advancement of their own cause in Scotland; and, much as we hear of the alarming progress of popery, it will be found, we are confident, that during the past few years prelacy has gained in this country at least more than double the number of converts, and these too mainly from the upper and influential circles of society."

The author may confound protestant episcopacy with popery if he will. He may be unable to discover one jot of difference between the missal and the prayer-book—both may be equally abominable in his sight; and he might shudder as much at the report of the Church Building Society as over "The Laity's Directory," which annually announces the statistics of popery. He may be annoyed that, in the small town in which he is located, an episcopal place of worship has been opened; still candour compels him to make the above statement. He is an honest man.

It is not easy to calculate the number of members of the episcopal church. I am of opinion it is much greater than is generally supposed. In 1830 the total number in the city and suburbs of Glasgow was estimated at ten thousand; at least it was so stated. The repeated baptisms throughout the church for 1830, were 2,405; but I doubt whether these form any just criterion by which to judge of the body at large. To escape the censure of the presbyterian church under certain circumstances, many parents, not episcopalians, brought their children to an episcopal minister for baptism, which, as may be supposed, gave merited offence; while the wholesale way in which children were brought—I have been told more than twenty at a time—and the mode in which the baptism was administered, had a direct tendency to bring discredit on the episcopal church. Whether this evil has been remedied or not, I cannot say; but by the seventeenth canon it is declared, "whereas the episcopal clergy are frequently called upon to baptize infants whose parents are not members of the church, it is hereby enacted, that the clergy of this church shall not administer the sacrament of baptism, except to children for whom proper sponsors are provided." Again, many children of episcopalian parents in districts where there is no chapel, carry their children to the parochial minister. The judiciousness of the canon adverted to, cannot but be obvious. Whilst referring to the subject of baptism, and in allusion to the persecutions of the episcopalians, it may be well to record the following circumstance as one out of many instances. In the register of the episcopal chapel of Muthil, in Perthshire, there is in the hand-writing of the rev. William Erskine, minister from 1734 to 1783, the following entry, under date 20th March, 1750:—"N. B.—With such excessive severity were the penal laws executed

at this time, that Andrew Meir, having neglected to keep his appointment with me at my own house this morning, and following me to lord Rollo's house of Dunerub, we could not take the child into a house, I was obliged to go under the cover of the trees in one of lord Rollo's parks, to prevent our being discovered, and baptize the child there." Many reasons may be adduced for the increase of episcopacy: the agitated state of the established church—an agitation daily becoming more violent, and threatening its overthrow; the greater facility of intercourse with the south; the vast numbers from England and Ireland now employed in public works: but that increase certainly commenced after the independent chapels were brought under episcopal authority.

"Consider the episcopal community in Scotland (says Mr. Yorke in his sermon at St. Terrett's consecration,) before and since the happy union of all the congregations under the bishops. In what a low, weak, and despised state was our church at the time of its anomalous and scattered condition, when there was in Scotland so many pastors with congregations professedly episcopal, and yet under the rule of no bishop! But now that order and canonical obedience are established, what advances have been made, under the blessing of our great Head, in unity, peace, and usefulness! And shall we not draw an useful lesson from this fact? Shall we not be encouraged to go forward? I will venture to say, that in no part of the world does a branch of the church exist, with greater advantages and more opportunities for illustrating the apostolic rule, than this little flock in Scotland. I do believe we may in this way become the means, under divine guidance, of doing essential service to the church at large. The haven of rest for which the minds of men, wearied with disputes and divisions, are now seeking, is the church of Christ in its unity—the church founded on the apostles and prophets, 'Jesus Christ himself being the chief corner-stone.'" Mr. Yorke, in a note, states that he was ignorant of the fact that one chapel is still in the anomalous condition referred to, but adds, "I have reason to believe that this last will shortly yield canonical obedience to the bishop."

I cannot leave the subject of the episcopal independent chapels without referring to a circumstance relative to bishop Pecoche, of Ossory, distinguished as a traveller in the east, and which I extract from bishop Mant's "History of the Church of Ireland." "Of his (bishop Pecoche's) mode of discharging his episcopal functions within his charge, I find no account; but it is related that, on an excursion which he made into Scotland, he visited many episcopal congregations, and preached and confirmed in them all. This was at a time when there existed in that country many such congregations, who were separated from the jurisdiction of their national episcopate, and maintained an anomalous and ill defined connection with some of the English and Irish bishops. On the cause and the circumstances of that unhappy condition of the adherents of episcopacy in Scotland, it were beyond our scope to dwell."

The Cabinet.

UNAVAILING PRAYER.—Our Lord is gracious and merciful, and will not disregard the prayer of the returning penitent, however far he may have wandered from the path of holiness. Though our sins be

* From "The Oration, or the Testimony of Scripture on the subject of Prayer." By Lucy Barton. London: Harvey and Darton, pp. 251, 24mo.—This little work has been read by us with peculiar interest for two reasons; first, the authoress, or at least compiler, is the daughter of Bernard Barton, and was a member of the society of friends, but has, from conscientious motives, become a member of the church of England; and secondly, because the profits, should there be any, will be applied to aid the building of a new church at Woodbridge. Mr. Barton has inserted many truly scriptural pieces of poetry.—Ed.

as asmet, yet, sprinkled with the atoning blood of the one great Sacrifice, all our guilty stains are washed away. Plunged in that fountain which has been opened for all sin, clothed in a robe not his own, "clean and white, which is the righteousness of mine," the sinner, once so polluted, stands justified before God, and with filial love and confidence draws near to "the Father," assured that he will be heard for "the Son's" sake! But can this sweet assurance, this comforting love, ever be felt by him who in his inmost soul treasures some darling idol, and, detecting some lurking evil in his heart, fails to bring it forth, and slay it before the Lord? One known sin, encouraged or unrepented of, may sink the soul to hell: for, in yielding to it habitually, we do despite to the Spirit of grace, and fetter our souls with a clog that effectually keeps them grovelling on the earth, and prevents their rising on the wings of prayer and praise to heaven. No wonder that from such petitioners a God of holiness should turn away his ear, and look upon their prayer as an abomination.

RELIGIOUS MEANS.—All the means we use in religion are intended for a further end, which if they attain not, they are nothing. This end is to mortify and purify the heart; to mould it to the way of God's commandments in the whole track of our lives, in our private converse one with another, and our retired secret converse with ourselves; to have God still before us, and his law our rule in all we do, that he may be our meditation day and night, and that his law may be our counsellor; to regulate all our designs and the works of our callings by it; to walk soberly and godly and righteously in this present world; to curb and cross our own wills where they cross God's; to deny ourselves, our own humour and pride, our passions and pleasures; to have all these subdued and brought under by the power of the law of love within us—this, and nothing below this, is the end of religion. Alas! amongst multitudes who are called Christians, none there may be who speak and appear like it; yet how few are there who make this their business, and aspire to this "the way of God's commandments!"—*Abp. Leighton.*

Poetry.

ON THE DEATH OF A LITTLE CHILD.

BY THE REV. HUBERT McLAUGHLIN,
Rector of Burford, Salop—first Portion.

(For the Church of England Magazine).

My pretty one, my pretty one! thou'rt gone, thou'rt
gone from me:

No more shall I thy little face in smiles and gladness
see;

No more shall I thy soft sweet lips again in fondness
press;

Nor to my heart again receive thine infantine caress.

My little one, my little one! thy playful childish noise
No more shall reach thy father's ear, partaker of thy
joys;

No more thy little nimble feet shall round the chamber
run,

And leap, and dance, and frolic, when thy daily task
was done.

My dying one, my dying one! so beautiful and meek;
The pallid hue of death o'er spreads thy once bright
rosy cheek:

Gently thou art borne from hence—it seems as if
angels come

To kiss thy guileless soul away to its eternal home.

My sainted one, my sainted one! perhaps thy spirit's
near,

And fingers round thy parents still, whom once thou
lov'dst so dear.

They taught thy little lips to pray, and gave the
words to thee;

Perhaps those still may't pray with them when'er
they bend the knee.

They taught thee many a simple hymn—by thee scarce
understood;

Although expressed in plainest words that ever
language could;

Thy childish mind could scarce embrace the least of
things above,

And now thou'rt far beyond them both, in knowledge
as in love.

My glorious one, my glorious one! yet we shall meet
again,

In that blest world where ne'er shall be or death, or
care, or pain;

Then we shall meet—not as on earth, as father, mother,
child,

But dearer still—as saints in bliss, holy and undefiled.
H. M. L.

ABJURATION.

THERE was a time—sweet time of youthful folly!

Fantastic woes I courted, feign'd distress;
 wooing the veiled phantom, melancholy,
With passion born, like love, "in idleness."

And like a lover, like a jealous lover,

I hid mine idol with a miser's art
(Lest vulgar eyes her sweetness should discover),
Close in the inmost chambers of mine heart.

And there I sought her—oft in secret sought her,
From merry mates withdrawn, and mirthful play,
To wear away, by some deep stilly water,
In greenwood lone, the live-long summer day.

Watching the flitting clouds, the fading flowers,
The flying rack athwart the wavy grass;
And murmuring oft, "Alack! this life of ours—
Such are its joys—so swiftly doth it pass!"

And then mine idle tears (ah, silly maiden!)
Bedropt the liquid glass like summer rain;
And sighs, as from a bosom sorrow-laden,
Heaved the light heart that knew no real pain.

And then I loved to haunt lone burial-places,
Pacing the churchyard earth with noiseless tread;
To pore in new-made graves for ghostly traces,
Brown crumbling bones, of the forgotten dead:

To think of passing bells—of death and dying.
Methought 'twere sweet in early youth to die,
So loved, lamented—in such sweet sleep lying,
The white shroud all with flowers and rosemary

Strew'd o'er by loving hands! But then 'twould
grieve me

Too sore, forsooth! the scene my fancy drew;
I could not bear the thought to die and leave ye;
And I have lived, dear friends! to weep for you.

And I have lived to prove that fading flowers
 Are life's best joys, and all we love and prize;
 What chilling rains succeed the summer showers—
 What bitter drops wrung slow from elder eyes,
 And I have lived to look on death and dying;
 To count the sinking pulse—the shortening breath:
 To watch the last faint life-streak flying—flying;
 To stoop—to start—to be alone with—death.

And I have lived to wear the smiles of gladness
 When all within was cheerless, dark and cold—
 When all earth's joys seem'd mockery and madness,
 And life more tedious than "a tale twice told."

And now—and now, pale pining melancholy!
 No longer veil'd for me your haggard brow,
 In pensive sweetness—such as youthful folly
 Fondly conceited—I abjure ye now!

Away—avaunt! No longer now I call ye
 "Divinest melancholy! mild, meek maid!"
 No longer may your siren spells enthrall me,
 A willing captive in your baleful shade.

Give me the voice of mirth, the sound of laughter,
 The sparkling glance of pleasure's roving eye.
 The past is past. Avaunt, thou dark hereafter!
 "Come, eat and drink—to-morrow we must die!"

So, in his desperate mood, the fool hath spoken—
 The fool whose heart hath said, "there is no God."
 But for the stricken heart, the spirit broken,
 There's balm in Gilead yet. The very rod,
 If we but kiss it, as the stroke descendeth,
 Distilleth balm to allay the inflicted smart,
 And "peace that passeth understanding," blendeth
 With the deep sighing of the contrite heart.

Mine be that holy, humble tribulation—
 No longer feign'd distress, fantastic woe;
 I know my griefs; but then my consolation,
 My trust, and my immortal hopes I know.

MISS BOWLES.

Miscellaneous.

THE ENGLISH KHANUM.—Slaves to their tyrants, and strangers to all other motives and considerations but immediate personal gratification, they are uninfluenced by the finer ties of affection and sympathy, and become mere instruments to the pleasures of their lords. Some of the harem histories must be very curious, if they could be brought to light—where four wives, for instance, are struggling for the ascendancy of their lord's favour! My chief information on this point was derived from a "khanum" herself; and, to account for my acquaintance, I must say that she was no other than a countrywoman. It required no little courage in an English female to follow one of "the Persian youths" (as they were then called), who were sent to England in 1815, under the care of col. d'Arcey, for professional education. This "youth" is now a burly khan of nearly half a ton weight, the chief of the arsenal at Tehran. She did so, however; and the leading feature of the marriage contract was, that he should take to himself no other wife during her lifetime; to which contract, I believe, he was faithful. I was much struck at first to hear my own vernacular tongue spoken from under a veiled and hooded khanum; when, lo, she proved to be a native of Britain. She had established quite an English household, even

to knives and forks, and her *menage* altogether was respectable. Her husband was kind and liberal. The little girl was brought up by his family to the most rigid orthodox faith; whilst the mother retained her Christian profession. At my second visit to Persia, in 1831, my countrywoman had been buried in a garden outside the town, having succumbed to the plague or cholera, both of which had so devastated Tabreez in 1830. The khan had taken to himself two other wives, and was looking as jocund as ever. The little girl was no longer visible to me; as I went to pay her a visit, she ran off with most amusing speed, burying her face in her hands, with all that "shamefacedness" so peculiar to this people. Her father had pledged her in marriage to a respectable party. This English khanum was shrewd and intelligent, and had acquired a proficiency in the Persian language. She had also a fine taste for drawing, many exquisite specimens of which I saw; such as likenesses of the ladies of the harem, one of which appears as the frontispiece to my first volume. She was frequently invited to visit the prince's wives; and scarcely any European has, perhaps, seen so much of this portion of Persian domesticity before. Her anecdotes respecting the haremites were very amusing and piquant. She dwelt much on their listlessness of character, their yawning propensities, their being so "dully sluggardised at home," as to be incapable of almost any effort, mental or bodily. If any thing could move them, it was the sight of the eunuchs, who kept up the strictest discipline in the harem, occasionally striking them on the mouth with the iron heel of their slippers. Ignorant to the most amusing degree, they did but just know the sun from the moon, the night from the day. It was indeed rumoured that, in the best informed circles, some of them actually knew the summer from the winter! But their ignorance is bliss; they have no wants, no cares, every thing being provided for them most abundantly. There is no to-morrow for them; sufficient unto the day is the evil thereof. They embroider and spangle their robes and slippers, and some of them will finger the "kamooncha" a little, a sort of guitar. They are said to be fond of music, and of making a noise with the "dyra halka dur," a sort of tambourine with rings. But the inexhaustible resource of the Persian ladies is the bath, where they spend whole days at a time, smoking the kalleon, eating sweetmeats, dying their hair and eyebrows black, their nails and hands and soles of their feet yellow, and otherwise adorning their persons.—*Fowler's Travels.*

THE HOLY LAND.—LENT.—The particular spot to which our Lord had been led by the tempter, may be described as an exceeding high mountain, and called "Quarrantana," from his fasting forty days. It overlooks the extensive and grand plain of Jericho, part of which is at its base; the Dead Sea, and the river Jordan, with an immeasurable extent of country having in view Pisgah, Nebo, and other stupendous mountains. Much difficulty is encountered in ascending it, from being covered with prickly bushes, and on its summit there was at one time erected a chapel. Many of the monks of Jerusalem and other quarters enter caverns or dens, excavated in the sides of horrible precipices near this, pointed out to me, and occupy during the period of Lent, after the mode observed by Christ, fasting; thus setting us an example [a miserable example indeed] to triumph over the vanities of a present world, and the temptations of hell.—*Rae Wilson.*

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OF
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THE VALLEY OF DRY BONES AN EMBLEM OF BODILY RESURRECTION.

BY THE REV. THOMAS BISSLAND, M.A.,
Rector of Hartley Maudydt, Hants.

THE prophet Ezekiel, who was also of the sacerdotal race, exercised his office among the Jewish captives in Chaldaea, whither he had been carried with Jehoiachin, king of Judah. His residence was by the river Chebar, about 200 miles to the north of Babylon. The chief design of his prophecies was to comfort his brethren while under the dominion of a foreign yoke and earnestly desiring to return to their native land, by assuring them of the ultimate restoration of Judah and Israel from their several dispersions, and of their final state of security and happiness under the government of the Messiah. It is this restoration to which he refers when he represents himself as carried out in the Spirit of the Lord, and set down in the midst of a valley full of bones; which bones, by the breath invited from the four winds, came forth and so breathed upon the slain, that they lived and stood up upon their feet, a great army. These bones were declared by the Lord to be the whole house of Israel; which, on account of its desolate situation, gave utterance to the language of complaint—"Behold," say they, "our bones are dried, and our hope is lost: we are cut off from our parts." Therefore the comfortable assurance was vouchsafed to them by the mouth of the prophet—"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring

you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." This, indeed, was not the only occasion on which a similar promise had been made; when their state of captivity was described as a state of death, and their restoration likened to a resurrection. And such promises were eminently calculated to cheer them when, sitting in sorrow by the waters of Babylon, they remembered the glories of Zion, and when the Lord's song could not be sung by them in a strange land. They were calculated to lead them to put their whole trust in the sovereign Jehovah. How much is there to speak comfort to the believer's soul, even in seasons of deepest affliction! How mercifully gracious are those promises with which the bible abounds! And he who can make the statutes of the Lord his songs in the house of his pilgrimage, though sorrowful, may be always rejoicing.

The vision now under consideration, however, is generally understood to have referred to a yet more glorious deliverance than that of God's people from the rigorous thralldom of Babylon—the grievous yoke of the oppressor—and to have been intended to proclaim to them the animating and consoling truth, that death is not an eternal sleep; that truth elsewhere revealed, when God, by the mouth of another prophet, declared—"I will

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ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues: O grave, I will be thy destruction." Viewing it in this light indeed, there is something in it peculiarly animating; and, if so viewed, the prophet's declaration could scarce fail to cheer the captive's heart. The mind is carried forward to that tremendous day when, at the voice of the archangel and the trump of God, "the dead shall be raised incorruptible;" that day for which "the whole creation groaneth and travaileth in pain together until now;" the time of the restitution of all things, when there shall be a noise, and a shaking, and the bones shall come together bone to bone, and when the sinews and the flesh shall come up upon them, and the skin cover them from above; and when the spirit shall be again united, and they shall live and stand upon their feet, an exceeding great army. What a magnificent scene shall then meet the eye of the countless myriads who have long gone down to the chambers of the grave, long mouldered to dust, whose name and memorial have vanished from the earth; all assembled at the tribunal of the omnipotent Being, to whose omniscient eye all hearts are open, "by whom all desires are known, and from whom no secrets are hid!" With what different feelings must such a scene be viewed by the true believer, and the man who trembles at the thought of death and judgment and eternity, and yet who, in this the day of grace, seeks not to flee from the wrath to come. Blessed morning to the former, which shall usher him into the presence of the Saviour whom, though unseen, he loved—the Saviour through whose saving mercy he had obtained peace with God; morning of inconceivable anguish to the latter, when the appalling sentence shall be passed—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" and he shall find himself for ever excluded from the joys of the heavenly Jerusalem.

The certainty of such an universal resurrection rests on stronger evidence than that afforded by the vision of Ezekiel. That vision was but as a faint glimmering of the light to which life and immortality was brought by the gospel. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." It is not on the interpretation of the dream, or the explanation of the vision, that man's hopes are now founded. The prophetic language of Ezekiel, however sublime, can convey no assurance to the mind at all equal to that of the Saviour, who overcame death and him that had the power of

death, where he speaks of the hour as coming when they that are in their graves shall hear his voice and come forth. "Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast her dead." Even this gracious declaration, made by the mouth of Isaiah, fails to cast over the darkness of the sepulchre that light which emanates from the Son of God; that light for which the wise men of heathenism sought in vain; which shone not amidst the mazes and labyrinths of philosophical speculations; for any trace of which we search in vain amidst the writings of the wisest of Greece or Rome; which for ages and generations glimmered but faintly even amongst the chosen of the Lord; but which now irradiates the bed of the dying believer, and presents him, not with the loathsome valley of dry bones, but with the pastures of the land of Immanuel; where the great assembly which no man can number—the great army, which have fought the battles of their Lord, and conquered through the blood of the Lamb—shall wear the wreath of triumph and the palm of victory. Let it never be forgotten that it is to Jesus, the risen and ascended Saviour, that we owe the full assurance, so mercifully vouchsafed—an assurance calculated to bind up the broken heart of the Christian mourner as he beholds the grave closed on some darling object of his affection, or feels confident that disease will soon bring him to the grave also—that "we shall not all sleep, but shall be changed in a moment, in the twinkling of an eye." It is upon his gracious promise, that he will come again in his own glory and the glory of the Father, and all the holy angels with him, that we rest our firm belief that death is but the passage to life eternal. When he himself had overcome the sharpness of death, he opened the kingdom of heaven to all believers; and the complete fulfilment of his promise, that he would send down the influence of his Holy Spirit to cheer and animate his followers, is a sure pledge of the accomplishment of the other promises made at the same time—"I will come again and receive you unto myself, that where I am there ye may be also." "For to this end," argues the apostle, "Christ both died and rose and revived, that he might be the Lord both of the dead and of the living." The "garment of praise" then may surely be substituted for the "spirit of heaviness." The awful realities of a coming judgment are not now seen as through a glass darkly. "Yet a little while, and he that cometh will come"—come for the full accomplishment of all those gracious and unchanging promises which are set for the

support of his afflicted people, and which, like the pools in the vale of Baca, enable them to go on from strength to strength, until "every one of them in Zion appeareth before God."

ON SOME CIRCUMSTANCES IN ZOOLOGY AND THE NATURAL HISTORY OF MAN, MENTIONED IN REVELATION.

BY C. M. BURNETT, Esq.

No. IX.—PART 2.

THE COMMON ORIGIN OF MANKIND.

HAVING stated what I consider the scripture proof of the origin of mankind, and borne out that proof by argument founded on the rational probability of the thing, and still more certain evidence to be drawn from prophecy, it may not be uninteresting to take a survey of this difficult subject merely in relation to physiology. The subject involves many doubtful points, which have been controverted by the learned of all ages and nations. Some of these, to use the language of an able writer, "research and learning may eventually solve, but there are others altogether out of the reach of man's acquirement; the pride of learning, however, can ill brook apparent defeat, and human wisdom is too prone, in the over-weening confidence of its own powers, to take darkness for light, and to admit hypothetical speculation for established certainty. Hence perhaps arises the prevailing error of attributing too much to secondary causes, especially in the phenomena of nature, which may in general be found to depend on a series more or less extensive of material agents. When these are traced to the utmost reach of investigation, it is surely the height of absurdity, however common it may be in practice, to forget the dependance of the whole on the first Great Cause of all.

"Has not God

Still wrought by means since first he made the world?
And did he not of old employ his means
To drown it? What is his creation less
Than a capacious reservoir of means
Formed for his use, and ready at his will?
Go, dress thine eye with eye-salve; ask of him,
Or ask of whomsoever he has taught,
And lo! though late, the genuine cause of all."

It has been very generally admitted that man forms a distinct genus, having many characters sufficiently remarkable to separate him from the rest of the living creation. These characters are chiefly observed in the upright position of his body, and in the development of his brain; more particularly as regards his reasoning faculties. Keeping in mind the circumstances that he was to represent the head of the animal creation, and was to become the inhabitant of every country according to divine appointment, we see how wisely he has been gifted with the power of reason, and how admirably his hand has been made an instrument capable of being adapted to any use; for, though inferior in size and strength to many creatures which surround him, we find by these means he is enabled to assert his superiority over all. But, though superiority over the whole creation has been undoubtedly awarded to him by all zoologists, the ques-

tion of his forming an undivided genus has not been so readily decided; and there are men of undisputed learning and ability who have undertaken to argue that the "genus homo" is made up of many species. Pliny, Herodotus, Strabo, Blumenbach, Desmoulins, Virey, Buffon, Volney, Smith, and others, took this side of the question; *Rondolphi* gave it up as incapable of solution; while *Linnaeus*, *Hunter*, *Cuvier*, *Lawrence*, *Pritchard*, *Adelung*, and many others, have contended that all the varieties of the human race which inhabit the different climates, regions, and nations of the earth, originally sprang from one pair. Now the whole difficulty rests on these points—

1. What are the characters which distinguish one genus or race of animals from another?

2. What are the characters which distinguish one species from another?

3. What are the characters which distinguish one variety from another?

The answer to these questions will decide, by instituting a comparison with other animals, the probable truth whether the human inhabitants of this globe are the offspring of one, or of many distinct pairs.

The characters which distinguish one genus of animals from another are those which may be said to take their origin in some primary cause in the nature or structure of the animal, which, when acting uninterruptedly according to fixed laws, invariably produces the same effect. These effects are called characters, and to make them true distinguishing characters they must be drawn from the conformation or the organization of the body to which they apply. Simple habits or properties therefore cannot be called characters, since they are only transient, and do not affect to alter the conformation. True characters are either important or they are subordinate; the more important they are, the more generally they are distributed over the animal creation. For example, there are some characters which pervade the whole living creation—such is life; accordingly we separate objects in nature into two great divisions, animate and inanimate, and life is the great distinguishing character of living bodies. Other characters, which are less universal, preside over a certain number of these living bodies, and separate them into classes; those which are still less general define the orders; and the genera and species have characters still more defined. If we take the class *mammalia*, which is the class to which man belongs, we notice as a general character that they all have warm and red blood, they have all a brain, lungs, and stomach. The subdivision of this class into orders is arranged according to the difference in that part of their organization which requires that, for their preservation and support in different localities of the earth, they should have a material modification in the shape or characters of the brain, lungs, and stomach. Hence the lion, which lives on flesh which it must seize, has a paw fitted with claws, and a stomach so shaped and adapted as to digest meat. This animal is accordingly placed in a separate order from the ox, which feeds on vegetables, and has a digestive apparatus adapted to digest, and teeth to obtain and masticate this very different kind of food. If now we trace the different genera or families of the order to which the lion belongs, we shall find that these are determined by some

peculiarity in their organization, fitting them and confirming them more closely to the spot to which they are fixed. Thus we have the bat with teeth and claws resembling those of the lion, but with an apparatus which enables it to fly from tree to tree. This last character being confined to the bats, and which distinguishes the genus or family, is therefore not so general as the teeth and the claws which distinguish the order; whilst these last are not so general as lungs or stomach or brain, which distinguish the class.

Let us now apply this mode of classification to man. Being lord of the creation, and having a physical conformation to enable him to take up his abode in any part of the globe, we see at once how unnecessary it would be to separate this order into different genera; for as he is adapted to eat all kinds of food and to live in all climates, no variation in the shape of his teeth or of his stomach was necessary. This, together with other fixed characters peculiar to his race, while it proves him to be composed of only one genus, forms an argument sufficiently remarkable for being unprecedented, which goes to prove that there was not in the first instance more than one species; for otherwise we should not find so general the characters which mark the genus distributed over every variety. If, for example, we found among the order carnalia, (the carnivorous animals), the same number of teeth, the same number of claws, and the same general contour pervade the different genera, we should at once determine that there was only one species belonging to this order of animals. But instead of this, we have animals here which differ not only in their food and habits, but also in having one part of their organization, such as the teeth or claws, different from the rest; there may be more or fewer teeth, or more or fewer claws.

There are none of the different varieties of the human race which manifest the slightest difference in the generic characters. All have the same number of teeth, all the same number of toes, all have the same great anatomical characters which mark their skeleton, only differing in degree; and every deviation from this rule is a *lusus nature*.

Having endeavoured to show that there are certain marks in the organization of animals which are of greater or less importance, and having inquired what are the characters which distinguish one genus or one species from another, let us consider in the next place what constitutes a variety.

To constitute a true variety we must have some physical difference in the characters of the two parents. These may not be developed individually by the parents, but only by the offspring. The characters of variety do not extend to any addition or abstraction of parts, as in the case of orders and genera, but they simply apply to an alteration or modification either in the shape, size, or colour of a part. Moreover it is very important that we do not confound the characters of true variety with effects produced by climate, food, temperature, and the like. True variety must proceed originally from primary organic causes. The effects produced on animals by climate, &c., are the result of extraneous and second causes. With regard to the difference of size, it is well known that a *fixed size is peculiar to every genus and species, and*

forms a law of their economy. Any deviation from this is therefore an exception to the rule, arising from accidental causes. Accordingly there are no races of giants nor of dwarfs, but the variations in the size of individuals range from eight feet down as low as twenty-one inches. The sons of Anak were not a nation, and Goliath of Gath was singled out from among the Philistines on account of his size. Frederick II. of Prussia tried to procure a distinct propagation of giants, but failed. If we look to other species we shall find the variations in size alone are much greater there than in the human species. There is a greater difference between the Sardinian or the Shetland poney and a Brabant horse, or between a small spaniel and a Danish or a Newfoundland dog, than there is between the greatest extremes of size in the different nations of mankind. These variations of size must be independent of climate or any other second cause; but at the same time it cannot be denied that the mere growth of the body may be retarded or increased by climate. To this cause we must put down the stunted and diminutive races which inhabit different nations round the poles. Speaking however from the rule, it may be affirmed that all nations are of the same stature with very little difference.

The bodies of the ancient Egyptian mummies and of the Guanches, the original inhabitants of the Canary Islands, which were anciently preserved by a kind of natural embalming, being deposited in a porous stone hewn out of the rock, the size of the intended mummy, assure us that at least for the last two thousand years there has been no material difference in human stature.

Yet temperature would appear to exercise a different power over different species of animals. The earthworm in America is often seen a yard in length, and some of the serpents are forty feet; the bats are as big as rabbits; the toads are equal in size to a duck, and their spiders are as large as a bird. On the other hand, in the frozen regions of the north, most of the animals are smaller than their representatives in the milder countries; the insects are not half the size of those in the temperate zone. The probable cause of this greater variation in the size of the same species of animals in different regions of the earth, while it is not observed so much in man, arises from the fact that animals are more confined to certain localities than man, and therefore the change in the size of the body is made to accommodate the animal to the particular country it inhabits. Domesticity is again another secondary cause of many variations in species, not affecting the form of the skeleton, yet producing external differences very perceptible to all. The varieties of dogs instance this. Yet in all these variations the relation of the bones remains the same, and the form of the teeth is never altered*.

This confounding the effects of true variety with the effects of climate, &c., has been the cause of much error in the writings of naturalists. The older writers, Pliny, Strabo, and even Blumenbach and Buffon, contended that the cause in the difference of colour of various nations owed its origin to the influence of the sun's heat; but we cannot have a greater proof that the colour of the skin in different nations owes itself to

* See Cuvier's *Recherches*, &c.

causes in the economy over which the sun's heat exercises not the slightest controul, than that furnished us by the fact that all degrees of colour are found in the same climates. Moreover we have fair tribes residing under the tropics, and black tribes inhabiting the poles; and *vice versa*, we have every conceivable variety in colour residing in every climate, and yet no change takes place in the original characters of the skin. "Nine centuries have not altered the characteristics of the Normans in France, nor eight those of the Caucasian Guebres in the sultry island of Bombay. The descendants of the yellow-haired Vandals are still to be found in Barbary, and recognised by their colour. The Jews, scattered by the fiat of heaven over the face of the whole earth, preserve in every latitude the colour and peculiar physiognomy of their nation*." This proves that the cause of colour is not without, and that no degree of heat will make one man black that was born white, or white that was born red. The three types of the human species mentioned in my last paper are then clearly distinguishable by the colour of the skin, the colour and character of the hair, and the shape of the skull. And, as it must be fully understood that no second causes could accomplish such changes as these in any race of animals, this fact strengthens the belief that these three types were primary marks, placed upon man by his Creator before he could be operated upon by climate, food, locality, custom, or any other second cause—all of which we know fail to alter these original types. The question therefore cannot be whether these types are the result of primary or of secondary causes, but whether these types constitute distinct species. I think both reason and experience answer in the negative. To constitute a distinct species it is necessary that the animal should have certain primary types which cannot be imparted to any other species; secondary characters may separate the species into varieties, but in that case, the primary character remaining fixed, the secondary vary according to the predominance of one other of the varieties.

It has been urged as an argument against the division of man into three distinct species, and not into mere varieties or types, that, in drawing our analogy from other animals, we do not find, when one species is distinguished from the rest, that each race passes by insensible shades the one into the other as we notice in the different nations of mankind the three types become blended. These gradations do not apply only to the skin, but also to the hair and the skull. We will first consider the skin.

* Dr. Buchanan found at Cochin, on the Malabar coast, Jews whose documents proved them to have been located there more than 14 hundred years; and yet, having kept themselves distinct, they resembled in every respect, both of feature and complexion, their European brethren.

† To the inhabitant of the tropics the black colour, it should be remembered, is one of those remarkable blessings which are so often bestowed on man by his Creator, even though he may have experienced in the particular dispensation some marks of God's displeasure. White reflects the rays of the sun, but black absorbs them. White therefore increases the heat, and black weakens it.

‡ "The Moors and the Arabs are born perfectly fair, and continue so unless much exposed. But the Laplanders and Greenlanders, though never subject to the influence of even a moderate sun, are dark, nay, sometimes black."—*Griffiths' Cuvier*.

Speaking of the different colours in the skin of the human race, Mr. Lawrence says—"In describing these varieties it is necessary to fix on the most strongly marked traits, between which there is every conceivable intermediate shade of colour. The opposite extremes run into each other by the nicest and most delicate gradations; and it is the same in every other particular in which the various tribes of the human species differ. This forms no slight objection to the hypothesis of distinct species, for on that supposition we cannot define their number, nor draw out the boundaries that divide them; whereas in animals most resembling each other, the different species are preserved pure and unmixed. Neither does the colour, which I have described in general terms as belonging to any particular race, prevail so universally in all the individuals of that race as to constitute an invariable character, as we should expect if it arose from a cause so uniform as an original specific difference; its varieties on the contrary point out the action of other circumstances. Thus, although the red colour is very prevalent on the American continent, travellers have observed fair tribes in several parts—as Ulloa and Bouguer, in Peru (the latter represents the Peruvians at the foot of the Cordilleras to be nearly as white as Europeans); Cook and Vancouver at Nootka Sound; Humboldt, near the sources of the Orinoco; and Weld, near the United States. The natives of New Zealand vary from a deepish black to an olive or yellowish tinge. In the Friendly Islands many of the women are as fair as those of Spain or Portugal; several of both sexes are olive colour, and many of a deep brown."

Now there is no race of men in any part of the globe who are not subject to some varieties in their natural colour. That condition of the skin which we see in albinos is not the result of climate, neither is it confined to any particular race. The negro is even more liable to this change of colour than other tribes. Blumenbach saw sixteen examples in various parts of Germany; Dr. Winterbottom saw eleven instances among the native tribes at Sierra Leone; and Bowdich informed Mr. Lawrence that the king of Ashantee had collected nearly a hundred white negroes. A similar variation in the colour of the skins of many animals may be noticed. The natural colour in these instances is replaced by some completely white individuals. Ælian states that Eubœa was famous for producing white oxen. Blumenbach states that all the swine in Normandy are white, in Piedmont they are all black, in Bavaria they are reddish brown. In Guinea it is remarkable that dogs and gallinaceous fowls are as black as the human inhabitants of that country. The turkeys of Normandy are black, those of Hanover almost all white; so that variation in colour by no means implies a difference of species.

But it would be needless to bring forward proofs which, though numerous and varied, all tend to show that the marks which distinguish the several nations of mankind are all the result of organic laws, and admit of variation limited by those laws; such variations

§ We must, with these facts before us, see how unnecessary it is to argue with Pritchard that all men were originally white; or with Blumenbach that they were all originally black; for variation in colour by no means implies variation in species.

being developed by climate and other second causes, but not produced by them. This is remarkably instanced among other animals, and more especially by swine; which, when freed by domesticity and exposed to different extraneous causes, will sometimes undergo a considerable modification in colour or in the shape of the bones of the head and legs, or the character of the hair*. Yet we do not contend that the pigs which have become wild in America, or the horses which have degenerated in the Pampas by alterations of climate, &c., are therefore different species to the domestic kind from which we know they all sprang. So that while we are certain that there are causes of a fixed and organic nature which contribute to separate one variety from another, we must also be equally sure that climate, food, domesticity, &c., act their part in developing or not these organic characters. It would be not less erroneous to say that climate, &c., had all the effect in producing the changes witnessed in the several nations of mankind, as it would be to say it had no effect upon these changes. And here is the error, and the source of that confusion which prevails over this subject in the writings of early anthropologists. They forgot, or did not discover, that the laws by which the formation and development of different species of animals took place, were not the only laws which acted upon organized bodies.

To effect the changes which we notice in the several tribes and nations of mankind, it would seem then that, without admitting a plurality of species, causes of two very different kinds were necessary: one of these kinds of causes would be likely to arise out of the predisposition of the body—the other from the operation of certain exciting causes without; and both these causes may be necessary to produce that effect upon the human frame which we designate by the title of distinct variety. In one word, these varieties are the result of mixed causes or mixed laws.

We know that the abstraction of the sun's rays contributes to make the skins and hair of many animals which inhabit the countries around the poles, perfectly white during the winter season. As the sun withdraws itself from these northern regions, many animals which in summer were of different colours, begin to whiten. This is the case with wolves, foxes, hares, stoats, squirrels, partridges, owls. On the

* It is well known that the hair of the negro is woolly and crisp, and many would wish to urge that it is the sun's heat which makes this difference. St. John tells us that his hair became like that of the negro while he was travelling in Nubia. Moreover, it is well known that the negroes are less than any other nation in the habit of wearing hats, or turbans, or any other covering; yet it must be remembered that, while Providence has covered this careless and indolent people with a tress of wool which effectually shelters the brain from the burning heat of the sun, he has placed other tribes, with straight hair, in the same degree of latitude, and exposed to the same causes. The Abyssinians, near the equator, have long hair, and are of an olive complexion, but they are surrounded by negroes which are perfectly black, and having curly and woolly hair. These facts are fatal to the theory of climate. There is a close analogy between the hair and the skin: a light and thin skin is usually accompanied with fair or red hair. In the darker varieties of the human race the hair is black, and always coarser; and what seems to prove more clearly still, that the colouring matter of the skin and the hair is the same, in spotted negroes the hair growing out of a white patch on the head is white.

Here again we must conspicuously observe the wise and be-

other hand, as the sun approaches nearer and nearer to the line, many animals exhibit much deeper and more brilliant colouring. This is remarkably conspicuous in some of the feathered tribe; and this was one of the circumstances which led to the idea that the species were capable of transmutation from one to another through the agency of climate, &c., that men were only a superior kind of monkeys; and thus they argued away the statements of scripture, and tried to cast a doubt over an assertion which appeared so hard to be understood, that God made of one blood all the nations of the earth.

But it must be obvious to the reader that, setting aside the many difficulties which appear to surround this subject, there is very great physiological proof, as far as our knowledge carries us in being able to speak of the laws which regulate the increase and development of different species, which enables us to state our firm conviction that the human race is composed of one species; and that the differences observed in this species are not greater or more inexplicable than those observed in other species; which differences, though not to be explained by any other laws than those which regulate the organic parts developed by each, are nevertheless drawn out or modified by laws which regulate the food, the temperature, the society, or the locality in which the species happens to exist.

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES OF THE BRITISH CHURCH.

No. III.

LANFRANC.

THERE is an unfortunate tendency at the present day, in some quarters, to palliate the enormities of the church of Rome, and to represent the conduct and character of the clergy in the dark ages as vastly different from what the pen of the historian has described it, and what it has generally as most justly supposed to have been.

"During the middle ages (says Mr. Gresley, in his 'English Citizen') it pleased the divine Ruler that the Christian world should be overrun by barbarous nations; but, while the temporal powers fell before them, the church drew within her pale the savage conquerors themselves, and thereby saved Europe from sinking into the most savage barbarism. We are apt to think of the church of Rome as connected with the barbarism of the middle ages, and as contributing to hold the nations in ignorance. The true view, in my opinion, is first to thank God, to whose providence alone it must be ascribed that the church was preserved at all; and, secondly, to look upon the church as the great instrument of civilization, and the only light which shone amidst the surrounding gloom. You will hear uninstructed persons laugh at the lazy and bigoted monks. Why, it was these very monks who kept the lamp of knowledge from being extinguished altogether; it is to them that we are mainly indebted for whatever learning and civilization was preserved in Europe. While the unlettered barons were occupied in continual brawls, the peaceful monks were employed in their cells copying the scriptures and the works of uolent hand of the Creator. While the white colour preserved the body from the depressing effects of cold, by reflecting the rays of the sun, it also helps to conceal the bodies of those animals which, in a country entirely covered with snow would, by their conspicuous and singular colours, soon be chased down and exterminated.

authors, and recording the history of the which they lived. While the vassal of the as following his lord to the wars, the peaceful gathered around the monastery were draining, clearing forests, improving agriculture and ture. The monastery was the only place of or the traveller. Hundreds of aged persons, when there were no poor-laws, and few who d a knowledge of medicine, had their wants and their diseases cured by the skill and be- of these lazy monks. The true position of ks was as a body of landlords, who cultivated of peace instead of war. In fact, the eccle- of those days were often the only men who ad or write; and, by natural consequence, ained great political power: all the principal f the state were filled by them. Until Sir More, in the reign of Henry VIII., no layman a chancellor of England. The church, too, great patron of the arts: painting, sculpture, ic, revived under her patronage; and of her ill in architecture, we have proof around us at e ourselves have need to blush. Surely there ve been something worthy of our admiration minus of those men, who had the piety or in- the taste or industry, to raise unto God those e edifices which overspread our land. Deep the errors of those days, it was not all dark- ch could inspire the feeling necessary for the ring, or the energy and skill with which it was ished."

this mode of writing, to say the least of it, rows a veil over the gross darkness of the d the notorious ignorance, no less than softens e' gross sensuality and profligacy of the . It has a tendency to lower in our esteem the ble blessings resulting from the glorious re- n, and to detract from our regard for the s of those who laid down their lives in attesta- their belief in the pure doctrines of God's holy he following statement approaches nearer the Even the forms of Christianity [at the Norman] were in danger of being lost through the negligence of the clergy, who could scarcely out a service which they did not under- One who had any knowledge of the Latin was regarded as a prodigy*." The clergy the abject menials of the chiefs, and were ntly held in contempt. Other statements sensuality of the clergy cannot be here in- out suffice it to say, too often void of moral : themselves; they were too ready to minister blushing vices of the nobles.

was the state of England when William as- he throne. The clergy opposed him far more ly than the nobles; and to such an extent, : made an ordinance for excluding the native nd priests from all dignities in the church. ly was it observed, and so extensive was the ry transfer of property which ensued upon nest, that in the course of the next genera- ng all the bishops, abbots, and earls of the ot one was to be found of English birth." were deprived of their sees, and foreigners i in their stead: among these was Stigand, p of Canterbury, Lanfranc being raised to acy.

nc was born at Pavia, in Italy, A.D. 1005. me professor of law at Arranthe, and next monkish vows in the abbey of Bec, where he school, which soon became of the highest

yy's "Book of the Church."

his assertion of our respected contributor is not too efficiently evident to those who have read, to name e source of information, the letters of Petrus Blesensis Blois, made archdeacon of Bath in king Henry the eign, and afterwards archdeacon of London. The n of his works is that of Paris, 1667, folio.—Ed.

note, and was attended by pupils from all parts of Europe. It is stated that he at first gained a hard livelihood in Normandy, and existed for some time in a state of the greatest poverty. "Yet this poor emigrant schoolmaster," according to Mr. Turner, "became the acknowledged cause of the revival of Latin literature and the liberal arts in France." Vitalis's testimony on this point is very direct and conclusive. "Under this master the Normans first explored the literary arts. Before him, under the six preceding dukes, scarcely any Norman had pursued the liberal studies. They had not a competent teacher till God, the provider of all things, sent Lanfranc into the Norman territory*." His success as a teacher is said to have excited the envy of Berengert, then principal of the public school at Tours, and afterwards archdeacon of Angers, with whom he carried on a controversy as to the real presence of Christ in the Lord's supper; Lanfranc upholding the doctrine of transubstantiation: by which controversy he "found a passport to professional distinction;" There is reason to believe that the famous Hildebrand, Gregory VII., studied at Bec under Lanfranc; and we know that Pope Alexander, on Lanfranc's going to Rome to receive the pall, publicly expressed his gratitude for the instructions he had received from the archbishop while filling the humbler station of preceptor in a Norman abbey.

In 1062, William, duke of Normandy, invited Lanfranc to his court, and made him one of his confidential counsellors, and abbot of the newly-erected monastery of St. Stephen, at Caen. Here he established a new academy, which soon became as much celebrated as his former one at Bec. Soon after William had seated himself on the throne of England, Lanfranc, as has been observed, was elevated to the see of Canterbury, in the room of Stigand, who had been deposed by the pope's legate. Thomas, canon of Bayeux, was at the same time appointed to the see of York. A violent dispute arose between the prelates as to their respective pretensions to the primacy of England, which was only settled by the intervention of the king and his council, who decided in favour of Canterbury, and ordered York to make p cession of canonical obedience—a decision afterwards reviewed and confirmed in two great councils, held A.D. 1072.

Lanfranc, though a prodigy of learning in his day, was still a staunch upholder of the worst errors of the church of Rome. He strenuously, though in vain, endeavoured to insist on the celibacy of the clergy; and he was a zealous advocate for transubstantiation, the monstrosity of which was unknown in Britain before his time. Nor did he scruple to employ those arts of trickery by which, in all ages, the Romanists have endeavoured to delude their votaries; those lying arts which shew the unchristian character of a church, the basis of which is not truth but falsehood, and which blushes not with the boldest effrontery to employ any means to extend its spiritual no less than its temporal power. Whether Lanfranc wilfully acted not up to the light which he possessed, or whether he was a conscientious adherent to Romish error, he at least presents a wretched, though by no means solitary, example of the influence which the "man of sin" is too often permitted to possess over the human heart.

Strenuous as Lanfranc was for the popish ascen-

* Hist. of England, vol. i., p. 409 and p. 519.

† Berenger maintained that the bread and wine, even after consecration, do not become truly the body and blood of our Lord, but only a figure or sign thereof. This doctrine was strenuously opposed by Lanfranc, Gurtmund, Adelmannus, Albericus, &c. Divers synods were held, wherein the author was condemned, at Rome, Versailles, Florence, Tours, &c. He retracted, and returned again more than once; signed three papistical confessions of faith—still relapsing, however, to his former opinion; though Mabillon maintains he soon recovered from his first fall, and died an adherent to the Romish see.

: Soames' "Angle-Saxon Church."

dancy, he was never able to succeed in introducing it. The king was of a character which would not bow to the haughty Hildebrand. Firm and decided, he forbade the clergy to leave the kingdom, or to acknowledge the pope, or to excommunicate a noble without his permission, or to publish any letters from Rome till he should have approved them. Disappointed in his views as to the necessity of submission to the pope, Lanfranc wished to be released by Hildebrand from a situation in which he was wretched; but this, of course, was not done. The history of these times affords proof positive that the bishop of Rome had no temporal authority whatever in England.

Lanfranc was not without his good qualities. He rebuilt the cathedral of Canterbury, which had suffered by fire, with fine stone from the quarries near Caen. He bestowed large sums in charitable acts. He set his face most resolutely against the gross simoniacal practices of the times; for, "under his primacy," says Dr. Southey, "no promotion in the church was to be obtained by purchase, neither was any unfit person raised to the episcopal rank; and, by his influence with the king, the trade in slaves, who were sold to Ireland, was prohibited: for, though good old Wulstan*, bishop of Worcester, was the first who raised his voice against this iniquity, the king would hardly have relinquished the great profit which accrued to him from it without Lanfranc's interference." "William," says the same author, "had that high respect for his integrity, that, when he went beyond sea, he left him sole justiciary of the kingdom. The favour which he possessed had not been acquired by servile acquiescence to the king's will, or any other unworthy means. One day, when a minstrel exclaimed, as William sat at table in his court, in a dress resplendent with gold and jewels, that he beheld a visible God, Lanfranc called upon the king not to permit such blasphemous adulation; and the flatterer accordingly was punished with stripes, instead of receiving the reward which he expected."

Lanfranc in 1087 crowned William Rufus, having assembled some bishops and some of the principal nobility. He died in 1089. His works were published in folio in 1648—the Benedictine edition. M.

* Brompton relates, that Wulstan was also deprived by a synod; but, refusing to deliver his pastoral staff and ring to any but the person from whom he first received it, he went immediately to King Edward's tomb, and struck the staff so deeply into the stone, that none but himself was able to pull it out; upon which he was allowed to keep his bishopric. This may serve, instead of many, as a specimen of the monkish miracles. (See Hume's Engl., vol. i., chap. iv.) Wulstan, says Southey, was a man who had escaped the contagion of those dissolute times. His habits were simple, his life exemplary, his character decided; and on this urgent occasion he was not wanting to himself. The grounds on which it was proposed to deprive him, were insufficiency in learning and ignorance of the French language.

THE CHRISTIAN'S LIFE HIDDEN WITH CHRIST IN GOD:

A Sermon,

BY THE REV. JOHN ATRE, M.A.,

Minister of St. John's Chapel, Downshire Hill, Hampstead.

COL. iii. 3.

"For ye are dead, and your life is hid with Christ in God."

THE life of a believer in Christ is very different from that of a worldly man. In its nature, its principle, its appearance, it is widely distinguished. For, while the ungodly have their treasure in this world, and are alive to their interest here, they are dead as to spiritual blessings: whereas the servants of the

Lord, who have died to sin and carnal pleasure, have the quickening of the Spirit in their hearts, and the inheritance of eternal life reserved for them hereafter. The life of the one is, if I may be allowed the comparison, like a gaudy flower springing quickly up, spreading for a while its colours to the sun, and then withering uselessly away: the life of the other resembles the seed which, cast into earth, is not for a long time seen, yea, is not quickened except it die, but which afterwards swells and grows, and brings forth abiding fruit a hundredfold. Life springs thus from the womb of death.

The expression of my text may seem at first sight inconsistent; but what I have already said will serve in some measure to show that the ideas which the apostle has connected—"Ye are dead, and your life is hid with Christ in God"—are not at variance. Indeed, the apparent opposition is only of a piece with the descriptions given elsewhere of the Christian's character: "As deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 8, 9, 10). This character no man can fully comprehend but he in whom it is wrought: to whom the things which earthly eye has not seen, nor ear of man heard, God has revealed by his divine Spirit.

I propose, in the following discourse, to explain—

I. The death intended in the text: "Ye are dead."

II. The life spoken of: "Your life is hid with Christ in God."

III. Then, in the third place, some inferential observations shall close the subject.

I entreat you, my friends, to join your earnest prayers with mine, that our meditation may be profitable to us all: so that, being raised from the death of sin unto the life of righteousness, the life which now we live in the flesh we may live by the faith of the Son of God, who loved us and gave himself for us.

I. "Ye are dead." Christ, as in every thing else which he did as man, is in his death the pattern of his people. He died for sin, figuring their death to sin, and through his death imparting the virtue by which they are enabled to bid farewell, as dying persons, to all that heretofore charmed and engaged them. There are many expressions relating to the death of the believer, which it may be well to collect: "We have been planted together in the likeness of his death" (Rom. vi. 5). And again: "How shall we, that are

dead to sin, live any longer therein?" And again: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." And once more: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I think we may see very clearly from these passages, what the death is of which the scripture speaks, and in what way we are to be conformed herein to the death of Christ.

1. The law is to lose its condemning power over us. It was in consequence of our transgression that Christ suffered the penalty of death. The law thus exacted from him the penalty of sin; and, when the penalty was fully paid, it was content. Having had its satisfaction, it released our surety from its prison, and let him ascend, as having entirely discharged its demands, with triumph to the throne of God. Now Christ as well as Adam was a federal head. When Adam fell and spiritually died, we died in him, as being then in the loins of him, our progenitor; and, when Christ died, we died, if we are his believing children, the seed which it was prophesied that he should see, we died, I say, in him, and in him paid the penalty of the law: so that over us it has no longer any condemning power. We are released from its prison, just as the criminal who is dead can be no more affected or detained by the arm of human justice. Sometimes the metaphor is slightly varied, and the law is represented as dead to the believer, having relaxed altogether its vengeful hold upon him. "Now we are delivered from the law; that being dead wherein we are held." And this deliverance, this death, let me here remark, is a blessed thing. It is joy to the poor fugitive fleeing from a dreadful foe to see, just when all refuge appears to fail him, and he looks cowering to the uplifted arm descending to strike him to the ground—it is joy to see that arm struck by some unexpected blow, and fall powerless and harmless, as the enemy but now so terrible sinks dead upon the earth. And so it is ecstatic joy to the condemned transgressor, just when he imagines that judgment is to be done on him, to see the avenger suddenly arrested by a mightier power, able no more to seize his victim. But this is the joy which is experienced by him whose iniquity is forgiven, and whose sin is covered by the atonement of Jesus Christ. "The strength of sin," he has felt, "is the law; but thanks be to God," he can now say, "who giveth us the victory through our Lord Jesus Christ."

2. Next, we are no longer to be the servants of sin. He that is dead is freed from sin. And, as Christ was impregnable to all its assaults and wiles, being perfectly holy,

harmless, undefiled, and separate from sinners, so his people derive from his death a virtue and a power to resist and overcome this foe. "Whosoever," says the apostle, "is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John v. 18). It is not meant by this that the death unto sin is at once so perfect that Christ's people sin no more, but that their enemy has received his death-blow: the mortal wound is given: the dying struggle is begun; which though, as we often see in the separation of soul and body, it may linger on, will yet surely issue in that entire freedom from pollution, that perfect conformity to Christ when we shall be changed into the same image with him from glory to glory. There is nothing which causes the true believer so much pain in this life as sin: there is nothing, therefore, which will be more delightful to him in the world above than the pure atmosphere of holiness which he shall breathe there, the excelling sanctity in which he shall walk there, where nothing shall meet his gaze that worketh abomination or maketh a lie. Brethren, let me urge you now to cultivate a growing meetness for the holy inheritance of the saints in light.

3. The Christian, I may further observe, is dead to the vanities of the world. They have ceased to move his desires, just as the dreams of empire and the pride of sovereignty affect not the dust into which the monarch as well as the slave must moulder. St. Paul speaks of this as the world being crucified to him, and he unto the world. He was not influenced by the temporal advantages after which most men seek: he counted these things but loss, yea, even his own life itself, that he might finish his course with joy. And this is after the pattern of Christ, before whose eye Satan spread in vain the kingdoms of the world and all the glory of them; and it is in consequence of being united with him, partaking of the power of his death, that his believing followers are regardless of what is so peculiarly adapted to tempt their affections. Let me here, brethren, put it to you as a point of diligent self-examination, whether, as strangers and pilgrims here on earth, you are looking higher than its enjoyments, and are seeking a city which hath foundations? There is no test more sure than this. Christ was not of the world: those, therefore, that are of the world cannot be his disciples.

I might illustrate in several other particulars the first assertion of my text; but what I have already said may serve, if you follow out the train of thought, to lead you to a more full understanding of it in your private meditations. I shall therefore proceed

II. To describe the life which the apostle speaks of: "Your life is hid with Christ in God."

1. I would say, first, that this life has its principle and source in Christ. No man quickeneth his own soul, and must therefore be indebted for a new creation to the love and mercy of that same Almighty Being by whom the worlds were framed, and who formed Adam at first a living soul. And this our Saviour expressly asserts when, in one of his conversations with the Jews, he was by a familiar metaphor explaining how a participation of him is the fountain of spiritual life. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Just as being the seed of Adam we inherit death, so being grafted into Christ we are made partakers of his life. The spirit which was in him pervades also his members. The vigour which dwells in the vine operates also in the branches. You see, therefore, the vast importance of union with Christ; not that mere nominal union which only imposes responsibility and communicates no blessing, but that spiritual conjunction by which we dwell in him and he in us, we are one with him and he with us. This is his gift; the exercise of his unfettered love. For mankind lay together destitute and dead; none more than another possessing virtue, or excellency, or beauty, which could claim his favourable regard. It is he, therefore, that has made us, if we be indeed his faithful servants, it is he that has made us to differ, that hath quickened us by grace when we were dead in trespasses and sins. To him, then, all the praise and glory must be unreservedly ascribed.

2. I observe, further, that the life so bestowed is a hidden life. It is visible to the eye not of sense, but of faith: it is sustained not by external, but by spiritual nutriment: it is now but in infancy, wherein, like the blossom in the bud, its future glories are as yet covered and concealed. This new life cannot be discerned with our bodily eyes: sometimes indeed it is hardly perceptible to those who possess it; and the utmost effort of which they seem capable is merely to lament that, with all the helps of divine power and the appliances of divine promise, they continue so cold and deadened, breathing rather than living, feeling rather than acting to the glory of God. It is indeed a blessing if this life have been communicated at all; but no man must rest satisfied with a small degree of

it. Every spiritual sense should be brought into vigorous exercise, every spiritual faculty be unremittingly employed. The languour of disease should be thrown off; and not existence only, but healthy growth be desired. And, if sometimes hardly perceptible to persons on whom it is bestowed, it is yet more generally overlooked or mistaken by others. The Jews, and even his own relations, could not comprehend it in Christ: some said that he was beside himself; and others reproached him with having a devil. They could not understand the principles on which he acted, the objects he had in view, the high and noble motives dwelling in his mind, and producing deeds so different to what worldly men perform. And, as he himself warns us, if they have called the master of the house Beelzebub, they will certainly so treat also his disciples. The character therefore and conduct of Christ's followers cannot be properly appreciated by the world: they are accused of hypocrisy: they are persecuted as impostors; and, even where the protecting mercy of the Lord restrains their enemies as with a bit and bridle, still the offence of the cross has not altogether ceased.

Further, this new life is sustained not by external, but by spiritual nourishment. Our Lord, we find, in reference to this promises in his address to one of the Asiatic churches—"To him that overcometh, I will give to eat of the hidden manna" (Rev. ii. 17). The mode in which Christ sustains his people, revealing himself to them as he does not to the world, filling them with secret joy and peace in believing, unlocking to them his unsearchable riches, pouring into their souls of his fulness, communicating of his Spirit, meeting them in ordinances, powerfully applying to their comfort his promises—this, I say, has always been a mystery kept hidden from ungodly men. They cannot understand how support and consolation can be found in things, as they are pleased to say, so unsubstantial and visionary. They cannot comprehend how the believer can prize God's statutes more than his necessary food. They cannot recollect that man is not to live by bread alone, but by every word that proceedeth out of the mouth of God. And very often the Lord's dealings herein are mysterious and secret, even to his own people. They are led by a way that they know not: they find strength and blessing where they apprehended danger, and an increase of grace in the trials which they imagined were ready to destroy them. For the Lord's ways are higher than our ways, and his thoughts than our thoughts. He knows how to make all things work together for good to his own believing people.

Moreover, this new life has, contained and as it were hidden in it, the germ of future inconceivable glory. "It doth not yet appear what we shall be," says the apostle; "but we know that when he shall appear, we shall be like him; for we shall see him as he is." Every thing is hasting to maturity in the natural, the moral, and the spiritual world. The purposes of God, even in his providential dealings, evolve themselves in a manner which we could not have anticipated; and a ripeness and excellence is seen to result, far beyond all previous conception. See, for example, how every thing of old tended to the incarnation of Messiah. The prophecies were part of an enlarged plan. The history of the Israelites, the rise and fall of nations, prepared the way for the approaching Conqueror; and, as the ages rolled on, some clearer and more remarkable evidence was given of the grandeur of his reign, the glory of his person, the vastness of the victory he would achieve. It is so in the salvation of the individual believer. All things that concern him, or that happen to him, are made to tell on his eternal destinies: grace after grace is unfolded: corruption after corruption is eradicated; till he becomes as it were a vessel prepared and fitted for the Master's use, a jewel to shine with resplendent and ever brightening lustre in Immanuel's crown. And this life of glory, I say, is hidden in the life of grace; just as the character of the man with his propensities and passions, his affections and hopes, is hidden in the character of the boy, and is displayed and matured as circumstances call forth the dormant powers into energetic action.

3. I observe, once more, the secure keeping of this new life. It is hidden with Christ in God; in the hand of him from whom the universe might strive to wrest his cherished treasure in vain. And here is one part of the blessedness of it. Were it entrusted to our keeping, as Adam's was to his, we should lose it as he did: a mightier power, a stronger will, a more settled purpose than our own, must keep us through faith unto salvation. And this Christ promises to do. "He is able," says the apostle, "to keep that which I have committed unto him against that day." He lodges it where storms cannot reach it, nor enemies destroy it, nor moth or rust corrupt. And this sure confidence, which he invites us to repose in his continued care, is not that we may be neglectful or regardless of our duty, but rather to encourage us in humble faith and watchful perseverance to press forward to the mark. The precious promises of the gospel give no countenance to slothful presumption: in fact, the man that watches not, that struggles not, that labours

not, is, by the very description given of Christ's faithful servants, proved to be ignorant of his love, unacquainted with the power of this divine life, a captive "in the gall of bitterness and the bond of iniquity."

III. It is now time for me, in the third place, to make two or three inferential observations on the doctrine which has been laid down.

1. The deepest humility is inculcated. In the necessity set forth of our dying to worldly things, in the gift which Christ bestows of spiritual life, and in the preservation of that life by his power, we are instructed in our own miserable inability to help ourselves. Many men boast of their natural propensities, and think that they may be freely indulged; but this notion is utterly opposed to the necessary precept: "Mortify your members which are upon the earth." Pride is often called an honourable principle, but in the Christian it must die. Self-interest is generally placed most prominently to be consulted, but in the Christian it must die. And so of other things. Every high imagination must be brought down into subjection to the obedience of Christ. Salvation too, the first breathings of the renewed heart, must be acknowledged to flow from him. And thus the self-righteousness of man must be annihilated. He is dead; and Christ must give him life. In him also, spiritually as well as naturally, we are to live, and move, and have our being. Were he to take away our breath, we should die, and turn again to our dust of sin and corruption. Here then, I say, is cause for the very deepest humiliation in his sight. I earnestly pray that this may be wrought in you all, that, coming as it were with empty vessels, you may draw water with joy from the wells of salvation.

2. I make a second observation. How much consolation may be hence drawn by the humble believer, whose "life is hid with Christ in God." If he meet with affliction, that is no more than he is taught to expect: "in the world ye shall have tribulation, but in me," says the Saviour, "ye shall have peace. If he is tempted, a time he may consider is coming when the temptations of Satan shall have an end, when he shall enjoy a perfect and uninterrupted repose. If he possesses the good things of the world, he turns them to a nobler purpose than they do who have nothing else; for he uses them with a reference to eternity: he has learned after our Saviour's injunction: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." He only is inspired with an extensive and well-grounded hope. The expectations and wishes of other men are

bounded by the grave: whereas his hope, like an anchor of the soul, entereth into that within the veil, whither Jesus the forerunner is gone in. Let me press you, then, my brethren, to seek this better part which shall not be taken from you, this comfort amid sorrow, this joy in trial, this security in danger, this life in death. To you these precious gifts are freely offered. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" and life.

3. I observe lastly, that we must for our parts endeavour to sustain, according to Christ's will, that life which he has given us. Although no man can either create or prolong his own temporal existence, yet he can and must use the means which God has provided of support. He that refuses food, pines away and dies; and, similarly, he that neglects the opportunities of spiritual feeding, pines and becomes weakened in his soul. The ordinances and means of grace are the channels through which God has appointed that divine blessings shall descend. And, just as he has made the satisfying of our natural hunger both necessary to life and also pleasurable, so he has invested the worship, the meditation, the sacraments, in which he provides nourishment for his people, with a joy-giving power. It is a delight as well as a duty to wait upon him; and in humbly keeping his commandment there is great and undeserved reward.

Biography.

THE REV. ROBERT HOUSMAN, B.A., PERPETUAL CURATE OF ST. ANNE'S, LANCASTER*.

NO. I.

THAT the great fundamental doctrine of salvation by grace through faith, was well nigh excluded from the pulpits of the established church during the greater part of the last century, can scarcely be denied by any one at all acquainted with the religious circumstances of the times; while it will be amply proved by the perusal of most of those respectable looking, and now somewhat dusky, volumes which emanated from the press at the period adverted to, in comparison of which the sermons of a Blair might be regarded as rampant with enthusiasm, and the elegant and chaste discourses of an Alison as methodism, Calvinistic or Arminian, run to seed. The nonconformist perhaps glories to tell this tale—a true one it is, indeed—and to point out the deficiencies of church ministration; but let him consult the annals of his own sect, he will find equal reason to assert that even there a miserable dearth of scriptural preaching prevailed; that in the independent body there was not an

unflinching promulgation of spiritual truth; while the presbyterian was by one step after another gradually sinking into that wretched Socinian system, into which so many orthodox congregations have been plunged. It was while matters were in this very deplorable state, that the subject of the present memoir was born at Skerton, in Lancashire, in 1750. After attending at the school at Lancaster, he was articled to a medical man; but his heart not being in his work, and the profession not being congenial to his wishes, became irksome, and he was entered at St. John's college, Cambridge. There can be no doubt that, whatever were the religious privileges he had enjoyed, his mind was impressed with a desire to serve God; that though his views, according to his own confession, were exceedingly defective, he yet had a deep hatred of sin and love of virtue. He probably regarded the clerical profession as one which might render him useful in his generation. He had no rich living held out to allure him to enter on the duties of the ministerial calling. His motive was without question sincere. In 1781 he was ordained on the curacy of Gargrave, in Yorkshire, the incumbent of which was Mr. Croft. Here his preaching was necessarily of little value, or perhaps even worse than valueless, his own mind being unenlightened. It is erroneous to assert that if a minister's discourses are not altogether scriptural, and do not come up to the full measure of gospel truth, still much good may be derived from them. So there may; still the hearer may be in danger of imbibing notions most prejudicial to his growth in grace and in meetness for glory. Moral preaching has slain its thousands—the preaching of a garbled gospel its tens of thousands; and the latter is the more to be dreaded because it carries with it a semblance of truth. To inculcate the duty of humility, of candour, of amiability, is all very proper; it will not save a soul indeed, but these are graces which every Christian should sedulously cultivate. To tell man to look to the Saviour simply as dying to supply his deficiencies—that wherein he is wanting weighed in the balance of the sanctuary—is to preach the most soul-destroying error; and yet how frequently is one pained to hear such a mode of preaching.

It was not until Mr. Housman's return to Cambridge in 1783, that a decided change took place in his views, chiefly through the instrumentality of Mr. Simeon—an individual once spurned and despised, but who was permitted to live down every calumny, to put to nought the allegations of his bitterest adversaries, for bitter they were, and whose name and memorial will be held in everlasting remembrance. Mr. Housman was the first-fruit of Mr. Simeon's labours, and used to be called by him "his oldest son." St. John's being full, Mr. Simeon shared with him his chambers at King's for three months. To Mr. Simeon's example, conversation, and advice, he used to refer to the end of life, in terms of fervent gratitude. "Never," he has said, "did I see such consistency and reality of devotion, such warmth of piety, such zeal, such love. Never did I see one who abounded so much in prayer. I owe that great and holy man a debt which never can be cancelled." To Mr. Simeon he was also indebted for the privilege of a personal acquaintance with the venerable and highly-gifted Henry Venn.

The change wrought in Mr. Housman's views could not long escape notice, and consequently animadversion. These views, however, he did not scruple to profess. "His zeal," says his biographer, "in promulgating what he considered the doctrines of religion, deprived him of the emoluments and honour of a fellowship of St. John's. A sermon which he preached in Trinity church was the cause of determining against him those in whom the patronage resided." It is painful to be compelled to relate

* See "The Life and Remains of the Rev. Robert Housman, A.B., &c., by R. P. Housman, esq." London: Simpkin. 1841. This is a very interesting publication, and casts much light on the state of the established church during the last sixty years. It must be regretted, however, that there are passages which had better never been penned, as no possible good, and much evil might result from them. Truth ought never to be withheld, but it ought never to be brought forward in such a form as to give needless offence. The compiler or editor of the biography merits on this account the gravest censure, and it is to be hoped he will see the necessity, should a second edition be called for, of passing his pen through not a few paragraphs.

such a circumstance, for it tells most miserably for the state of religion in St. John's at the time, but candour requires that it should not be concealed—candour to the memory of Mr. Housman himself. The election to a fellowship in such a college would imply, to say the very least of it, more than ordinary attainments; and the reason for Mr. Housman's rejection, while it testifies the low state of religious feeling among the electors, is an evidence that he was certainly not deficient as a scholar, and, what is of infinitely more consequence, that no earthly preferment or advantage could induce him to shun declaring what he thought was the whole counsel of God. It is to be hoped such instances were rare, though I am free to confess I have known such; at all events it must be admitted that a vast change has been wrought in the religious feelings of the resident members of our universities. There is doubtless great room for improvement, as will naturally be the case; but still a new state of things presents itself. The university feelings of other days were amalgamated with those of the times. The day of lukewarmness, of indolence, of sinful indifference, has, I trust, for ever closed; and no worshipper in either of the St. Mary's, whether of Oxford or Cambridge, can view without satisfaction the crowds of young gowans-men listening with eager attention to the statements of the preacher. The very doctrines, the preaching of which from the pulpit, and from the avowal of which Mr. Housman did not shrink, are now no bar to academical honour or preferment.

Mr. Housman lost his wife after a very short union, in 1785. He then resided with his parents for some time, officiating first at Caton, and then at St. John's chapel in Lancaster. At this latter place his ministry was, to the great majority, most unacceptable; and when he preached his farewell sermon—a sermon in which he dwelt with peculiar force on the doctrines of grace—many persons abruptly left their seats before its conclusion. Human prejudice could not well go further, or more fully manifest its horrible spirit. Poor wretched formalists! Mr. Housman married for his second wife a Miss Adams, and for some years officiated at Market Harborough and at Leicester, where he was curate to Mr. Robinson.

Notwithstanding the discouragements he had met with at Lancaster, it was God's will that Mr. Housman should, through a long and useful, a devoted and self-denying life, make Lancaster the sphere of his labours. St. Anne's chapel, in which he so long and faithfully ministered, was erected by him in 1795, aided by kind friends—Mr. Wilberforce, Mr. W. W. Carrus Wilson, of Casterton, and Mr. Simeon. How far the erection of St. Anne's and the faithful ministrations of its incumbents have been the instrument in God's hand for much spiritual benefit to Lancaster, another day will unfold.

It is astonishing to mark the baneful results arising from prejudice. Even in his new congregation Mr. Housman felt this. He had been accustomed to preach extempore. This, however, gave offence; and, in deference to the prejudices of his flock, he invariably preached at St. Anne's sermons fully written out. In doing this he judged rightly. He removed a tumbling-block in the way of many. He adopted a prudent mode of conduct to conciliate even those who were hostile to his views—a conciliation which involved no compromise of principle, but which, whilst it imposed upon him a vast addition of labour, could be in reality a matter of comparatively little importance. It is really astonishing to find the deep-rooted prejudice entertained by not a few against an extempore mode of address. "I have not met with more than twenty or thirty manuscripts," says his biographer, "perhaps scarcely so many, which are incomplete (he wrote 6,000 sermons)." It is really to be hoped that such absurd prejudices are speedily

dying away. What possible difference can it be whether a man preaches from manuscript or not, if his doctrine is scriptural, his manner persuasive, his subject duly studied? To preach from manuscript was expressly condemned, and in an age when the church certainly was not in a very puritanical state, and by a monarch not overburdened with serious views on religion. Are the sticklers for the reading of sermons aware of the fact? Perhaps this was carrying the matter too far—but why are extempore preachers, as they are called, to be blamed and traduced? and why to be regarded as not sound churchmen? I confess I am at a loss to conceive; and yet the Lancasterian terror of extempore effusions has spread very far and wide. The introduction of extempore sermons, as they are termed (and too often most absurdly), where heretofore there was the neat morocco case, with the best wire-wove gilt paper, containing the carefully written homily, has sounded this tocsin of alarm—the danger of the church. Let us trust that such haziness is rapidly passing away, and a clearer light is now shining; that men are now beginning to feel that it really matters not whether a sermon is preached from manuscript or no; that if it sets forth a garbled gospel, it must be productive of mischief; if it set forth Jesus Christ and him crucified, it will be the power of God to salvation to all them that receive it.

Mr. Housman was one of those who might fairly be addressed in the hortatory language of the apostle—"Marvel not if the world hate you."

"Besides the trials previously enumerated, Mr. Housman," says his biographer, "had other crosses to endure. He had to suffer personal indignities of various kinds. He became the subject of ridicule to old and young; the object of sneers, and laughter, and averted looks, and ribald criticism, and vulgar slander, and indecent contempt. Like his blessed Master, he was a sign to be spoken against. His name, though written in the Lamb's book of life, was a proverb, a bye-word, and a reproach. I have more than once heard him declare that the gentlemen of Lancaster (there were some honourable exceptions), when they saw him coming along the street, would pass over to the opposite side, avoiding him as a pest; and an eye-witness of the transaction informed me, that upon the occasion of an episcopal visitation in the parish church (the evils of enthusiasm being the substance of the 'charge'), the assembled clergy shunned his presence with pharisaical pride, and stood aloof from the despised but holy minister. What were these things to Mr. Housman? That he keenly felt them is true, for he carried about him a human heart; but he thought of all his Saviour had felt for him, and, firm in his allegiance to the principle of trust in that Saviour's aid, bore up patiently against his cruel persecutions. The future rewarded both his patience and his trust."

That the gay, the thoughtless, the dissipated, should have dreaded to come in contact with such an individual, it is easy to suppose; but that he should have been thus treated at an episcopal visitation and by fellow-workers in the ministry of the church (there is no reason whatever to doubt the biographer's testimony), affords a most melancholy picture of the low state of religious feeling in the church at the period adverted to. Certainly a vast and important change has been wrought in different portions at least of our Zion; and it is delightful to find that the respected and aged incumbent of St. Anne's was permitted to witness an entire new order of things in the overwhelming bishopric of Chester. What follows refers to the present bishop.

"Upon the occasion of his lordship's first visitation, Mr. Housman, in common with the rest of the clergy

• We have no intention of entering on the *rezata questio* adverted to by our contributor; but we must say the great danger is that unwritten sermons will not be "duly studied."—*Ed.*

of the town, waited upon him immediately after he arrived in Lancaster, which happened to be on a Saturday evening. When Mr. Housman left the room, the bishop, turning to one of the clergy standing near him, remarked that he was disappointed at not having been asked to preach at St. Anne's, adding that he should have considered it a privilege to be allowed to address the congregation assembling there." This sentiment was conveyed to Mr. Housman, who cheerfully invited his diocesan to occupy his pulpit. The request was readily complied with; and in the evening of the next day, having preached in the parish church in the morning, his lordship delivered an impressive sermon at St. Anne's; in course of which he referred, in terms of profound and fervent respect, to the character and labours of their aged pastor, reminding his hearers of the serious responsibility which that character and those labours had entailed upon them.

"The respect thus publicly testified was unfeignedly reciprocated. Mr. Housman entertained a more than official regard for the person of his superior. At his hands he had experienced peculiar attention; and episcopal civilities were things to which he had been but little accustomed. No wonder, then, that the considerate and Christian politeness of Dr. Sumner sank deep into his heart."

It is well for the church of England that matters now stand as they do. Had anti-enthusiastic charges been triennially delivered in that diocese, and an anti-enthusiastic clergy occupied the pulpits, Lancashire and Cheshire would have fallen a prey to popery and dissent. The men of Stoneyhurst were, and now are, on their watch-tower. The non-conformist conclaves were in deep decision as to the best means to be adopted for the wide spreading of anti-church principles. Few and far between would the newly erected churches have appeared; scanty and thin the congregations within their walls. A lifeless charge will have the tendency to produce a lifeless clergy; a lifeless clergy will produce a lifeless people; a lifeless people must necessarily be the ruin of the church.

It is gratifying to think that visitations are not now in the majority of cases what they used to be. The archdeacon does not attend simply to hear the master-roll of the clergy called, and then to meet them at dinner to laud some sermon directed against vitality of religion; the bishop is better employed than in delivering charges against enthusiasm. And if it was Mr. Housman's privilege to witness such an important change in the diocese where he resided, it is our privilege to witness as great in others. Large districts once immersed in little better than heathen darkness, are now enlightened by the beams of gospel truth. There has been a shaking among the dry bones. Gospel principles are spreading. The freeness of the gospel is now inculcated in our bishops' charges, as the only effectual doctrine to be preached by the clergy for the conversion of sinners. It is not in one or two dioceses alone that this is the case.

"A few years subsequent to the period referred to in the preceding paragraph (the visitation), Mr. Housman printed and published the beautiful sermon entitled 'The New Creation.' This discourse occasioned uncommon merriment among certain of his reverend brethren. One of these persons, a well-beneficed rector and pluralist, when he wished to be particularly entertaining, used to take up what he scoffingly called 'Housman's Creation,' and, amid peals of laughter, read it aloud to his friends. He does not appear to have remembered the words of an apostle—'If any man be in Christ, he is a new creature.'" Who this poor wretched man was, it were needless to inquire. It is to be hoped that a new light broke in upon his mind, and that in deep penitence and contrition he implored pardon for his guilt, and prayed

earnestly for that new heart, the notion of which he had derided. Let it not be forgotten that the attack of the once semi-infidel Thomas Scott, on Mr. Newton, at a visitation at Olney, was in a tone of arrogant presumption and sinful levity; and yet time showed that a vast and saving change was wrought in the mind of the caviller, and that his name will be revered and honoured while his commentary shall continue to exist. T.

The Cabinet.

PRAYERS FOR THE DEAD.—That daily care for the welfare of the churches of Christ which so heavily weighed upon the mind of St. Paul, may be divided into two principal branches. The first consisted in a desire that they might know such doctrines as had been distinctly revealed, and obey such commandments of sobriety, righteousness, and godliness, as were indispensable to the formation of the Christian character. The second arose out of his anxiety that they might be preserved from mingling up with the essential principles of the gospel any additional and unnecessary opinions; and that, with regard to the ordinances of piety, they might be guarded from any interference with the easiness of Christ's ceremonial yoke, by adopting forms or objects of worship which were the unauthorised inventions of men. The unprofitable distinction of meats; the superstitious observance of days and seasons; the now unavailing rite of circumcision and its unavoidable consequence, the duty of keeping the peculiar ordinances and statutes of the Mosaic law; the worshipping of angels; fables and genealogies—all these weak and beggarly elements were pressed by some upon the faith or practice of the believers in Jesus, as if they were the marks, or the privileges, or the duties of their profession. But against all such methods of overloading the simplicity of the gospel system, St. Paul strongly protested. He condemned them as the baseless fabrics of a false philosophy, as taught after the tradition of men—after the rudiments of the world, and as not built upon the wholesome foundation of any special words or general principles of the revelation of our Lord Jesus Christ. He points out in the text the plausibility of those reasonings by which they were defended. He admits that many of the points insisted upon have a show of wisdom in will worship, and in appeals to our humility, and in the refined distinctions of science; but then it is a science falsely so called, a voluntary humility not imposed upon us by the teaching or conduct of our Lord, a mode of worship not exemplified by those whom the Holy Spirit had led into the whole truth of the Messiah's dispensation. Having traced these doctrines and practices to the perverseness of the fleshly mind, he goes on to censure them still further—as arising out of a presumptuous intrusion into things not seen, a weak preference of the authority of the members to that of the head, an abject submission to the traditions of men, unsupported by any ascertained commandment from the Lord. The apostolical is not the only age in which evils like these have prevailed. Appealing to that sense of unworthiness which every human being must feel when he lifts up the voice of prayer or of praise to the Almighty, the Roman church has directed and encouraged its votaries to practise the "voluntary humility" of approaching the throne of the Most High through the intercession of angels or of saints; and taught them, while trembling under a conviction of the perfect holiness of the Lord himself, to seek a refuge from despair in the tenderness of the virgin mother of that Lord. In like manner has it "intruded into things not seen," and assumed, without any scriptural warrant, that there is a fire of purification through which all imperfect Christians who die must pass, and linger there

in proportion to the number and magnitude of their transgressions. Upon this unauthorised doctrine that erring church builds a duty as unauthorised. It asserts that, by their supplications and by various other means, living believers can mitigate or shorten the deserved sufferings of the dead and hence it makes a call upon the Christian sympathies of all its followers to lessen the penal misery of their departed friends by the masses they pay for, or the works of charity and piety they perform.—*Benson's Temple Sermons.*

TRIALS.—God schooleth and nutureth his people that, through many tribulations, they may enter to their rest. Frankincense, when it is put in the fire, giveth the greater perfume; spice, if it be pounded, smelleth the sweeter; the earth, when it is torn up with the plough, becometh more fruitful; the seed in the ground, after frost and snow and winter storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape, when it is most pressed and beaten, maketh the sweeter wine; fine gold is the better when it is cast in the fire; rough stones, with hewing, are squared and made fit for building; cloth is rent and cut, that it may be made a garment; linen is washed and wrung and beaten, and is the fairer. These are familiar examples to shew the benefit and commodity which the children of God receive by persecution. By it God washeth and scoureth his congregation. "We rejoice," saith St. Paul, "in tribulations; knowing that tribulation bringeth forth patience, and patience experience, and experience hope; and hope maketh not ashamed." The power of God is made perfect in weakness, and all things turn unto good to them that fear the Lord.—*Bp. Jewell.*

Poetry.

SILENCE IN THE GRAVE*.

BY BISHOP KEN.

WHEN I the king of terrors view'd,
Dear Jesus, by thy cross subdued,
He seem'd to me a harmless thing,
Devoid of sting.

Death was to me familiar grown;
He visits made me when alone,
And serious thoughts still left behind
To store my mind.

I often kiss'd the friendly dart
Which he reserv'd to wound my heart;
And long'd till it my soul let out,
In wrapt devout.

Death and I thus a friendship held,
Till from my thoughts I him expelled;
The cause of change from friend to foe
Death crav'd to know.

"I thought it happiness," said I,
"For all who lov'd their God to die,
In nobler heights their heav'nly King
To love and sing.

"But when they in the grave repose,
Their love's stark cold, their hymns they close.
From death, which love and hymns shall end,
Jesu, defend!

"Grave! I abhor thee—'twould be hell
One minute in thy walls to dwell:
If I must human and love forego,
What greater woe?"

* From the "Belwood Wreath."

"You," said pale death, "misapprehend
The message of your final friend;
My darts, which are for flesh designed,
Ne'er reach the mind.

"While flesh in a dead silence lies,
The soul, set free, to glory flies—
Rejoicing with the saints above
In hymn and love."

The dust of every saint who dies,
Most precious is in Jesu's eyes;
And he their spirits shall dismiss,
To enter bliss.

THE WORLD AND HEAVEN.

WHY do we seek felicity
Where 'tis not to be found?
And not, dear Lord, look up to thee,
Where all delights abound?

O world! how little do thy joys
Concern a soul that knows
Itself not made for such low toys
As thy poor hand bestows!

Then take away thy tinsel wares,
That dazzle here our eyes:
Let us go up above the stars,
Where all our treasure lies.

The way we know; our dearest Lord
Himself has gone before:
And has engaged his faithful word,
To open us the door.

But, O my God, reach out thy hand,
And take us up to thee;
That we about thy throne may stand,
And all thy glory see.

HICKES.

THE TEARS OF JESUS.

"Jesus wept."—JOHN XI. 35.

(For the Church of England Magazine.)

THERE'S something so sad, yet so touchingly sweet,
So cheering to those who with deep sorrows meet,
In the words "Jesus wept," that we cannot but feel
Convinced that he smites, when he smites, but to heal.

For he wept not for woes of his own broken heart;
No: the sorrows that rent him might the blood force
to start

From the pores of his flesh; but no tear-drop e'er
flowed
To tell of his griefs—the soul-sinking load.

He wept not the friend lying cold in the grave,
"Who would not have died had he come to save;"
No: he knew that the dead should bear his glad
voice,

And rise with the living—the lov'd to rejoice.

He wept; but his tears were tears that he shed
With those that wept sore—a lov'd brother dead;
They were tears which the sorrows of friends caused
to start,

And they told of his love—the deep love of his heart.

They were tears of a friend, in sweet sympathy shed—
A friend when all others have in fickleness fled ;
Aye, "a friend that sticks closer than the best-loving
brother,"

Whose love far exceeds the strong love of a mother.

In my sorrows and sadness, when the tears trickle
down,

I'll think of the lash and the cross and the crown—
Yea, rather those tears ; and my sorrows shall end,
While I pillow my head on the breast of this friend.

W.

Fair View Cottage.

Miscellaneous.

CHURCH OF ENGLAND ABROAD.—The history of the earlier measures adopted by the church in England to plant a branch of her own vine in these then colonies in America, is exceedingly interesting ; but it is principally from the fact that the bishops of the church of England, after the separation of these states from the mother country, consecrated bishops, and committed to their charge the congregations and individual Christians who had before been spiritually subjected to them. This was done with all due regularity ; and by this means the bishops and clergy of the church in America are the successors of the bishops in Great Britain, and all are in a direct line of succession from St. Austin, if not (as is possible) from the bishops of England in the first century. The fact, that the spiritual charge over the church in the United States was thus transferred, shows that, as to spiritual matters, they are but one church. The same submission, therefore, is due to the spiritual authority of the chief pastors from individuals belonging to either church resident in the country of the other, whether they be natives of Great Britain residing in the United States, or whether of the United States residing in Great Britain. At about the same time that this regular apostolical succession was obtained, the liturgy of the church was adapted to the form of government established here, and some other alterations were made, not affecting the mode or order of public worship. The thirty-nine articles, and the book of homilies, were received as containing scriptural doctrines and prescribing Christian duties. Thus the church in this country is one with the church to which you belonged before you came here, as to discipline, doctrine, and practice. She has the same claim to your regard, to your obedience, and to your submission, that the church in England had. To separate from this one church was schism there, is schism here. In the days of the apostles, it was said to members of the church—"Let there be no schism in the body of Christ ;" and they were to "mark them that caused divisions" (schisms). It is, however, now scarcely ever really considered that schism is a sin, and that it is forbidden by the word of God. Almost every one thinks he has a right to withdraw from the church, and join any class of schismatics he may choose. But, my friends, it is schismatical, and therefore sinful to do so. I am persuaded that, of those who forsake the communion of the church, the greater part do so more from want of information and consideration than from any design to despise this apostolical precept."—*Rev. E. M. Johnson, rect. St. John's, Brooklyn, Long Island.*

POPERY IN ITALY.—The religion of the Italians presents itself to the eye at every step, and in innumerable shapes. Some of its most striking memorials accompany us from one end of the peninsula to the other. The most common are those shrines which we see at once on descending from the Alps, and which abound both in the country and in the streets

of the towns. They are usually little chapels, with niches containing pictures or images of the virgin, the holy family, or the souls in purgatory. Scarcely less frequent are large crucifixes, round the tops of which are tied the apparatus of suffering—the sponge, the spear, the nails, the crown of thorns. Not so numerous are the *vie crucis*, which are rows of niched chapels, each containing a painted scene from the passion of our Lord. The custom of having the churches continually open, their confessionals, and their want of pews, will only strike as peculiar one who comes from protestant countries ; but, if the traveller arrives from France, he will find the attendance in the churches much more numerous than there ; the labourers repairing to them in the morning, the upper ranks in the towns towards mid-day, and, again, a few at the approach of evening. At half an hour after sunset, the church bells of the towns are rung for the Ave Maria ; the angelic salutation passes from mouth to mouth ; the prayer is said ; and, in Rome, the nightly hymn is sung beneath the shrines of the Madonna. The picturesque figures of the monks and friars are as peculiar as the oratories and churches ; and, whether the traveller comes from France or from Austria, the frequency of their appearance is equally new to him. If he enters Lombardy first, he must cross the Po before encountering the lay-brothers on their begging excursions ; but, if he passes through Savoy, the monkish cowl and gown will be familiar to him before he has entered Piedmont, and he will not be allowed again to forget them. In the hostelry or in the street he may also be approached by a silent mumming figure, wrapped in a long linen gown or sack, with his head and face covered, except his eyes, by a peaked cowl, and holding in his hand a box for charitable offerings. This figure is a member of one of the penitential confraternities ; and these associations, much as they have degenerated from their ancient zeal and exertion, are still a characteristic feature of religion in Italy.—*Edinburgh Cabinet Library: Italy and the Italian Islands.*

EXTRAORDINARY MONUMENT.—In the church of St. Florentin there is a sepulchral monument, representing a sarcophagus with the figure of a dead Christ in it, and seven other figures standing around it. These represent St. John the baptist, Nicodemus, Joseph of Arimathea, the virgin Mary, Mary Magdalene, and two others of the women mentioned in the gospel. The figure of Christ represents Philbert Babou de la Bourdaisiere, to whose memory the monument was erected. The St. John and Nicodemus are his sons, Jacques and Philbert. One of the holy women represents his wife, dame Marie Gaudin ; and the virgin Mary, Mary Magdalene, and the other female figure, are the likenesses of her three daughters. This is all vastly well ; but who is the eighth statue ? Who is the tall, handsome figure which personifies "the just man who waited for the kingdom of God ?" Joseph of Arimathea, reader, is no other than the gallant Francis I., who thus takes his place among this "united" family, so highly honoured by this permanent association with their sovereign, no less naturally than condescendingly, seeing that the exemplary mother, as well as all three of the young ladies who have so appropriately chosen their characters in the family group, were all of them, one after the other, his mistresses.—*Trollope's Summer in Western France.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON THE DUTY OF SEEKING INSTRUCTION FROM PASSING EVENTS.

It is certainly impossible to look around, and not be amazed at "the abundance of all things" provided by a merciful God for the sustenance of his creatures: the east, the west, the north, and the south contain treasures which, by man's attention and industry, are capable of supplying his wants, and of advancing his happiness. And, if we likewise look around, we shall also behold an infinite variety of subjects which are sent to administer nourishment to the mind, and which will effect their intended end if they are carefully and perseveringly applied.

On the duty of embracing every opportunity which may tend to afford instruction, it is not necessary to dwell. Our general responsibility is a sufficient argument; besides which numberless passages might be adduced from the holy scriptures, in which events are alluded to and characters exhibited in such a manner as to furnish the most useful lessons to mankind, from the moment at which they first appeared to the very end of time. And further, if we consider our great exemplar Jesus Christ, we shall find that he embraced the occasion of every passing occurrence and of every surrounding object, that he might improve and comfort his disciples. Upon us, therefore, this duty is incumbent; and in due season we shall reap the instruction which every event is calculated in some degree to produce.

What, for instance, are the misfortunes and afflictions to which others are exposed,

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but so many appeals to our hearts, in order that our gratitude may be more evinced towards our almighty Father, who alone has made our case to differ; who has protected us from danger, averted calamities; and who, so far from "dealing with us according to our sins, or rewarding us after our iniquities, has crowned us with loving-kindness and tender mercies?" How much instruction, too, may be derived from the consideration of the wretchedness which numbers endure in consequence of the indulgence of unruly passions, leading to the commission of the most dreadful crimes! Should we not remember that we are also in the body; and that, therefore, if we are preserved from the evils into which others have fallen, we must not "be high-minded:" for "what have we that we have not received?" We must certainly attribute our more happy position to the mercy of Providence, and to the restraining grace of God alone, that we also have not been "brought low." Thus we shall be kept in a continual sense of our dependence upon God for strength and assistance, and shall be ever furnished with abundant reasons to induce humility and thankfulness. When, again, we behold the vengeance of the Almighty displayed in the sudden punishment of guilt, what cause have we to adore the long-suffering of God towards us! And ought we not to be led by such warnings and, to us, merciful dispensations, to more deep repentance, to more lively faith, and to more fervent love?

The many divisions which now, alas! so much prevail, is a circumstance which cannot

B B

but be painful to every Christian mind: the many sects which arise, and the party spirit by which so many are influenced, is indeed grievous. If we would regard ourselves in our right position—that is, in the one in which the bible places us—we should find that we are all servants employed by one master to dress and cultivate his vineyard. How then are we employing ourselves, and what is the aspect of our Lord's estate? In this point of view, who can declare that his time has not been idly or frivolously expended; but that it has been conscientiously spent in the work for which they were engaged? Who can sincerely say that his different exertions were prompted, not by the hope of gaining the praise of men, but by the single object of doing his Master's work, of advancing his glory, and of obtaining his favour? Were this truly the case with every individual labourer, how different would be the state of things! The actions of men arising thus from principle, a greater steadiness and perseverance would soon be visible: the waste places would flourish, the dry parts would be watered, and the very wilderness would blossom as a rose.

The grand cause of the union of Christians is because Christ was crucified for them; and, therefore, to celebrate this act of "inestimable love" and mercy, and to make known to others the glorious truth that they also might be partakers of the blessings thus procured, should be the sole and unanimous endeavour of every disciple of Jesus; instead of which "every one hath a psalm—hath a doctrine."

To "be content with such things as we have," is a precept which should never be forgotten, and a strict observance of this simple rule will ever bring its own reward. Now, as to the distinction with which the believer is blessed in bearing the name of his Master, has he not cause above all others to be content? and ought he not to consider it an honour of which he is not worthy? What condescension has our gracious Lord evinced, and what a high privilege has he conferred, that we should be called by his holy name! But, alas! in this case, as in every other instance in which the Almighty displays his love and affords us blessings, we never value or consider them. Strange indeed that, not satisfied with the name of Christian, we should still persist (as did the heathen) to walk every one in the name of his god; and that, instead of rejoicing in walking in the name of the Lord our God for ever and ever, we should still continue to seek for new leaders from among ourselves, and be ever anxious for further distinction, by enlisting under the banner of some frail child of humanity. O

that that distracting cry, "I am of Paul, and I of Apollos, and I of Cephas," could be forever lost in the simultaneous shout from every lip—"I am of Christ!" And O that we would seek more and more the teaching of that one Eternal Spirit who is sent, for the Saviour's sake, to lead us into truth, and to give us strength to help our weakness and infirmities, that we may be enabled to perform what God requires of us; and not only to hear but to obey the scriptures, in which we are besought, by the name of our Lord Jesus Christ, "to speak the same thing, to avoid division, and to be perfectly joined together in the same mind, and in the same judgment" (1 Cor. i.)!

The distribution of various talents, the degrees of capacity, and the variety of tastes which we each possess, is a most wise and merciful ordination of Providence. But in the kingdom of grace the arrangement is different; for, although the Holy Spirit divides his gifts severally as he will, yet combined they produce, though many members, yet but one body; and all these various gifts, while they adorn one part, do not fail to assist and edify the whole (1 Cor. xii). God has revealed his will by one way: he has made known but one faith; and he would have us all partake of the one cup, and of the one bread, which his love and mercy have provided.

The circumstance of division, however, unhappy as it is in itself and in its consequences, should not remain as a matter of mere regret; and I therefore proceed to gather a few useful lessons (points of instruction) which the subject so abundantly affords.

The value, strength, and beauty of a thing is more clearly displayed, and more readily acknowledged, when viewed in contrast with opposite objects. We are led to consider the blessing of light by feeling sometimes the inconvenience of darkness, and by being made sensible of the dangers to which at that season we are more particularly exposed: the background of a picture, dreary as it may be in itself, has yet the important effect of throwing into greater relief those parts which were intended by the artist to appear with more prominence. We have beautiful illustrations of this idea in the holy scriptures. We have there represented the situation of an individual exposed to persecution, beset on every side by traps and snares, and encompassed by ten thousands of the people: the stoutest heart would certainly palpitate with the most painful anticipations, if placed in a position infinitely less perilous. To natural appearances his case was indeed most dangerous; but we cease to tremble for him when we perceive the comfort which, by

a steadfast faith, he was enabled to experience. How futile would appear the most malicious intentions of our enemies, and how impotent their apparent strength, could we at such times recognize, as did the psalmist, the presence of Jehovah, and receive the assurance of the protection of the King of the whole earth, who can alone still the madness of the people, and even control to our advantage their worst designs against our peace! When faith obtains the victory over the worldly feelings of the heart, faintness gives place to boldness, and fear to peace. Our situation is no longer defenceless, for the Lord is our shield and buckler; and our case is no longer hopeless, for, if the Lord be on our side, what can man do against us? In another place we are told of the frailty of man, and of the vanity of putting our hopes in any child of man; but how comforting after such a contemplation, and how cheering to the downcast mind, is the contrast with which the psalmist has presented us: he tells us of one in whom it is better to trust, even in the Lord, who keepeth his promise for ever. Yes, the earth and the heavens shall perish and wax old, and be changed, but God is the same. The devices of the people shall be made of none effect; but the counsel of the Lord, that shall stand, and the thoughts of his heart to all generations (Prov. xix. 21, Ps. xxxiii. 11). The situation in which we may be placed may be painful; but will not our afflictions appear "lightness" itself when compared with that "weight of glory which is reserved in heaven for those who are kept by the power of God through faith unto salvation?"

Now, if we contrast in like manner the events which occur in our own experience, we cannot fail to derive instruction, and to receive the comfort which we find it calculated to yield. Let therefore the divisions, which evidence the littleness and fallibility of man, serve us as the dark back-ground to throw forward with glorious effect the oneness of Christ and of his gospel; and, when we see the effects of "every wind of doctrine" putting into fearful agitation the unstable waters, let us raise the eye of faith with delight, and behold the "Rock of ages," upon which we may safely rest. Let us turn from witnessing the movements of grasshoppers and the flittings of shadows, to contemplate the everlasting ways of him who has revealed himself in his word as "the same yesterday, to-day, and for ever—the Lord that changeth not" (Heb. xiii. 8); and, while we perceive the folly of putting our trust on a thing so frail as man, let us raise our hearts and voices in thanksgiving for that perfect standard, the bible, not one jot or tittle of which shall ever alter or pass away" (Is. xl. 8). And thus we

shall see that, "amidst the fallen idols and the broken cisterns and the withered gourds," "the Lord himself shall be exalted." "Cease" therefore "from man, whose breath is in his nostrils, and trust in the Lord Jehovah, in whom is everlasting strength" (Is. xxvi. 4).

S. S.

ON ADVENT.

BY THE REV. W. BLACKLEY, B.A.

No. I.

THE ADVENT IN PROMISE.

I NEED not state, I am sure, that the four Sundays previous to Christmas day are called Advent Sundays; neither is it needful I should state that the expression, "the advent," means "the coming;" nor need I say, when we speak of the advent, that Christ's advent or coming is referred to. We who live at this period know, or at least believe, that Christ has come. Every letter that we write with a date to it, reminds us of the fact—reminds us that the Lord of life and glory, the everlasting Son of the Father—he who is equal to the Father as touching his Godhead, but inferior to the Father as touching his manhood—has been on earth. I say every letter that we write with a date to it, reminds us of the fact. If, for instance, we were writing a letter to-day, how should we date it? We should say, "November 27th, 1841." Now, what does 1841 mean? Last year it was 1840; next year it will be 1842. As a year passes away, it is added to the previous number. The simple expression, then, "1841," means 1841 years. As this large number of years, then, has only risen to its present amount by the successive addition of a year (as that period has passed away) to the previous number of years, there must have been a time when it was the year 1, and a fact or an event from which the year 1 took its rise. And what was that fact or event from which, beginning with the year 1, the sum of years has risen up to the number 1841? Was it the creation of the world? No: for since God said—"Let us make man in our image, after our likeness," about 5845 years have passed away. The period of years by which we adjust our affairs and arrange our calculations, as it respects time, takes its origin in the advent or coming of our Lord Jesus Christ into our world; so that, when we date our letter and say, "November 27th, 1841," we admit that Christ has been in our world, and that it is 1841 years since he came.

The church has thought the advent of Christ into our world an event of so interesting and important a nature, that one day in every year should be set apart to celebrate it by a holy rejoicing on account of it; and, at the same time, she has so arranged her services for the four previous Sundays that the people should be reminded of it, in order that they may be led to meditate upon it, and have a spirit of gratitude and thankfulness raised up in their hearts for

the great and astonishing mercy vouchsafed unto them by the event.

When Christ came, the world was not taken by surprise; that is, surprised by an event occurring which had never by any one been expected, of which man had had no intimation. It might have been almost forgotten by some, and wholly lost sight of by others; still mankind had had an intimation that such an event would take place, and that an important, yea, vital object would be accomplished by it.

The point which I propose for our present consideration, as the heading of this article points out, is the promise of this advent of Christ; or the promise that an Anointed One should come. And this will lead us to consider—the originating cause of the promise; the Being who was to come; and the object to be accomplished.

What are we? Beings on the stage of an earthly existence, the appointed time of whose course is three-score years and ten; and if by reason of strength that course amounts to four-score years, yet is it generally one of labour and sorrow: and our race, whose life is so soon cut off, had their origin in a first human pair. There was a time when this world, which is now so populous—which numbers its millions and hundreds of millions of inhabitants—had in it only two human beings; which two human beings had been created in the image of God, had been created male and female. Then holiness and purity dwelt in the earth: the morning stars sang together: the angels of God shouted for joy. Man's heart was hallowed; his imaginations chaste: the fountain being pure, the streams were of the same character. God was the spring of all his joys, the life of his delights. There existed in him no thought, no motive, no wish, but what centred in God and was in accordance with his will. He walked, he lived in God. But, though thus holy, he was not impeccable; that is, he was not exempt from the possibility of sinning. And, if some angels kept not their first estate, but fell from that integrity of holiness and eminence in glory of which they had previously been the subjects, it was possible that a human being, who was made lower than the heavenly intelligences, might fall also—might become disobedient to the divine will: and that which fell within the range of possibility happened. For though, as I before stated, man was created in the image of God, and therefore holy; he was placed, when placed in the garden of Eden, in a state of trial. How long he stood that trial and proved faithful, we have no means of knowing; nor yet what length of time was fixed in the councils of God for the trial to last: nor is it material for us to know. Adam remained not faithful; he did that which he ought not to have done—that, in fact, which he was commanded not to do—that which, if he did, he had previously been informed would issue, not merely in the loss of the image of God in which he had been created, but in his being subjected to eternal banishment from the divine presence. It had been said to him: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17). In that *death there were threatened the mortality of the body,*

the loss of the divine favour, and the forfeiture of the right which he would otherwise have possessed to an eternity of happiness in the divine presence.

It matters not to us what the disobedience was which our first father committed; neither is it of any moment for us to be curious about whether it was, in our estimation, what we should call a light or a great act of disobedience. All that is important for us to know is, whether he was disobedient or not disobedient. As a "transgression of the law is sin," if Adam violated, in however slight a degree, that law which had been given him by him who had a right to demand perfect obedience to any law he might impose, he would at once become a fallen creature—a creature fallen from the state which he had before possessed, before he transgressed the law of God. And, if he had become a fallen creature, if he had sinned, if he had done that which God commanded him not to do, then he at once became an imperfect creature; and an imperfect creature could never beget a son which was perfect. As an impure fountain cannot send forth streams which are pure, so, unless Adam could do away his imperfection, and again place himself in his former state—that state in which he possessed the image of God—his posterity, however many they might be, could not be otherwise than like himself. And, accordingly, scripture states that Adam begat a son; not in the image of God, but in his own likeness, after his image. And, if his first child could not be begotten without a stain of imperfection and sinfulness upon his soul, without an influence alienating him from God being ingrained into his nature through his father having sinned, it is clear that that corrupt nature must be transmitted down in regular succession to his latest posterity. So scripture views it, and thus scripture asserts it: it "has concluded all under sin;" asserting that there are none righteous, no, not one; that, when we come into this world, we come into it infected with a moral, spiritual taint. By nature we are children of wrath: we are shapen in iniquity and conceived in sin.

Now, this result was perceived by the infinity of the mind of the Divine Being before any third individual of the human race entered this our world. Through man's transgression he beheld man ruined, together with all his posterity. The holiness of his own nature was a bar to any unholy person entering on the possession and enjoyment of his glory. His attribute of justice prevented any one without holiness from beholding himself in the realms of bliss. Man had rendered himself unholy; and all his posterity must of necessity, through his transgression, partake of his fallen nature. Whatever his or their future life might be, it would not, it could not, do away the transgression, nor the unhallowing influence which that transgression had ingrained into their very life's being. Even if the whole future life should be one universal act of obedience, and no unhallowed influence should enter into the motives, principles, thoughts, wishes, and desires of man, the whole of what would be thus rendered to God would only be that which he would be required to render, since the first and great command is, "Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy mind, and with all thy strength." I say,

If man could thus have glorified God for the future after his transgression, and one continued principle of holiness have pervaded all his faculties and powers, it could not have atoned for, or done away, the first act of disobedience. In talking with a cottager a short time since on this very point of doctrine, while he fully assented to it, he stated a very plain and simple illustration of it. "Suppose," he said, "a person were to get into debt at some shop, and could not pay that debt, but were to pay for every future article that he purchased; his future payment for the articles he bought would not liquidate or blot out the debt which he had previously contracted: the debt would still stand against him." So in the case of fallen man spiritually: if there had been a full consecration of his whole soul to God after his transgression, it would have entailed with it no superfluity of righteousness, since all and every act of righteousness which he could perform would only have been his duty, and that which God expected and had a right to claim from him. But this could not be done: There could not be this entire future consecration of the whole man to God. The very first act of disobedience entailed in it an alienation of heart from the holiness of God. And the case of Adam himself presents us with an illustration. No sooner had he transgressed than he attempted to hide himself from God: and, in that very fact, we behold the contaminating influence of the first transgression. He shunned God: he fled from his presence: darkness came over his mind. I say darkness came over his mind: for if this had not been the case, he never would have imagined for a single moment that there was a possibility of going from God's Spirit, or of fleeing from his presence. We want no farther proof that sin corrupts the heart, blinds the mind, deadens the affections, blunts the edge of conscience. Into this state was our first father brought. He had sinned, and nothing that he could do could render him again perfect, could recover for him the image of God which he had lost. Through transgression a moral inability to do God's will perfectly, rested upon himself and descended to his posterity; so that parent and progeny must be lost, if some effort were not made beyond any thing that they themselves could make. And what was done? Was man left to perish? No: nor yet was he forgiven without a satisfaction for the transgression of the divine law being demanded. That satisfaction, as we have seen, could not be rendered by the first man, nor by all the future men of the universe who should ever live. And, as this was the case, and as mercy could not be extended without an atonement; since if that were the case, it would be at the expense of the divine justice; God planned in his own infinite mind a scheme which would unite both, unite both justice and mercy; and at the same time rescue man from his lost and perishing state. This was to give his Son, his only begotten and well-beloved Son, that whosoever believeth on him should not perish, but have everlasting life: that his Son should enter the world, and become man (being born an infant of days); fulfil the righteousness of the law, and thus magnify it and make it honourable (Isa. xlii. 21); become an offering for sin in man's stead; and that any and every one who should receive him by

believing on his name, should have power imparted unto him to become his son (John i. 12); and be passed from death unto life.

This was the plan devised by the infinite mind of God for the rescue of man from his lost estate. And, having arranged this scheme, he said to the serpent who had beguiled our first parents: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). Here, then, is the promise of the advent of Christ, which was made four thousand years before the fulness of time arrived, when he came into the world, "made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons;" which established a ground of hope to man, and which was the authority for John's putting the question by a special messenger to Jesus—"Art thou he that should come?" (Matt. xi. 3)?

We were to notice, secondly, the Being who was to appear. And to him I have already referred. It was no other than he who was in the beginning, was with God, and was God: he by whom all things were made, and without whom was not any thing made that was made" (John i. 1—3). It was he who had glory with the Father before the world was (John xvii. 5); whom angels worshipped and adored in the light which no man can approach unto; who was the brightness of God's glory, the express image of his person, and who upheld all things by the word of his power (Heb. i. 3). But, though thus enthroned in light and glory, and possessed of unlimited control and universal and everlasting dominion, he was to leave for a time those realms of unclouded brightness in which he dwelt, and where the highest orders of intelligences obeyed his command, and cheerfully and adoringly submitted to his will, to be made flesh and dwell among the sons of men (John i. 14). He who was rich for our sakes was to become poor, that we through his poverty might be made rich (2 Cor. viii. 9). The state of man in his fallen condition, the Being who was to come on man's behalf, and the object to be attained by his coming, are beautifully pointed out in the following verses:—

"Plunged in a gulph of dark despair,
We wretched sinners lay;
Without one cheerful beam of hope,
Or spark of glimmering day.
With pitying eyes the Prince of Peace
Beheld our helpless grief;
He saw—and O, amazing love,
He came to our relief!"

We know not whether our first fathers ever had a full knowledge of the infinite and almighty Being who was to be our days-man (Job ix. 33); who, in the fulness of time, was to come into the world. It is probable they had. We at least know that Abraham had; since the Saviour himself informs us that Abraham saw his day, and was glad (John viii. 56). Whether, however, they, who lived before Abraham lived, knew the person who was to be the Redeemer of the world or not, they doubtless knew that he was to be an able and effectual Saviour, to be one who could "put an end to sin, and bring in everlasting righteousness;" and accordingly they cast themselves humbly and penitently and believingly upon the

mercy of God, with a reference to that sacrifice which he, who should come, should make, as the Lamb of God, to take away the sin of the world. And thus they were saved. In the continuity, however, of the promise of the Saviour's advent, his person became unfolded to the church, as well as his efficiency and ability to save. It was revealed to Zechariah (xlii. 7), and proclaimed by him, that Messiah was to be "Jehovah's fellow." Isaiah also stated that he was to be "the mighty God, the everlasting Father." And yet, though he was God, he was to be veiled in a human form; he was to be God manifest in the flesh: "Behold, a virgin shall conceive and bear a son, and they shall call his name Immanuel; which being interpreted is, God with us" (Matt. i. 23, and Isaiah vii. 14).

That the Anointed One, whoever he might be, who was to appear, was to be made in the likeness of men, to be found in fashion as a man (Phil. ii. 7), had been declared also in the very first promise that had ever been made of his advent. It was stated to the serpent, when sentence was passed upon him for beguiling our first parents by his subtlety, that he who should bruise the serpent's head, should be "the seed of the woman." And yet, though he was "perfect man," he was "perfect God." And through this union of the divine and human nature, which was to subsist in him when he came, he was to be at once adapted for being the Saviour of men, and endued with power, with infinite and almighty power, to effect that for which he should come.

And this brings us to the consideration of the object to be attained by the advent of Christ. This is pointed out in scripture by a variety of expressions; such as to "save his people from their sins;" "to take away the sin of the world;" "to make an end of sin, and bring in everlasting righteousness;" "to bruise the serpent's head;" "to redeem them that were under the law;" "to be the seed in whom all the nations of the earth were to be blessed." Besides these, I might instance many other expressions of a like kind. Whatever expression, however, is made use of to point out the object of Christ's coming, it was one so to unite the justice and mercy of God, as that God might be just and yet the justifier of him who, acknowledging his natural vileness and actual transgressions, should bow in penitence of spirit before the throne of his majesty (Is. lxvi. 2). To this end, the law of God must be perfectly fulfilled, and fulfilled in the nature of him who had first transgressed. Man had sinned, and man had sinned on earth. A man therefore must fulfil the law, magnify it, and make it honourable. And this must be done in the same world in which sin had been committed. It could not be done in heaven, because there no one could be subject to the being tempted in all points as man is, and as man was. The law given to man on earth could not be applied by any one in heaven. There therefore would be no suitable trial. Hence, though

"Equal to God most high,
Christ laid his glory by;
He, the eternal God, was born!
Man with men he deign'd to appear."

But, though born of a human parent, he partook

not of the degeneracy, or the sin-polluted, or sin-polluting nature entailed on all the sons of Adam through the first transgression. He was not involved in the guilt which all other men are involved in: he did not come under the condemnation under which all others lie: by nature he was not a child of wrath, as every other son and daughter of Adam is. He was not generated of man, and therefore could not partake of man's innate, inborn depravity. Here then are seen the wisdom and power of God. Even as "children are partakers of flesh and blood" (Heb. ii. 14), so Christ (while he took part of the same, that through death he might destroy him that had the power of death that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage was free from the moral corruption ingrained into the nature of all Adam's posterity. Nor should we lose sight of this distinction either when we consider his advent in promise, or in actual realization. He was immaculate, that is, without sin, both in his nature and in his life. And here was the ground of his being "our righteousness." The expression of St. Paul relative to him is both emphatic and important: "He was made of a woman." He was formed man in the womb of the virgin by the power of the Holy Ghost. That this should be the case was also stated to Mary before his conception (Luke i. 35): "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God." Thus the anointed Redeemer became a man, and yet he was not comprehended in Adam's natural posterity, so as to be involved in the curse which is attached to that posterity in the expressions: "In Adam all die;" "By the offence of one, the many were made sinners." He was not made a sinner the expression, "he was made sin for us," mean he was made a sin-offering for us. Hence he could bring glory to God, and cause peace on earth, could effect that without which no one son of Adam could enter the realms of glory, cause mercy and truth to meet together, righteousness and peace to kiss each other (Ps. lxxxv. 10), so harmonize the attributes of God, as to make him just while he forgave the sinner (Rom. iii. 26.) And this he did for, while he was not under the curse of the law, he was under its authority, and so fulfilled it in all its demands as to satisfy the claims of the strictest holiness—so as to afford the sternest justice no opportunity to put in a claim that had not been obeyed in its utmost extent. In him, therefore there was no actual sin, as well as no natural defilement. And, this being the case, he could offer himself in sacrifice to God, to take away the sin of the world to bear man's sins in his own body on the tree (1 Pet. ii. 24).

It is not necessary for us now to enquire into the extent of the suffering, or the extent of the punishment that Christ was to bear or endure for man when he came into the world. Prophecy told us, before his advent, that he should bruise the serpent's head when he came; that his pouring out his soul unto death would be effectual for his dividing the spoil with the strong; that the stripes that he should receive would be adequate to our healing. And, after

he came, the language of Jehovah was: "This is my beloved Son, in whom I am well pleased." St. Paul also hath stated that "through his blood we have redemption, the forgiveness of sins." And, in a vision which St. John was permitted to have of the glory of heaven, he beheld such multitudes as no man could number before the throne of God, who were there because they had "washed their robes and made them white in the blood of the Lamb." We know, therefore, without any curious disquisition as to the extent of Christ's suffering, that the holiness and justice of God were satisfied with his fulfilling the law, and with that punishment for sin that he bore; and that through him, in consequence, a new and living way hath been opened to the Father for guilty man. The way formerly, was "Do this, and live;" but, as no man could abide the test, but subjected himself, through its violation, to the threatened death, Christ became his substitute before the Father, and, in agreement with the Father, and, through the chastisement of man's peace being upon him (Isa. liii. 5), did away this covenant of works, and gave effect to a covenant of grace. Instead then of the decree of God being "Do this, and live;" "Offend, and die;" it is now, "Believe on the Lord Jesus Christ, and thou shalt be saved." Well then might the angel, when he announced the glad event of Christ's advent to the shepherds as they were feeding their flocks by night, say "Behold, I bring you glad tidings of great joy." And well might a multitude of the heavenly host, when they heard the announcement, tune their harps, and raise their voices, and sing, "Glory to God in the highest; on earth peace, good will towards men."

The subject sets before us, first,

1. The inborn corruption of human nature, shews, as is expressed in the language of the ninth article of the church of England, that "there is a fault or corruption in the nature of every man that naturally is engendered of the offspring of Adam; that man is very far gone from original righteousness, and is, of his own nature, inclined to evil." It is not agreeable intelligence this, to receive or to declare. It cannot be pleasing to be informed that by nature we are in a state of condemnation; that by nature we are, every one of us, children of wrath (Eph. ii. 3); that we come into this world with a principle in us inclining us to evil; and that that principle breaks out in all, both in the commission of actual sin and the omission of positive duty. No man can lay the flattering unction to his heart, and say that he is without transgression; that he came into the world pure and free from sin; and that he has remained so. If there be such a case in existence, or ever has been, but in the excepted case of our blessed and adorable Lord and Saviour Jesus Christ, then the word of God is a cunningly devised fable; and, if it be a cunningly devised fable, we have no hope for time or eternity. But it is not a cunningly devised fable. The word of God is truth; and the liar is the man who asserts that he has no sin. There is ingrained in the nature of every man a principle of corruption, and such a principle as leads to actual sin, as well as the entailing the pollution of the original offence; for, if there be an individual with whom such is not the case, then that individual is not interested in Christ, and Christ is not and cannot be

a Saviour to him. Scripture declares that Christ came to seek and to save the lost: and if we have no sin, then we are not lost; and if we are not lost, then we can have no interest in Christ, nor Christ in us. But the word of God declares that we are interested in Christ, that "he, by the grace of God, tasted death for every man;" and, if he tasted death for every man, and yet only came to seek and save the lost, then every man is in a lost and undone state and condition, and has in his nature a fault, or corruption, or birth-sin that inclines him to evil. Every one then that is saved—every one that shall join in the concert and triumphs of the redeemed in the realms of bliss—must be saved through Christ. He alone is the way to the Father: no man cometh unto the Father but through him. We see, then, the way of salvation. It has been, I trust, plainly pointed out in this paper. It has been declared that through Christ's sacrifice and redemption, through his blood and righteousness, God can be just and yet the justifier of him that believeth in Jesus. Through Christ's dying for our sins, and rising for our justification, the chief of sinners may obtain forgiveness. Let all then look unto him, and be saved. By the exercise of faith in Christ, though their sins be as scarlet, they shall be white as snow; and, though they red like crimson, they shall be as wool. His blood cleanseth from all sin. Let us approach then the footstool of mercy, sprinkled with the blood of atonement, and our condemnation shall be removed (Rom. viii. 1. 2). The law of the Spirit of life in Christ Jesus shall make us free from the law of sin and death.

2. Secondly. We behold the infinite condescension and love of Christ. Well may we say in contemplating it—

"Love so amazing, so divine,
Demands our souls, our lives, our all."

But have we given up our souls, our lives, our all to Christ, in return for his love to us? Alas! some perhaps are as far off from the enjoyment of the blessings of salvation as they ever were, although many years have been granted them for seeking to be made wise unto salvation by faith that is in Christ. They possess more love for sin, more love for the world, more love for sinful companions, than they possess for Christ. Christ is not to them the chiefest among ten thousand, and the altogether lovely. No; no matter of concern is it to them that he came into the world to save sinners. Though he call and entreat them to look to him and be saved, and stretch forth his hand to rescue them from misery, they regard it not; they turn a deaf ear to all his reproof, and set at nought all his counsel. The wisdom and righteousness, the sanctification and redemption that he has to give to them that come to him; the power that he has to impart to them that believe on his name to enable them to become sons of God; the far more exceeding and eternal weight of glory that he has to bestow on them that love and obey him—they are as careless and indifferent about as Esau, who for one morsel of meat sold his birthright. To such I would say in the words of the Preacher (xi. 9): "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

3. Lastly, the subject establishes a solid ground of hope for the penitent sinner. Although no sinner could possibly have been saved had it not been for the atonement for sin made by Christ, yet now every sinner who feels his need of salvation and desires it, and seeks it through Christ, may be saved. Let such ask, and they shall receive; let such seek, and they shall find; let such knock at mercy's door, and it shall be opened unto them; and that, though their sins be as scarlet and red like crimson. Christ receiveth sinners; he came to save such, and he says, "Him that cometh unto me, I will in no wise cast out." Go, sinner, then unto him, and he will pardon thee. Go to him, and he will sanctify thee by his Spirit, and prepare and make thee meet for the enjoyment of the inheritance of the saints in light.

CHRISTIAN WATCHFULNESS AND SOBRIETY:

A Sermon,

(For the first Sunday in Advent),

BY THE REV. HENRY CAREY, M.A.,

Perpetual Curate of Aldershot, Hants.

1 THESS. v. 6, 7, 8.

"Therefore let us not sleep as do others, but let us watch and be sober; for they that sleep sleep in the night, and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation."

WE have used this day in our addresses to the throne of grace, these holy words—"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son came to visit us in great humility; that in the last day, when he shall come again in glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever." In these words, my brethren, our church brings before us a solemn subject—one full of comfort to those who are the decided, the faithful, the holy followers of Christ; but dreadful to those who are living in sin, and are heedless of the salvation of their souls. The subject thus brought before us is the second advent or coming of our Lord Jesus Christ into this world; and, in calling upon us to meditate upon this at the present season, our church also leads us to think of the preparation we ought to be making day by day; so that, when the great day of Christ shall come, we may be accounted meet to enter into the joy of our Lord.

We may observe, throughout the services of our prayer-book, the care that is taken to lead us to a continual remembrance of Christ our Saviour, and of the doctrines of the gospel. We are thus led, at each returning season, to renew our recollections of Christ;

and this teaches us that our faith is not to be a mere notion, changing with the ideas of every new teacher, but a deep and abiding principle, built on the sure foundation of God's word, with whom is no variableness or shadow of turning. And, brethren, the repetition of the same truths year by year cannot be irksome to the Christian's soul, because his interest in them is a deep and eternal interest; so that, the more and the oftener he ponders upon them, the more he learns to value them, and to love him who is the Author and Finisher of our faith. May our minds now ponder with care on the subject which is again brought before us at this season of advent, and may the Holy Spirit bless our meditations upon that portion of holy scripture which I have chosen to lead us into the same train of thought as that pointed out in the services of this day!

I. We may consider from the words of the text the reason of the exhortation there given: "*Therefore let us not sleep,*" &c.

This word connects the exhortation with what the apostle had been describing in the former verses. Let us look back then, and see what was the subject upon which St. Paul was writing. In the thirteenth verse of the former chapter, he speaks to the Thessalonians of those of their Christian friends and brethren who had been removed from them by the stroke of death: he bids them not sorrow for them, as others who have no hope. Probably the Thessalonians had, when St. Paul was amongst them, or at some time by letter, expressed their grief at the death of their friends, who perhaps had been destroyed by the persecution of the heathen. We find indeed that, when the Thessalonians received the gospel of Christ, and renounced idolatry—when they became worshippers of the true God, and sought for salvation through the gospel—persecution fell upon them, and they began to suffer at the hands of their enemies. "Ye became followers of us and of the Lord," says St. Paul, "having received the word in much affliction." And again: "Ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews." Now it is probable that these persons of whom St. Paul writes, who had been taken away from amongst the Thessalonians, had been put to death by the violence of sinful men, who hated the gospel of Christ. Perhaps they had suffered a cruel death, dying at the stake, or exposed to be rent asunder and destroyed by the wild beasts. Under such circumstances the Thessalonians may have deeply lamented to the apostle the grievous end of their fellow Christians; and

Paul now writes for this purpose, as well as others, to comfort them on so painful a subject. But how does he administer that comfort which they needed? He points their eyes to that day when the dead in Christ shall return to this world; not to suffer, to be emptied, to be put to a cruel death; but to sign with Christ, to be glorified together with him. He bids them look, through all the darkness of the misery and afflictions which they were now called to endure, to that hour when Jesus shall descend from heaven with a shout, with the voice of the changel, and with the trump of God. And if we believe," says the apostle, "that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive (in that day when Christ shall come) and remain unto the coming of the Lord, shall not prevent (or be before) them which are asleep," them which have died in the faith. In that day the dead in Christ shall rise first, and those Christians, which are "still alive and remain, shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." This, brethren, is the comforting truth which the apostle declares to the Thessalonians in this passage, that the Lord Jesus shall come again, that he shall bring with him those who have died in the faith, and that those Christians who are still alive in that day shall immediately be with Christ, and continue with him forever. But it is not only in this passage that this truth is declared to us: it is stated in any parts of scripture, showing its great importance, and how dearly it should be prized by Christians, who are described "as looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Our Lord himself says, The Son of man shall come in his glory, and all his holy angels with him; and then shall he sit on the throne of his glory, and before him shall be gathered all nations." The psalmist also declares: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Again in 2 Thess. i. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished

with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." The angels at the ascension declared: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And in Rev. i. 7 it is written, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

But these texts are sufficient to bring before us the truth which is stated by St. Paul in the passage we are considering. My brethren, it is a solemn truth. It is a joyful truth to those who are now the true and faithful disciples of Christ: it is an awful truth to those who harden their hearts against the gospel of Christ, who are careless and unconcerned about spiritual things. It will indeed be a day of great rejoicing to those who have passed through much tribulation, and have washed their robes and made them clean in the blood of the Lamb, when the cry is made: "Lo, the bridegroom cometh: go ye out to meet him." But it will be a day of wrath to the ungodly, as writes the prophet Zephaniah, "a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Then, saith the Lord, shall "all the tribes of the earth," who have despised and disobeyed him, "mourn when they shall see the Son of man coming in the clouds of heaven with power and great glory." And, brethren, this event, we are told in scripture, is speedily approaching. The Lord says in the book of Revelation: "He which testifieth these things" (that is, the ascended Lord Jesus Christ) "saith, Surely I come quickly;" and the same declaration is repeated four times in the same chapter. The day of the Lord approaches rapidly. Nothing can stay the progress of him who is described as going forth conquering and to conquer. Sooner than his enemies suspect, or perhaps than his friends dare to hope, will Christ subdue all things to himself. Any delay that may seem to take place is owing to his infinite mercy and compassion. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." But it is 1800 years since the Lord said, "Behold, I come quickly;" and therefore the scoffers, who walk after their own lusts, exclaim, "Where is the promise of his coming; for, since the fathers fell asleep, all things con-

tinue as they were from the beginning of the creation?" They believe not the truth of the most high God; and, because it is not immediately accomplished, they heed it not. "But be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." In his own good time he will accomplish his own declarations; and not one tittle of his word shall pass away.

But we are not told only of the near approach of the day of Christ, but also that it will come suddenly when it is not expected. Thus, in the second verse of this chapter, the apostle declares: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." And again, in the parable of the ten virgins, it is said that both the wise and the foolish virgins, who had gone forth to meet the bridegroom, all slumbered and slept; and at midnight, whilst they slumbered and slept, there was a cry made: "Behold, the bridegroom cometh: go ye out to meet him." Then they that were ready, they that had oil in their vessels wherewith to replenish their lamps, went in with him to the marriage; but the foolish virgins, who were not ready, who were unprovided with oil, were taken unawares: there was no time to make the necessary preparations: the door was closed, and, when they came and knocked and sought to enter, saying, "Lord, Lord, open unto us, he answered and said, Verily I say unto you, I know you not."

O, brethren, what solemn words are these! They refer to that day when the ungodly and the careless will seek to enter into the kingdom of heaven, and will not be admitted. How important, therefore, that we should seriously reflect upon these things; that we may receive encouragement and warning according to our particular circumstances; that the faithful Christian may be comforted with the blessed prospect of his Lord's return, that he may be encouraged to use greater diligence and perseverance, so that he may be found of him in peace; that the careless, the ungodly, the mere nominal professor, may be aroused from sleep, and may quickly fly unto Jesus in time, whilst he offers to pardon and to save, and before he comes to judge, to separate between the chaff and the wheat.

This leads us to consider,

II. The exhortation given in the text: "Let us not sleep as do others, but let us watch and be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation."

There are three things contained in this exhortation—

1. *That we should not sleep.*

2. *That we should watch and be sober.*

3. *That we should "put on the breastplate of faith and love, and for an helmet the hope of salvation."*

1. "Let us not sleep as do others." To whom is this addressed? To Christians. All others are asleep. They may indeed have some knowledge of these things, but their souls are inactive, without energy, without motion, without making any effort in the service of God. These professors and merely nominal Christians are not yet awakened from the slumber of their carelessness, and of their worldly spirit. They may go on slumbering, till this world shall fade away from their view, and till they pass into eternity. Their sleep may continue all the days of their life on earth; but they can no longer sleep when they stand before God in judgment: then shall they awake to all the bitterness of their lost state, but it will be too late to obtain salvation. This is the day of our visitation. In this time, now allowed us on earth, be lost, we read of no other time of probation. But what is meant by sleep in the text? What is meant by the careless and the ungodly sleeping? By the sleep of the soul is meant that carelessness of spirit which neglects to seek salvation, which neglects to make any preparation for eternity. There may be much diligence and activity, both of mind and body: there may be much talent and energy, but the powers of the soul are not exercised: the soul is neglected: God is not loved: his warnings are not heeded, his invitations are not cared for, his mercies are despised: the heart is not touched with the sense of its sinfulness and corruption: the danger of God's wrath is not felt, his condemnation is not feared: the judgment-day is not thought of: and, whilst there is much eagerness for this world's blessings, there is no real anxious seeking for spiritual and eternal blessings. The mercy, the love, the favour of God are not valued: the kingdom of heaven is not sought for: the soul is not sanctified; and no efforts are made to overcome its worldly, sinful, and fallen condition, to become fitted for the presence of the most high God. Now, brethren, if you are Christians, you are exhorted not to sleep as do others, not to be careless of your souls, not to neglect salvation, not to despise the warnings, the invitations of God, not to be impenitent and unmindful of your sinfulness and danger, not to forget that you must appear before the judgment seat of Christ, not to be without earnest desire and endeavour that you may have your portion in his glorious kingdom, being pardoned by his blood, sanctified by his Spirit, accepted before God through his perfect righteousness "Let us not sleep as do others," but

2. Adds the apostle—"Let us watch and be sober." It is not sufficient that we should have our minds aroused on the solemn importance of eternal things. It is not sufficient that we should be in earnest about our souls, penitent, believing, and trusting in Christ. There must be also activity in watching and guarding against the dangers that surround us: there must be diligent effort and energy. Watchfulness is here opposed to sleep. In sleep the powers of mind and body are inactive, but, when the time of sleep is past, man rises again to the business and occupations of the day. So, brethren, when the soul has been awakened from sleep, and convinced and taught the truth as it is in Jesus, then begins the time for its activity in the ways of God: then is the work of salvation diligently to be wrought out: then is sin to be subdued, Satan to be overcome, the world to be triumphed over: then begins the warfare, the struggle for eternal life: then is a watchful spirit required: then is the Christian warrior to pass through the world as a stranger and a pilgrim, using its blessings soberly and moderately, not engrossed with its occupations, with its cares, or with its pleasures. Thus then, brethren, the exhortation is addressed to you to be full of activity and diligence in making your calling and election sure, in striving against the world, sin, and Satan. You are called upon to be "watchful and sober," to use this world without abusing it, and in the midst of worldly employments to seek those things which are above, to set your affections on those things which are not seen, which are eternal. If you are sincere and faithful Christians, the reason given in the text applies to you: "For they that sleep sleep in the night, and they that be drunken are drunken in the night." You are looking for and hasting unto the coming of Jesus Christ: your hearts are desiring that precious hour when he shall come again with glory and great power. You are not of the night: you have been delivered from that state of sleep and darkness, when the soul is without feeling on these great matters, without activity to obtain a share in those blessings. Since you have then desired, and have begun to contend and struggle for eternal life, let not that spirit of sleep which is inconsistent with your profession come over you: let not that sluggishness and worldliness which would keep you away from Christ be permitted to deaden and destroy your souls.

3. But there is still one point in the exhortation to be observed, that is, the weapons we are urged to use: "Putting on the breast-plate of faith and love, and for an helmet the hope of salvation." These are graces of the greatest benefit to the Christian, by means of which

he may be preserved from evil in the midst of all the dangers which assail him. By faith he will be preserved from error; he will be enabled to overcome his enemies, and to resist their snares; being instructed in these ways of God, being acquainted with the cunning and the power of Satan, being taught to seek for strength from God himself, being convinced of the danger of sin, and of the necessity of "cleaving unto Jesus, as the branch cleaveth unto the vine." Love is the second grace here recommended to the Christian. This will lead him unto God, to seek from him alone for real peace and happiness: it will draw him away from sin, from the paths of the world and iniquity. By love he will be persuaded to walk in the ways of true holiness, that his gratitude may be shown towards the God of all his mercies. He will thus be enabled to endure self-denial and sufferings; that in all things he may glorify God, who so manifested his love towards a guilty world, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But, again, "the hope of salvation" is recommended as a strong means of defence. It is this which sheds a beam of glory on the Christian's "thorny road," which causes "the soul reposing on assured belief" to forget her labour and affliction. It is this which, in the midst of sorrow, gladdens the Christian's heart, and causes the tears of joy to flow, and the song of happy and glorious expectation to burst forth. It is by hope that he is encouraged "to press toward the mark for the prize of the high calling of God in Christ Jesus." Thus the weapons of Satan are blunted, the temptations of the world are subdued, its vanities are exposed, the power of the flesh is brought low, and made subject to the law and power of God. Hope cheers the heart amidst all the sorrows and trials of the world: it encourages the soul in the midst of all the difficulties which press around; and animates the Christian to diligence and exertion, that, when Christ shall come to be glorified in his saints, he may receive a crown of glory, which the righteous Lord shall give him in that day.

And now, my brethren, let me ask you how you are affected by the solemn truths which we have been considering? You have heard at this time the word of God, the declarations of holy scripture, and not the assertions of a mere man. They cannot be neglected without the greatest danger, without the most fearful consequences. And what are these truths? They tell us of Jesus Christ coming again to be glorified in his saints, and to take vengeance on the ungodly; that he will come speedily and suddenly; and, on the strength of these solemn declara-

tions, we are exhorted not to "sleep as do others," but to "watch and be sober," "putting on the breast-plate of faith and love, and for an helmet the hope of salvation."

O then, brethren, ask yourselves what is your condition now in the sight of God! Are you of the number of those whom Christ reckons amongst his true followers? Is your heart (though perhaps at one time hard and rebellious and careless) now penitent and believing, and earnestly seeking salvation? Are you daily striving against sin and walking in the faith, struggling against the enemies of your soul, seeking as of chief importance, and with your chief and most earnest affections and energies, the kingdom of God and his righteousness?

O brethren, let such questions as these come before you day by day. Examine yourselves whether ye are in the faith; and if the Spirit of God witnesses with your spirit, that you are indeed the children of God, then cease not to strive and to labour with all holy diligence in the great work of salvation. Be not weary in well-doing: let not your affections become lukewarm: let not your desires be worldly and carnal: let not your devotion die away, but strengthen every grace by earnest prayer; and, in every endeavour and every watchful effort, let your heart rise unto God in earnest supplication that you may have power to obtain the victory over your enemies. "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." Remember, brethren, that your God whom you serve is faithful. "He is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" He has promised to hear and answer your prayers: therefore flee unto him in every time of need, that you may receive grace to help and strengthen you.

Remember also, for your encouragement, that your God is faithful to give the promised reward to the Christian conqueror. "He is a rewarder of them that diligently seek and serve him" in Christ Jesus, so that the Christian shall never be disappointed, but shall receive the promise of eternal inheritance. But, brethren, if any of you still continue to disregard the declarations of God's word, and refuse to make any effort to obtain salvation, and to forsake the paths of sin; if you will not prepare for the coming of the Lord Jesus Christ, and are not afraid of the judgment which will then fall upon the ungodly; O, I would beseech you to remember that, as God is faithful to his promises, so he is also faithful to his threatenings! Consider his former dealings

with the children of men. When he threatened that a fearful deluge should overwhelm a guilty world; when he bid his servant warn sinners of the danger, to which they were exposed; their scoffings, their neglect of the solemn warnings of God, their light and trifling carelessness of spirit, hindered not the accomplishment of Jehovah's word. Impenitence and neglect were followed by fearful ruin; from which they had refused to escape when escape was possible, and a refuge was set before them. So it was in the case of Sodom and Gomorrah: so it will be with careless sinners hereafter. Destruction is threatened—to be cast out of the regions of bliss and glory into the abodes of misery and despair. In the meanwhile the voice of mercy invites you, and bids you seek shelter from the storm under the protection of a crucified Redeemer. O then, my brethren, consider, I beseech you, before it be too late, the meaning of that solemn question of the word of God: "How shall we escape, if we neglect so great salvation?"

Biography.

THE REV. ROBERT HOUSMAN, M.A., PERPETUAL CURATE OF ST. ANNE'S, LANCASTER.

No. II.

THE experience of Mr. Housman as to the results arising from the change of his religious views, and consequently of the character of his preaching, is that of most, nay, of all clergymen placed under similar circumstances. "For upwards of two years after I entered the ministry," says he, "I preached mere moral discourses. I declaimed against sin, I recommended virtue, and I had the blindness and boldness to tell the people that where they fell short, Christ would make up defects. Do you ask what was the effect produced? I answer—none. In no instance and in no degree was any ignorance removed or any soul benefited. But when, through the grace of God, I saw clearly the nature of the gospel of Christ, and was enabled simply to preach it, effects soon followed: effects have always followed wherever I have been placed. In a greater or less degree, the blind have received their sight, drunkards have become sober, profligates have learned to pray, the miserable have found peace, and immortal beings have found a blessed immortality. I have seen hundreds—perhaps thousands—drawing near to their last hour. Where gospel principles have been unknown or unfelt, I never saw an instance of that peace in the trying moment of which the scripture speaks; but where Christ has been known, trusted, loved, I have seen more than peace; I have seen death deprived of its sting, and the grave deprived of its victory; I have seen sunshine and joy brighten the dying countenance, and the saint of God eager to be gone to sing his praises before the throne for ever. These effects, exactly agreeing with what the God of truth promises in his word, are, I am confident, a stronger proof of what is truth, than if an angel were to appear and to declare it."

Strange as this may appear to many, it is nevertheless true. If there is to be a reserve in preaching the freeness and fulness of the salvation that is in Christ Jesus, then verily St. Paul entertained a very erro-

neous view of his duty when he determined to know nothing among the Corinthians save Jesus Christ and him crucified; assuredly sinners will not be converted, souls will not be saved. A strict adherence to external forms, and a slavish thralldom to antiquated rites, may be manifested; but the heart will remain unimpressed—the spirit, groaning under legal bondage, will be a stranger to that liberty wherewith Christ maketh his people free.

The accusation was, as usual, brought against Mr. Housman, that he was not a sincerely attached member of the established church, and that he undervalued the liturgy; and such has been frequently brought against those whose views assimilated with his. Nothing could be more false. He frequently expatiated in the most glowing language on the beauty of the liturgy; truly remarking of it, that “it requires nothing but spirituality in the worshippers, or an anxiety to become spiritual, to be the delight of every heart—‘a joy of many generations’—an honoured means of edifying the body of Christ, and of educating man to become the companion of God for ever.” It is worthy of notice that while Mr. Housman thus extolled the liturgy, his preaching was in strict accordance with it. There was no warfare between the reading-desk and the pulpit at St. Anne’s—that warfare which, while it has been the laughing-stock of the nonconformist, instead of the subject of his deepest sorrow and regret, has been of incalculable injury to the interests of vital religion.

From the picture drawn by Mr. Housman’s biographer, the following extracts deserve notice:—

“The affectionate and gentle earnestness of his manner, the sweetness of his venerable countenance, his enlarged sympathy, his catholic benevolence, his love, his veneration, his childlike entireness of trust, but, above all, his profound and most impressive gratitude whenever he spoke—and when did he not speak?—of his redeeming Lord and the marvellous mystery of redemption: these are things that can never be forgotten by those who enjoyed the happiness of experiencing them; and they are things not very likely to be repeated in our busy, bustling, and secularizing age.

“Some of the most delightful moments of my life,” says one who, though a dissenter, deservedly possessed a large share of his best affections, “were spent beneath his hospitable roof. My visits to Acrelands were fraught with precious advantages, and have left behind them emotions of the deepest gratitude. Sometimes he would indulge me with an hour’s conversation in his study; sometimes he would invite me to accompany him in his walks: at all times the same kind, gentle, considerate friend and counsellor; at all times the same meek and humble and loving Christian. It was impossible, I think, to be a minute in his presence without hearing from his lips some invaluable observation.” Words of life fell from his lips as words of course fall from the lips of the majority of men. This was particularly the case at meal-times. “On these occasions,” continues the same friend, “this heart seemed to overflow with thankfulness: every meal was a sacrament, and his guests arose spiritually as well as bodily refreshed.”

“The late most excellent Dr. Ryder, successively Bishop of Gloucester and bishop of Lichfield and Coventry, with whom the venerable subject of these memoirs became acquainted about the year 1819 or 1820, duly appreciated his society, and used to call upon him whenever he passed through Lancaster. I know that, on one occasion, he remarked—‘It is quite a privilege to sit an hour with Mr. Housman.’

“‘Whereas,’ says Mr. Statter, ‘in Christians of an ordinary standard, religious conversation might seem to be the result of some extraordinary labour and self-denial, and the bow, which had been bent for awhile from its natural position, must of necessity be again

unstrung; in Mr. Housman it was just the reverse. He could not but speak of the things he had seen and heard. What was labour to others was relaxation and pleasure to him; what formed their relaxation was his labour and self-denial. To other subjects beside Christ and his glory—his saving grace and power—he must be drawn as it were by force. These were the very elements of his being; and if by any means he had been for a time drawn from them, his mind would return, and, so to speak, rebound to them with renewed and visible delight.’

“Few men were more methodical in the distribution of their time; and perhaps none have more exclusively devoted the best portions of it to their God. Until within twelve months of his death, his daily custom, for upwards of half a century, had been to rise at six in the morning in summer, and at seven in winter; and to consecrate the two succeeding hours to engagements of prayer, meditation, and sacred reading. ‘The heart,’ he used to say, ‘should never go into the world till it has been in heaven first.’ From this habit he did not allow even illness to divert him; and it may be recorded as a somewhat remarkable fact, that, though repeatedly attacked by alarming indisposition, and constitutionally subject to excruciating head-aches—there was scarcely a day in which he did not suffer from these distressing pains—the economical arrangement of his plans during a space of nearly thirty years, to which the experience of my informant is limited, was certainly not interrupted more than half-a-dozen times in a year.

“Mr. Housman’s personal appearance, which underwent but little alteration during the last forty years of his life, was exceedingly prepossessing. His forehead, high and nobly expanded, and exhibiting, according to phrenological principles, the moral departments in very ample development, rose from a square and knotty base; characteristic less of versatility of intellect than of great powers of concentration, decision, and generalization. His nose and mouth were beautifully moulded; his eyes, the colour of which was the lightest and most perfect blue, were soft, tender, bright, and placid. The prevalent and habitual expression of his countenance was that of seraphic thoughtfulness—the radiant and untroubled contemplativeness of a heart and mind full of hope and faith and love, and the peace which passeth all understanding.”

Moroseness and repulsive manners are generally ascribed to those who maintain the doctrines which Mr. Housman felt it his privilege no less than his duty to preach; and it must be confessed that not a few spurious professors have adopted a feigned mode of voice—have been led to adopt a certain number of cant phrases and cant terms, and, by their affected conduct, have exposed themselves to much reproach, and become positive nuisances to the circles in which they have moved. There will at all times be a chastened sobriety in the character of the Christian, but it will be utterly opposed to the external pretence to sanctity; there will be a decided opposition to any thing approaching to sinful levity. On the other hand, even among really devoted men there is not unfrequently a carelessness of expression on scriptural subjects, and an introduction of scriptural quotations, to say the least of it, in wretched taste, but, what is worse, calculated to bring religion into disrepute.

But “it was next to impossible to see him (Mr. Housman) without thinking of what Christ said of Nathaniel—‘Behold an Israelite indeed, in whom is no guile!’ His voice, never of any great compass, was yet full, clear, well modulated, and manly; capable, as they who knew him will readily attest, of giving equal effect to the hopes of the gospel and the terrors of the law: solemnity and sweetness were its main peculiarities. His stature was about five feet nine inches; his body, thin though not

slight, being well proportioned; and his general deportment, until the weight of nearly eighty years bowed and enfeebled him, easy, dignified, and graceful. His manners were those of a man of education and social advantages—gentle and unobtrusive; in the presence of strangers, or, still more particularly, of half-friends, somewhat reserved and perhaps a little formal; but at all times, whether restrained or free, distinguished by the invariable attribute of moral greatness—simplicity. He had a strong dislike of being entrapped into the company of those with whom he was unacquainted, and used to make as speedy a retreat as was compatible with the respect due to the conventional habits of the world. For the benefit of such as think smiles and spirituality incongruous, I have pleasure in mentioning that Mr. Housman was always cheerful, and occasionally gay."

And why not? Is the Christian minister never to be permitted to participate in the rational joys of life? Is his head always to hang down like a bulrush? Alas, alas! how often is the outward demeanour that of solemn seriousness and repulsive (pretended) sanctity, while the heart is the seat of unholy passions and ungodly tempers!

In 1836, from growing age and infirmities, Mr. Housman resigned the incumbency of St. Ann's. His latter end was one of great peace. He retained his faculties to the last.

"He continued sensitively alive to kindness. 'This morning,' writes the same affectionate and dutiful child, 'whilst I was giving him his breakfast, he looked into my face with a sweet smile, and said—'I once used to feed you, but you are now my nurse.' And when a parcel of white violets, which I had gathered for him in one of the fields near Lune bank, was put into his hand, he raised it to his lips and kissed it, saying—'I shall never again see the spot where those flowers grew: give him my best thanks for the present.'"

"At noon, on Thursday, the 19th of April, 1838, he fell into a deep stupor, from which he never awoke excepting for about half a minute on the following night. Mr. Prichard (his son-in-law, to whose residence near Liverpool he had retired) not hearing him breathe, went to the bed-side and bent over his face. He slowly opened the eyes, and, fixing them steadily and earnestly on Mr. Prichard for a few seconds, smiled; then raised one of his hands very slightly, as he was accustomed to do when thankful, and again sunk into a state of unconsciousness. At twenty minutes past two o'clock, on the morning of Sunday, this meek and holy Christian entered upon the rest that remaineth for the people of God."

Thus ended the earthly career of a devoted minister of the church of England. To high preferment he did not aspire. He laboured as a faithful pastor, it is to be trusted and believed, to an affectionate flock; and many a poor family and many a poor converted sinner, in the district in which he ministered, will verily thank God for Robert Housman.

T.

The Cabinet.

CATHOLIC CONSENT.—Beware, my brethren, lest any man beguile you through the plausible plea of catholic consent. Before you yield your judgment to such a plea, inquire what it means. If it mean what the creed of pope Pius IV. calls "the unanimous consent of the fathers," we defy those who use it to produce any one subject upon which the fathers are unanimous. On the subject now before us, you have heard Origen—"I will fall down on my knees," he exclaims, "and not presuming, on account of my crimes, to present my prayers to God, I will invoke all the saints to my assistance." Now hear Augustine

—"I can speak more safely and more cheerfully to my Jesus than to any of the holy spirits of God." Here is a specimen of the consent of the fathers! Possibly, other passages might be cited from Augustine, showing that he had recourse to the intercession of saints; and other passages from Origen, showing that he could speak more safely and more cheerfully to the Lord Jesus than to any of the saints; but this would only serve to show that the fathers are not only opposed to one another, but inconsistent with themselves. If then there be no such thing—and I am bold to say, without fear of refutation, that there is no such thing as an unanimous consent of the fathers—what mean those men who attempt to frighten us out of the use of our own private judgment by the plea of catholic consent? They invest a shadowy undefined nonentity with all the practical authority of an infallible tribunal, and having prostrated the common sense of their disciples before this idol, under the soothing pretext of reverential submission to authority, they advance any fancy or heresy found in the folios of a few of the fathers, and present it for unquestioning acceptance as a catholic tradition. The church in England protests against such idolatry. The English church—that is, the church of Christ here in England, purged and cleansed from all those corruptions which heathenising teachers had brought in, and which Romanist teachers had multiplied during a course of ages—that English church is a faithful protester against all these evils. And if her protest, in the length and breadth of it, had been kept alive in all its fulness throughout the land—if the sounds that won us a circulated bible in our own tongue, had never died away from the atmosphere of our church—if the spirit that enabled our fathers to embrace in patient meekness the burning faggot, and to endure with calm serenity of perseverance the anguish of the rack and torture—if the true spirit that won the battle had sounded the victory—there would have been no need now for a special revival of protestantism; there would have been no need for a Protestant Association, because the church of England is a protestant association.—*Rev. H. M'Neile.*

PRAYERS FOR THE DEAD.—Admit for a moment the propriety of this appeal to what are declared to be just and holy suggestions of our nature; and then see to what consequences we shall be led, and how our religious service will, by following our feelings and affections as our guides, be moulded almost insensibly into the Roman form. Of the manifold causes of grief we experience for the loss of those we love, one of the most powerful and most godly is the fear that those who have long neglected the things of their everlasting peace, and not given the most clear and unequivocal testimonies of a deep and true repentance in the latter years or hours of their life, may possibly have died without the full forgiveness of their sins. Must not then, under such distressing circumstances, the work of supplication for the termination or diminution of the penal sufferings of our friends have as much hold upon the sympathies of our heart, as a petition for the rest and peace and advancement to a higher state of bliss, of those whom we believe to be redeemed, could ever afford? To offer a prayer for the deliverance of an unpardoned sinner from the wretchedness of his everlasting state, cannot be less the dictate of human nature, or less a matter of sacred consolation, or a less solemn privilege to the mourner, or an act of less piety and charity, than asking for the promotion of even the lowest saint to some superior place of glory in the intermediate state. Hence if, as it is suggested, the instinctive tendencies of the heart are, upon such points, to be regarded as the voice of God, and the propensity thus to indulge our affections to be looked upon as argument that they may be lawfully so indulged, the children of the church of England are placed in a

Through perils they, and toil and strife,
Held fast the way, the truth, the life,
Weigh'd heavenly gain with earthly loss,
And chose and bore their Saviour's cross.

Taught by thy church, be ours, O God,
To tread the path thy servants trod ;
Ourselves with thine elect acquaint,
And love the Master in the saint.

All blessing, honour, glory, power,
To thee, whom all thy saints adore,
Thy church on earth, thy heavenly host,
Thee, Father, Son, and Holy Ghost.

BISHOP MANT.

Miscellaneous.

THE CHARTIST PREACHER MOORE.—We mentioned last week the death of this chartist, in the Tewkesbury union workhouse. Just before he died he made a solemn declaration, from which we extract the more important part:—"I here solemnly declare on what I expect to be soon my dying bed, and before that God in whose presence I expect shortly to stand, a naked spirit, that I repent of ever joining the chartist association. Little did I think that I was going to surround myself with men of principles so contrary to those of pure religion. O that I had listened to Christian advice! And now I wish it to be known throughout Tewkesbury and the neighbourhood, that I sincerely regret having so awfully prostituted the word of God as I did, by getting people together on blessed Sabbath days, and preaching sermons three parts politics, and the rest a little less than scepticism. And if I did, as it is feared I did, lead any one astray by my influence, I hope they may hear these my dying words, and immediately, by divine mercy, return to the paths of life. And as for some of those who were my principal associates, and whose infidelity has even prompted them to oppose ministers of the truth of God, I pray you to take warning before it is too late. Were you in my circumstances, I trust you would think and feel differently; but I assure you that if you die as you are, five minutes' suffering under the vengeance of an angry God will take away all your infidelity. Take warning; and may the Lord have mercy upon your souls!"—(Signed) WILLIAM MORRIS THOMAS MOORE.—Tewkesbury Union Workhouse, July 7, 1841.—*Provincial paper.*

THE PAWNBROKER'S WINDOW.—There is more philosophy of life to be learned at a pawnbroker's window than in all the libraries in the world. The maxims and dogmas which wise men have chronicled disturb the mind for a moment, as the breeze ruffles the surface of the deep still stream, and passes away; but there is something in the melancholy grouping of a pawnbroker's window, which, like a record of ruin, sinks into the heart. The household goods—the cherished relics—the sacred possessions affection bestowed, or eyes now closed in death had once looked upon as their own—are here as it were profaned; the associations of dear old times are here violated; the family hearth is here outraged; the ties of love, kindred, rank—all that the heart clings to, are broken here. It is a sad picture; for, in spite of all the glittering show, its associations are sombre. There hangs the watch, the old chased repeater, that hung above the head of a dying parent when bestowing his trembling blessing on the poor outcast who parted with it for bread; the widow's wedding ring is there, the last and dearest of all her possessions; the trinket, the pledge of love of one now dead, the only relic of the heart's fondest memories; silver that graced the hol-

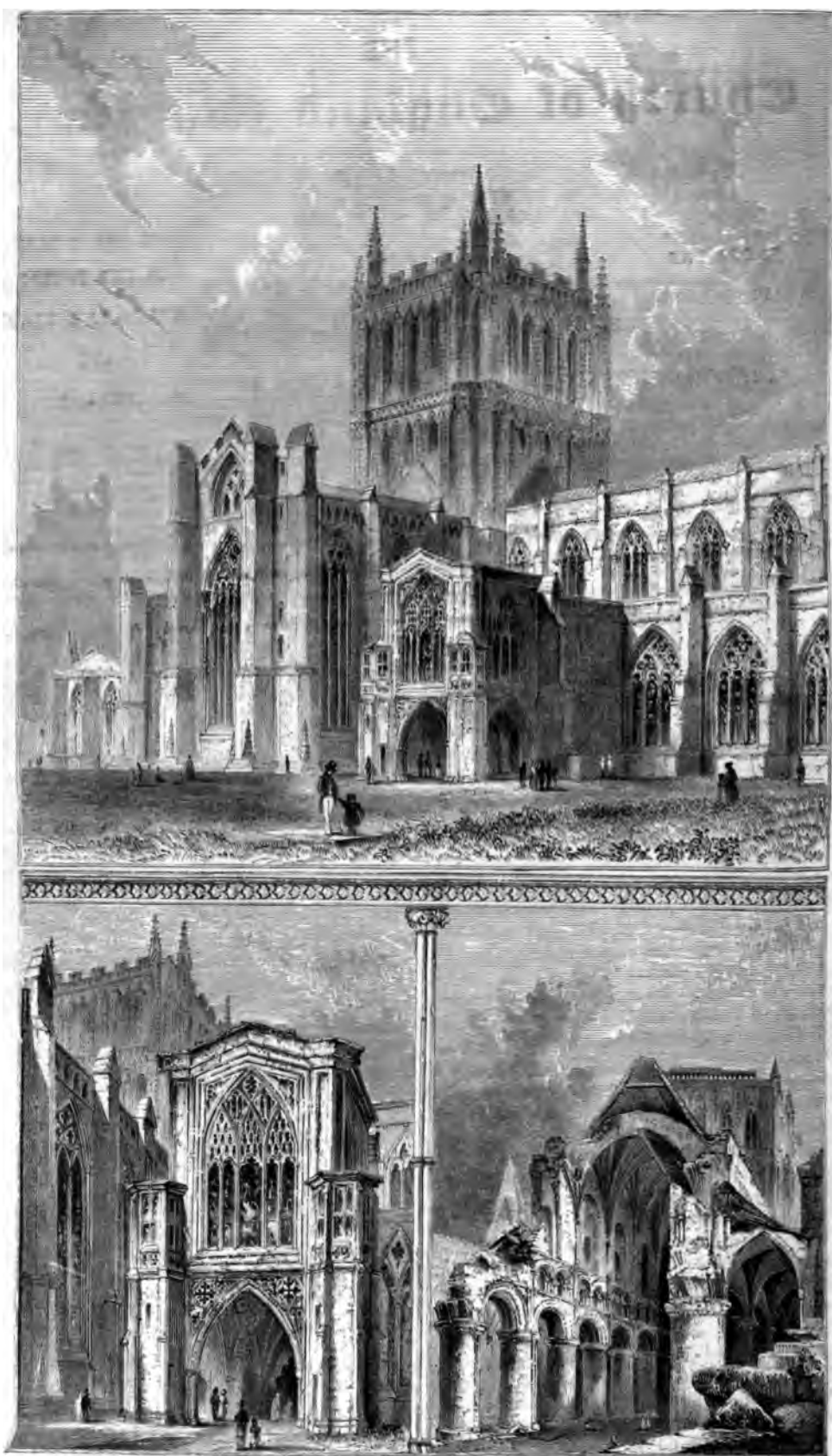
day feast; the gilt-framed miniature that used to hang over the quiet mantel shelf; the flute, the favourite of a dead son, surrendered by a starving mother to procure food for her remaining offspring; the locket that held a father's hair; or, gloomier still, the dress, the very covering of the poor is there, waving like the flag of wretchedness and misery. It is a strange sad sight; to those who feel aright there are more touching memorials to be seen at a pawnbroker's window than in all the monuments in Westminster Abbey.

AN INTERVIEW WITH THE POPE.—We were received at the door of an antechamber by one of the guards in the uniform of the papal court, an unique dress, with black, red, and yellow stripes, which is said to have been designed by Michael Angelo. The guard wore a sword, and loose in his hand a shaft, surmounted with an iron spear and half-moon, the latter somewhat resembling the halbert with inverted edge. Passing into this room, we were met by the pope's servant in waiting, dressed in black; and here having disposed of our over-clothes, we were led by him through the reception-room into a small apartment beyond, hung round with the portraits of the popes, including that of his present holiness, Gregory XVI. Here we were to wait until the pope should be in readiness to receive us, and were requested to be seated. The whole suite of rooms was plainly and scantily furnished; the sole furniture in the reception-room was an ordinary wooden table, standing near the centre of the apartment, upon a carpet about six feet square. The rest of the floor, which was of brick, the usual floor of Italian houses, was uncovered. In about half an hour after our entrance, the servant returned, and led the way to the reception-room, where we found the pope standing by the table, and partly resting against it. He was clothed in a robe and cassock of white cassimere, the dress of the Cameldulan friars, to which order he formerly belonged. The robe was plain, and buttons down before. The top of his head was covered with a cap of the same material with the robe. His dress was evidently not new, and the cap considerably soiled. We were received upon our approach with great graciousness, and were put at our ease by the affability of his manner. Our names and country were made known, and we remained standing directly in front of him. His inquiries indicated that he was well acquainted with passing events; he spoke with knowledge of our country and its institutions, of the disagreement subsisting between our government and Great Britain, and the apparent prospect of a rupture. We were detained about twenty minutes, when the pope bowed, and we, bowing in return, left the apartment through the door we had entered. During the interview, he continued to hold a gold snuff-box in his left hand, of the contents of which he made a very liberal use.—*Correspondent of the Tablet.*

HUNGARIAN JEWS.—There does not exist throughout the whole of Hungary one purely Jewish colony; but here, as elsewhere, they are scattered over the kingdom in cities, towns, and villages. In 1785, their numerical amount was only 75,089, but twenty years later it had already extended to 127,816, making in that comparatively brief period an increase of 52,727, more than two-thirds of the entire number; and according to Csaplovics, whose statistical work on Hungary was published in 1829, they had then attained the immense aggregate of 165,777! They have in the country 342 synagogues, and as many rabbins.—*Miss Pardoe.*

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HEREFORD CATHEDRAL.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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HEREFORD CATHEDRAL.

THE precise period when the see of Hereford was founded is not known. Archbishop Usher states that there was a bishop there A.D., 544, when an archbishop resided at St. David's. In 601 a bishop of Hereford attended an ecclesiastical synod at Canterbury. Putta, bishop of Rochester, being driven from his seat by Ethelred, was appointed to Hereford by archbishop Theodore. To him followed bishops Tirkell, Tortere, Walstod, and Cuthbert—the last-mentioned being a person of excellent dispositions, anxious to reform the abuses of the church.

Towards the end of the eighth century, Ethelbert, king of the East Angles, visited the court of Offa, king of Mercia, arriving at Hereford with a great retinue, for the purpose of marrying Elfrida, Offa's daughter. "Amidst the joy and festivity of these entertainments," says Hume, "he was seized by Offa, and secretly beheaded; and, though Elfrida, who abhorred her father's treachery, had time to give warning to the East Anglian nobility, who escaped into their own country, Offa, having extinguished the royal family, succeeded in his design of subduing that kingdom. The perfidious prince, desirous of re-establishing his character in the world, and perhaps of appeasing the remorse of his own conscience, paid great court to the clergy, and practised all the monkish devotion so much esteemed in that ignorant and superstitious age. He gave the tenth of his goods to the church, bestowed rich donations on the cathedral of Hereford," &c., &c.

VOL. XI.—NO. CCCXVI.

Many marvellous cures were stated to have been wrought at Ethelbert's grave, and many astonishing sights seen. His shrine, which was near the choir, was destroyed during Cromwell's usurpation. After the death of Offa and his son Egfrid, Milfred, the viceroy, built "an admirable stone church" at Hereford, which he dedicated to Ethelbert, endowing it with valuable lands. Early in the eleventh century, bishop Ethelstan is said to have materially repaired, if not rebuilt, the cathedral. During the hostilities however between the Confessor and Algar, son of Leofric, duke of Mercia, the church was materially injured by fire. The writer of the Saxon chronicle, under the year 1055, speaking of the ravages and enormities perpetrated by earl Algar and his ally, Griffin, king of Wales, says, "They went to the town (of Hereford) and burnt it utterly; and the large minster also, which the worthy bishop Athelstan had caused to be built, that they plundered and bereft of relic and of reef, and of all things whatever; and the people they slew, and led some away." The chronicle of Mailross, under the same year, more explicitly states, that the Danes "burnt the city of Hereford, and the monastery of St. Albert, the king and martyr, and slew the canons and about four hundred others."

Bishop Lozin commenced rebuilding the cathedral A.D., 1079, after the model of the church at Aken, now Aix la Chapelle. It was completed by bishop Raynclm, A.D., 1107, with the exception of the tower erected by bishop Egidius or Giles de Bruse, or Braoes, who was consecrated to the see, A.D.,

C C

[London: Joseph Rogers, 24, Norfolk-street, Strand.]

1200. A small volume was published in 1827, entitled "A brief inquiry into the ancient and present state of Hereford cathedral." The author differs from Mr. Britton, whose opinion is here stated. He conceives that Athelstan was the founder of the present church. "There is the best reason," says he, "for believing that the arches of the choir, the east wall of the transept, with its side aisle, also the arches which communicate between the side aisles of the choir and nave, and the great transept, are the remains of Athelstane's church; whilst the arcade of the choir, the arches beneath the central tower (but not the piers), with the whole of the Saxon work westward, are the additions of Lozing and Raynelm: these prelates having repaired rather than rebuilt the church."

The cathedral is a cruciform edifice, the great tower rising from the intersection. It was formerly surmounted by a spire, which has, however, been taken down. The western tower fell down in 1786. The event is thus recorded in a periodical of that time. "Hereford, April 20, 1786.—About nine days ago a small part of the stone-work of the inside roof under the west tower of the cathedral church in this city fell, and continued frequently so to do till last Monday afternoon, between six and seven o'clock, at which time all that beautiful and magnificent structure fell down, and with it part of the body of the church. No person has received any hurt, nor has any damage been done to any of the buildings near it, except the music room, which it has considerably injured. There was a great number of people in the church-yard, it being a remarkably fine day. This tower, which is now a heap of rubbish, has been deemed by most of the antiquarians to be as beautiful and magnificent a piece of building as any in the kingdom. The height of it was 125 ft." The west end was rebuilt from the designs of Mr. James Wyatt, in a style which Mr. Britton condemns in no measured terms.

The nave, of Norman architecture, is separated from the aisles by massive circular columns and arches. The north transept presents a rich specimen of the early English, with large decorated windows. The choir is Norman, intermixed with early English. The episcopal throne, and the fifty stalls for the members of the cathedral, are surmounted by ornamented canopies of tabernacle work. A copy, by Leeming, of the celebrated painting of the Saviour bearing the cross, in Magdalene college chapel, Oxford, was, in 1816, erected over the communion table. The east window, 40 feet high and 20 wide, represents the Lord's supper; the figures, painted by Mr. Backler from West's celebrated picture, are 15 feet in height. Eastward of the choir

is the Lady chapel, in the early English style. It is now used as a library, which calls forth Mr. Britton's animadversion; and beneath is the crypt, termed Golgotha. There are some beautiful chapels in the later style of English architecture. The chapter room is an ancient part of the edifice, and contains a very old map of the world, referred to the age of Henry III., esteemed a very great curiosity. Of the old chapter house a very small portion remains.

	FEET.
The length of the cathedral, from east to west, is	325
Length of the great transept from north to south.....	140
Height from the pavement to the vaulting	91
Height of the central tower.	244

The cathedral contains many monuments to the memory of various bishops and others, of which the most ancient is that of bishop Walter. The sepulchral memorials of several have been destroyed, and others much injured. When the parliamentary soldiers occupied the city, in 1645, a hundred and seventy brasses were removed, and several of the monuments defaced, but marks of them still remain. Many brasses were likewise displaced when the cathedral underwent repairs, after the fall of the west end in 1786: Mr. Britton says no less than two tons weight. There is a noble monument of Dr. Tyler, bishop of Llandaff, and dean of Hereford; and another of Sir R. Pembroke, knight of the garter, in the reign of Edward III. The tomb of bishop Cantelupe is also here, who died August 25, 1282, travelling to or from Rome to obtain the co-operation of the pope against Gilbert Clare, earl of Gloucester, and John Peckham, archbishop of Canterbury, with both of whom he was at variance: he was seized with illness at Civita Vecchia, in Italy. His heart was brought to Hereford, and buried in the cathedral. He was canonized, in 1310. The tomb, now mutilated, is curiously adorned with effigies. It was a place of great repute for the miraculous powers it possessed: four hundred and twenty five miracles, according to the legend, having been wrought at it. It was the resort of pilgrims from all quarters. In consequence of the great notoriety of the saint, the bishops of Hereford relinquished their ancient arms, which were those of St. Ethelbert, and adopted those of Cantelupe, viz., Gu. three leopards' heads jessant, with a fleur-de-lis issuing from the mouth, or. Limited space prevents notice of other monuments.

The bishop's palace is an ancient building at the west of the cathedral, containing several elegant rooms, with a fine garden, and grounds attached. The deanery is near the

church; and four houses adjacent are appropriated to the residentiaries.

Previous to the recent ecclesiastical changes, the officers of the cathedral were a dean, five residentiaries, a chancellor of the church, precentor, treasurer, two archdeacons, prelector, twenty-three prebendaries, the college of vicars consisting of twelve members. The diocese comprehends the county of Hereford. The bishop's income, calculated at 2516*l.*, is fixed at 4200*l.* In 1837, the diocese comprehended 360 churches and chapels, 346 parishes.

The college, where the vicars choral reside, is a brick building of the time of Edward IV. It stands east of the cathedral, with which it communicates by a cloister, leading to the south end of the eastern transept. It contains a chapel, hall, dining-room, and dormitories. In 1820 some incendiary set fire to the college, but the flames were extinguished before they had made much progress. The beams, where the fire commenced, had been saturated with spirit of turpentine; and a quantity of brushwood, straw, and matches, were laid to add fury to the flames. Two respectable gentlemen were imprisoned on suspicion of being engaged in the affair, but were discharged as perfectly innocent. Similar attempts were made at different times—the incendiary was never discovered.

Some months ago Mr. Collingham, architect, providentially discovered an alarming crack in the walls of the tower, which, there is every reason to suppose, would ere long have caused the ruin of the whole fabric. Prompt measures have been taken for substantial repair. The nature and extent of which when completed will be noticed. M.

MY SCOTTISH TOUR.

No. XII.

EPISCOPACY—5.

(A parenthetical Paper.)

Most persons who have read the preceding papers of "My Scottish Tour," must be aware that I have frequently stated my firm conviction, that the present most unhappy condition of feeling in the established church would induce many to withdraw from its communion. To the ranks of the secession church I did not suppose many would join themselves; for the political as well as religious violence, in a voluntary point of view, manifested by its members, could not fail to prevent any right-minded man doing so. My impression has been that those, or at least the great majority of those who left the establishment; would become members of the united established church of England and Ireland, with which the Scottish episcopal church is in the *very closest* communion.

From recent correspondence, from my own personal observation, and from the testimony of persons whose veracity is unimpeachable, I had been led to believe that there was a probability that some ministers of the Scottish establishment would ere long resign their livings. The names of such were mentioned to me in

confidence, and by persons on whose veracity I could rely; but I was utterly unprepared for perusing the following statement, in an Edinburgh newspaper just forwarded to me. The name of the gentleman to whom it refers was certainly not one of those to whom I alluded. His name was not known to me as that of one of those at all likely to resign his charge; though he was well known to me as one of the most effective, diligent, and pains-taking ministers of the Scottish establishment, who from circumstances was brought closely in contact with the church of England. While on my tour, in fact, meeting in Edinburgh an old college acquaintance—a clergyman—I asked him at which of the episcopal chapels he had attended the preceding Sunday? He candidly stated that he had gone to the Tolbooth church in the morning, where, spite of the nakedness and listlessness of presbyterian service, he was much edified with the sermon, and gratified with the whole demeanour of the minister. The circumstance to which I refer, is the resignation of the rev. James Marshall, of the charge of the Tolbooth church and parish of Edinburgh, and which is thus recorded in the *Edinburgh Advertiser* of Oct. 1:—

"PRESBYTERY OF EDINBURGH.

"The ordinary monthly meeting of presbytery was holden on Wednesday—the rev. Mr. Bennie, moderator, in the chair.

"The Moderator having intimated that a letter had been put into his hands from Mr. Marshall, the subject of which was painful in many respects, asked the presbytery if it was their desire that it should now be taken up. This being assented to, the clerk read as follows:—

"*Edinburgh, 29th Sept., 1841.*

"Rev. and dear sir,—My confidence in the form of church government established in this country having by recent events been very much shaken, I have felt it incumbent on me solemnly to reconsider its nature and scriptural foundation; and the result of this investigation has been a conviction at variance with the vow I took at ordination—that the presbyterian government and discipline of this church are founded on the word of God, and agreeable thereto, and that to the utmost of my power I will maintain, support, and defend the said discipline and presbyterian government during all the days of my life."

"Episcopal government I believe to be not only expedient, but, being coeval with apostolic times, to have had the sanction of those who were divinely authorised to plant and model the Christian church.

"With such sentiments I cannot remain any longer a minister of the church of Scotland; and though, in the prospect of leaving a church of which I have been a minister for more than twenty years, of separating from a congregation to which I am tenderly attached, and of casting myself and family on the providence of God, I feel deeply affected, and have endured a conflict of mind that has done considerable injury to my health, still integrity and truth compel me to make the sacrifice; and though I know, sir, that you and my brethren of the presbytery will disapprove of the step I have taken, yet I trust you will believe I have acted conscientiously, and will receive my assurance that it is my heart's desire, and earnest prayer to God, that you and they may increasingly be blest, and be made more and more blessings to those among whom you labour.

"I am, rev. and dear sir, yours very truly,

(Signed) "JAMES MARSHALL."

"Mr. Marshall rose and said—In addition to the communication which has just been read, I have simply to state that, so far from being influenced by any temporal considerations in the step I have now taken, I have literally the prospect before me of being cast with my family on the providence of God; and though, being conscious of an ardent desire to serve

myself to the service of our blessed Master, still, in so far as my future prospects in this world are concerned, I feel very much in the position of him who 'went out, not knowing whither he went.' To some, indeed, it will appear strange that a change so important as I have now announced, should have taken place at my time of life: but it is not difficult to explain it. Before I was licensed to preach the gospel, I did pay some attention to the question of church government, but I cannot say it was an impartial investigation. All my feelings, prejudices, and prepossessions were enlisted on the side of presbyterianism, and against every other system of church government. Soon after I became a preacher*, I was called to the charge of a parish containing between 7000 and 8000 souls, and, from that time till comparatively a recent period, the subject of church government has scarcely ever been in my thoughts, my whole mind having been engrossed with my parochial and congregational duties; and so it would have been to the end of my life, had not recent occurrences forced the subject on my attention, and thus led to the result I have now announced. Though under the necessity, however, of retiring from the church of Scotland, I do so not merely without any feelings of acrimony or bitterness, but with the firm resolution, whatever may happen, that I will cherish for her ministers and her people the warmest feelings of brotherly love."

Now here I think is one fulfilment of my prediction, that the violence of some of the members of the Scottish establishment would materially prejudice its best interests, and induce many to leave its communion. Mr. Marshall's mind seems to have been most materially affected by that violence—the violence of many with whom at one time he was most intimately associated. His language is firm and decided: it is that of a man who wrote and spoke from rational conviction. There is in it no asperity—no railing accusation: it is mild, candid, and Christian. As such it was acknowledged and felt by all who listened to it; and I confess that the tone of feeling evinced by his quondam brethren in the ministry, and of the presbytery of Edinburgh, reflects equal credit upon themselves and upon him. All bear unequivocal testimony to the excellence of his character. There is an open frankness in the confession, on the part of Mr. Marshall, that, before he was licensed to preach, his inquiries into the nature of church government were not impartial—that his feelings, prejudices, and prepossessions were enlisted on the side of presbytery: he had, in fact, not studied the subject of church government. He was not singular in this respect. It is astonishing how much ignorance exists among the ministers of the presbyterian church as to the true character of the episcopal: of this I have brought forward ample proof in former papers. If I mistake not, the boyhood of Mr. Marshall was spent where he had little chance of knowing any thing of the constitution, the discipline, the doctrines of that church which he now feels to be in accordance with that of apostolic times; in a populous locality in which *then* (the case is very different now) there were probably not ten copies of the liturgy to be found, and where episcopal worship, regarded as little if at all removed from popish, had not been celebrated in public probably for nearly a century; a locality where presbytery ruled supreme—although the pulpits sent forth doctrines as utterly at variance with each other as if Calvin and Servetus had occupied, to use a Scottish expression, a collegiate charge. When an individual of Mr. Marshall's age and standing—for he is no

* It may be well to state that in the presbyterian church young men are licensed to preach previous to ordination, which does not take place till they are appointed to some charge. Preachers do not administer the sacraments. Scotland abounds with many such, disappointed in patronage, and in very many cases compelled to trace life's journey on a poor wretched pilgrimage.

beardless licentiate—takes the step which he has done—a step which he declares has been the source of great mental anxiety, and doubtless much heartfelt prayer—the enquiry naturally arises, what can be his motive? Has it been a hasty step? In the case before us it certainly has not. He has generally absented himself for some time past from the church-courts—disgusted, doubtless, like many of their members, with the violent language too often made use of in them. This absenting himself from these courts, one member of the presbytery stated, "was calculated of itself to produce a diseased state of mind." I think quite the reverse. I ascribe it to his non-attendance there, that Mr. Marshall has had time for the careful perusal of standard theological works, for serious reflection, for calm investigation, for humble prayer for heavenly guidance. I should consider the "heat and acrimony" of these courts—I use the language of one of their members—to have a direct tendency to unspiritualize the mind, and to unfit the minister from faithfully, and in a spirit of love, preaching the gospel of the grace of God. I am truly thankful that no such duty is incumbent on myself to attend meetings which, to judge from public reports, are conducted in a manner far far different from what ought to be the distinguishing features of a spiritual court. Has it been to gain popularity? It cannot have been so. The ministrations of Mr. Marshall were abundantly popular in Glasgow as well as Edinburgh. In the former city, when a very young man, a most important charge was entrusted to him—a charge for which, on account of his youth, and on no other ground, he was deemed scarcely competent, and which at one time had been entrusted to the care of one of the most eminent of presbyterian divines, Dr. Robert Balfoor, a name, the very mention of which made the *desperate moderates* to quail, and which is still mentioned with revered respect by the best men in the Scottish establishment. Is he disappointed in the way of preferment—compelled to minister in some far distant parish? He cannot be so. To be one of the ministers of the Scottish metropolis is, as might be expected, the great aim of many—nay, probably of most of the Scottish ministers. Mr. Marshall has been so for years. Is there any rich benefice in store, should he take orders in England?—"he goeth out not knowing whither." The most captious cannot but allow that his motives are pure, though by many doubtless they will be deemed mistaken, and his conduct deeply mourned over, and perhaps deprecated. Mr. Marshall stated justly he was going "he knew not whither." Now, perhaps, he does know; and, unless I am wrongly informed, he will ere long be ordained on a curacy in the most northern English diocese. Edinburgh, however, seems his natural and most fitting sphere. And I hope that ere long he may be recalled thither. If none of the episcopal chapels there be likely soon to be vacant, why should not a new chapel be built for him? There is room enough in Edinburgh. I cannot help recommending this to the wealthy friends of our apostolic church.

I have always regarded it as an outrage against common honesty for a man to eat the bread of a church from which in his heart he dissents. I cannot but admire, for instance, the consistency of a Lindsey, who resigned the living of Catterick; though it is deeply to be deplored that he should have embraced Socinian views. Surely it was far better for him to give up all, than to offer prayers which were at variance with his feelings; and so was it better for another minister of the presbytery of Edinburgh, some ten years ago, to resign his church when he had embraced the notions of the Irving school, which about that period made no small sensation in Scotland, and to the rise and progress of which I shall have occasion to dedicate another paper. I am no admirer of the Scottish confession of faith; still I cannot but deprecate the

act of those ministers who have remained in their places, while their whole tone of ministration was a total denial of the doctrines of grace.

Marshall has acted as every conscientious man might have acted. No right-principled person could have done otherwise; and I rejoice to think he has led to see the scriptural ground of episcopacy. Never his future sphere may be, it will I trust be of usefulness, as I have hinted within the pale of our own beloved church. Whether he is to be only one of his quondam brethren who shall see the course he has taken, time will shew. I think he is: I am convinced his example will be followed, and at no very distant period. If I have put forward this instance in a prominent point of view, no offence can be taken by the gentleman whose case has been produced; and I have adverted to it as a complete illustration of the expectation set by me in former papers as to the result of the present state of matters ecclesiastical in Scotland.

WHAT DO THE PARSONS DO?

EDUCATION.

No. V.

he committee room, at the town-hall of the town of ———, were assembled together previous to a public meeting, the pastors of two congregations, the anabaptists and the independents, with members from the society of friends; a Socinian kind of deist made up the party; and they were together for the very laudable purpose of promoting intellectual and moral improvement of the neighbourhood by the establishment of a school, in which the children of the lower orders might have opportunity of deriving much knowledge, while nothing of a sectarian character in religion, as it termed, was to be scrupulously excluded. The man selected was a person of great influence in the neighbourhood; he never certainly was seen within the walls of a place of worship. His moral character was much below par. His sabbaths were in writing frivolous letters, or walking over his estate; but he was a very great man, and his condescension in taking the chair was the theme of universal congratulation. The meeting went off ably, though no prayer was offered at its commencement. It had been proposed indeed that the dissenting minister should open the business with prayer, and the anabaptist close it; but this was only objected to by the Socinian and the friend; the former, on the ground that reference might be made to the meritorious efficacy of the sacrifice of Christ—by the latter, because he objected to prayer offered in such a way. Speech after speech followed. The praises of the ungodly chairman sung aloud by all—made the walls of the hall sound; and the committee at their evening meeting congratulated themselves that at length the day dawned on the dark town of ———. Baptist and Brownist, by mutual agreement, merged all differences; friend and Socinian were on the most friendly terms. Even the Wesleyan and the antinomian held counsel together, and it was agreed that a respectful address of thanks should be carried to the chairman, poor wretched man; but he had a great deal to play, and he tried to perform it well, and he did so.

Now, while all this was going on, there was omnivorous whose presence would have been gladly hailed, bigoted as he was esteemed, but he was not at the meeting—blind, unenlightened man; it was the rector of the parish. He entered not the committee room, though eagerly looked for, though specially summoned. He sat not on the platform. His voice was not heard lauding the moral qualities of a chairman living in notorious immorality, with whom he had in vain expostulated, and to whom on account of his faithful admonitions he had given much offence. Where was this man when the town-hall meeting was held? Was he hunting or shooting? No. Was he on the neighbouring race-course? No. Was he visiting amongst the gay circles of the neighbourhood? No. Was he a non-resident, leaving the concerns of a populous and deadly ignorant parish to some starvingly recompensed and beardless stripling; or some aged curate, bowed down with the infirmities of advancing years, disabled from age to perform the necessary duties of his calling? No. Was he a preferment seeker? No. He was a self-denying devoted minister of the church of England, in labours most abundant; who kept dissent in the background, both by his preaching and living; by his preaching not against dissenters, but by the spirituality of his own discourses: for preaching violently against the views of others is seldom productive of much good, and his living was exemplary in the highest degree. Though in bad health, he spent three mornings in the week in the instruction of his parochial school—a school founded on Christian principles, mainly supported by himself, though he could not well afford it. The existence of such a school in the parish had not been adverted to at the public meeting in the town-hall: a casual hearer could not have supposed that such a school had been formed, much less that upwards of three hundred children were there instructed; he would have supposed the parochial minister to be a careless, slothful, indolent man. But the circumstance was not named. Previous to the rector's institution, the parish had been shamefully neglected by the incumbent. There was no such school; and there would have been, under such circumstances, a proper feeling manifested had a school for all denominations been set on foot by dissenters. If the church was asleep, why was not dissent awake? but no attempt to do so was made. It was not until the rector's school was in a flourishing condition that a rival school was proposed. Does not the fact bear out the truth of my remarks in former papers, that the opponents of the church have generally displayed their zeal in those localities where the church was most on the alert?

The rector was somewhat of a bigot in the estimation of his dissenting parishioners, though all confessed him to be a most amiable man. He introduced, as a matter of course, the church catechism into his school. He endeavoured to bring the service to the comprehension of the scholars, and, amidst much to disappoint him, he had much encouragement to carry on the good work. At the season preparatory to a confirmation, he was more than usually laborious; he examined the candidates—he exhorted them—he encouraged them—he instructed them—he prayed

with them. He unflinchingly refused tickets to those who, in his conscience, were unworthy of them. He felt the deep solemnity of that holy rite—a rite, alas! too often viewed with the most wretched frivolity even by those who are participators of it. A clergyman cannot be too scrupulous as to the principles of those to whom he grants certificates. In his attempts to urge the importance of confirmation as a very solemn ordinance, he was opposed most vehemently by the distribution of tracts tending to turn the whole subject into ridicule. The dissenters took alarm, and now wished to support a school from which the liturgy should be scrupulously excluded. From such an institution the rector thought little good could be derived—and he thought right. His preaching was “Christ the power of God, and the wisdom of God.” He dared not to carry on a system of parochial education from which reference to the soul-saving doctrines of the gospel was to be excluded.

Now I am far from condemning the efforts of the dissenting body to endeavour to extend the blessings of education: but their circular previous to the meeting alluded to was drawn up in such a way, that a stranger could never have supposed that there was a large flourishing national school, attended by some of the children of dissenters, to which both the rector and curate paid the most unremitting attention; and that for the accommodation of the scholars an additional gallery had been erected in the parish church by contributions cheerfully paid. Surely there is an unwarrantable want of candour in this. The national school flourished, not merely from the assiduity of the clergy and a well regulated committee, but from the excellence of the master, a man of good talent and sound sense, and, what was more important, of enlightened views on religious subjects—a churchman upon principle and rational conviction—for he had not been always so. A national school, nor indeed any other, can never become efficient where the master or mistress are not persons of decided piety. It is not sufficient that they should be respectable moral characters—that they should never have attended a dissenter's ministry. I feel convinced from experience that, owing to a neglect on this point, very many national schools have been instrumental of far more harm than good. My experience has not been of a very limited character; and I can bear my full testimony to the fact. The religious tuition has not been of a sufficiently spiritual nature. The heart has been too little attended to; the whole tone has been of a wretchedly low grade; and a stranger called in to examine the scholars as I have been, would too often find, with a large show of bibles, an utter ignorance of the bible, and with a great parade of churchmanship, a total want of knowledge of the doctrines of the church in master as well as scholars. That national schools have done much to improve the rising generation is unquestionable; but that their efficiency has been seriously diminished by the cause referred to is no less true. Persons have been appointed masters utterly incapable of fulfilling the duties of their office; men and women apparently ignorant of the simplest elements of divine truth. To remedy such a defect, the established church is now doing much—and verily

not before it was needful. I would not say that others, not members of the establishment, are doing nothing. The accusation too frequently brought against the clergy, that they are unfavourable to the extension of education, is however utterly false; but generally speaking—and to their credit be it recorded—they are unfavourable to any system of education not based on sound Christian principles: I cannot conceive how they could be otherwise. They would be unworthy of their high and holy calling were not this the case. But in their recommendation or appointment of masters or mistresses of schools, let them not be swayed by favour; let them not rest satisfied with the mere ability of those to read or write, to teach knitting and needle work: something far more important is required than this—the “one thing needful.” I could point out more than one national school within my own knowledge, in which I have found the children deplorably ignorant of the very first principles of a knowledge of saving truth; they might be able to enumerate by rote the kings of Judah or of Israel, but, as far as their knowledge of the nature of the gospel is concerned, might have been reared in the darkest island of the Pacific. This is no exaggerated statement. “I must candidly confess myself,” says the present bishop of Winchester, “far from satisfied with the present state of the generality of our parochial schools. The understanding is awakened, the memory is exercised, an outward show of discipline is more or less maintained according to the energy or remissness of the master; but I doubt whether the understanding and the memory are sufficiently employed as channels for the communication of divine truth to the soul, and considered as chiefly subservient to the great purposes they were designated to answer, when rendered instrumental for conveying to the youthful heart the knowledge which makes wise unto salvation. Events will soon tell us that machinery, however perfect, is not moral influence—that a system even of biblical teaching will fail of its end, unless there be life in it to quicken the ignorant and dead soul—to affect and edify, and inform with heavenly wisdom, the hearts of thoughtless and disobedient children.”

ITALY.

VENICE, owing, as we have seen, its origin to the barbaric invasions, was perhaps the only spot in all Italy pure from barbaric mixture. The Venetian aristocracy, the noblest of all aristocracies, hardened by the constant exertions demanded by their situation, inflamed by a sincere, though perhaps selfish patriotism, displayed for a long time a valour worthy of a better fate. The dark and bloody policy which stained the last period of that ill-fated republic, has been, we think, too long exposed and execrated even to exaggeration; and it is full time that peace should be granted, at least, to the memory of Venice, since little more than her memory remains. Her native element, the sea, is now receding from her lagoons, like a faithless friend in the hour of adversity; and she lies down lifeless and mute, a spectre city, insensible of her rapid decay—dead almost to the fondest hopes and to the revengeful wrath universally cherished in the Italian bosoms; as if the sentence that laid her low were irrevocable, and the hour of Italian redemption, however soon it

may strike, would always be too late for the revival of Venice. The Genoese, secure in the barrenness of their rocks, the descendants of the fierce Ligurians, escaped foreign mixture to a great extent, and preserved their hardy and thrifty habits through the Roman and all the following phases. Genoa, the queen of the Mediterranean, sitting on her hills like a wide amphitheatre of marble, crowned with her row of towering palaces, stretching her arms on her sea—that bluest of seas—in the attitude of sovereignty—Genoa, like Venice, arising from liberty, survives her liberty; struck by the same blow by which Venice was undone, she preserves all the nerve of her cohesive activity. The Genoese, still acknowledged as the best sailors in the Mediterranean, the most unconquered race in Italy—sober, enduring, indefatigable—as if to scorn the assertion that activity and hardihood are incompatible with a soft, luxurious climate—are to be known, not only amidst the Italians, but among any other nation they mix with—even after several generations—from their sharp but keen features, their small black eyes, their short and agile stature, and their harsh and truly barbarous dialect. Jealous a spirit of pomp and show to their sparing habits, and to their proverbial avarice, they have raised temples and palaces with more magnificence than taste; but they have warred against all difficulties of nature, and raised their gardens and villas on the crags of the Apennines, and on the sands of the sea. A race of rovers and adventurers, they settle in the four parts of the globe, and their device is, “*Ubi bonus est patria*,” and yet no people are more fond or more proud of their native land: nowhere are national traditions and prejudices more inveterately cherished. But above the shores of Genoa, and along the whole chain of the Apennines down to Abruzzo and Calabria, there lives a primitive race, distinguished by many names in different districts, but still one and the same race, entirely unknown to all foreign visitors; perhaps that same rude population of the aborigines that gave up the shores and the plains to civilization, and retired to the crest of the mountains for the enjoyment of independence, and which, under no government, the weight of bondage can reach. Too poor for taxation, too undisciplined for military conscription, those mountaineers are left to be governed by themselves, or, at the best, by their priests. These are the men against whom all the power and policy, all the summary justice of Napoleon, failed; from their numbers the ranks are supplied of those smugglers and banditti, whose exploits, disfigured by the exaggerations of romance, are still forming the delight of idle readers. Tuscany, in all times—perhaps even before the Grecian era—the ruler of letters and arts, is now occupied by a soft, gentle, highly refined people; in whose slender and gracile frames, in whose elegant but effeminate features, it would not be easy to recognise the successors of those fierce partisans who, after receiving liberty as a gift from their brothers of Lombardy, were so loose and violent in abusing it, but no less warm and intrepid and desperately obstinate before they consented to give it up. Traces of the antique Tuscan valour are to be found in Arezzo, in Pistoia, and wherever indeed you rise towards the Apennines; but the capital, Florence the beautiful, the Athens of modern Italy, she alone the mother of genius, who has given birth to a greater number of eminent men than all the rest of Italy put together—Florence is now idly and voluptuously lying in the lap of her green vale of Arno, “like a beautiful pearl set in emerald,” as if lulled by the murmur of her river, and by the fascination of the smiles of her climate. Sinking into a state of dejection proportionate to the excitement of the ages of the Strozzi, worn out, undermined, enervated by a long peace and by the artful tyranny of their princes—these people are scarcely aware that their silken ties have now been

changed into an iron chain. Gay and thoughtless, vain of their bygone greatness, of their polished language, of their wide-spread scholarship, of their nice taste, of their villas, of their churches, and of themselves—the Florentines are called, perhaps not unjustly, the French of Italy. Rome, sitting in an unhealthy desert, a venerable corpse, a dissolute convent of prelates and cardinals, whose vast empire and influence have been reduced to those tottering wills—the head of a church that has out-lived her age, the capital of a state in open rebellion; Rome, like Tithonus of the fable, has reached the last stage of decrepitude without being permitted to die. Not only the capital, but all the provinces south of the Apennines, the lands of the Sabini and Umbri, have contracted that levitical spirit by which all talents and eminences are exclusively directed to the altar and its intrigues. Hence that tinge of Jesuitism that taints the Roman character in the highest classes, painted as it were in the lines of their countenance, in the sound of their mellifluous accent. Only what is not priest in Rome, or priestly in family, or connexion, or servants of priests, the populace of the eternal city, the Transverini, display in their features, costume, and manners, and more in their sudden and often generous sallies of passion, the antique Roman air—such as may, with a better education, become one day the freemen of the capital of the redeemed country; for, notwithstanding the opinions of fatalists asserting that there are no two ages for the same country and city, the sound part of the Italian believers hope that exception has been and must be made for Rome: and, elated by juvenile enthusiasm, they run with their fancy to meet the dawn of the day when their ancient and natural metropolis shall be cleared of all the priestly crowd that soil its streets, and re-peopled with the *élite* of active and robust Lombards, hardy Genoese, and fiery Sicilians—when the halls of the Vatican shall throw open their doors to receive the representatives of the different states, to dictate the act of union and confederacy, and provide for the security and happiness of generations to come*.

Metrop.

PRAISE.

“I will praise thee with uprightness of heart when I shall have learnt thy righteous judgments” (Psalm cxix. 7).

ALMIGHTY, eternal, and infinite Lord;
How strong is thine arm, and how sure is thy word!
How sweet is thy goodness! How just are thy ways!
How great is thy name!—yet how faint is my praise!

For ever to laud and speak good of that name,
A subject exhaustless, though always the same,
Should swell the full heart with unspeakable bliss,
And give of the next world a foretaste in this.

Then why, O my soul, does thy love beat so slow?
Why thy murmur of praise so trembling and low?
Such greatness and love should thy consciousness fill,
And through all my powers deep fervour instil.

O 'tis sin that encumbers, and bids me be still;
Impatience and pride, and an obstinate will;
I dare not, I cannot sing praise to the Lord,
While my heart in its hardness thinks scorn of his word.

* Italy. General Views of its History and Literature, in reference to its present state. By L. Mariotti. 2 vols. Saunders and Otley. London, 1841.

My lips may profess, and thy saints may believe,
That I love thee in truth, and thy precepts receive;
But thou searchest the depth of the spirit within,
And know'st how that spirit is silent through sin.

O look on these tears—thou hast taught them to
flow,

And cause me in mercy thy judgments to know;
O when I have learnt to delight in thy ways,
With uprightness of heart then thy name will I
praise!

Christian Observer.

Miscellaneous.

ENGLAND THE LAND OF SLAVERY—AMERICA OF FREEDOM!!!—The following advertisement and account of a sale of slaves are noticed in a late report of the American Anti-Slavery Society:—"Monday next, at nine a.m., at public sale, the slaves whose names follow, all negroes of the first quality, namely, Betsy, a negro woman, 23 years of age, with her child Caesar, three years old; an excellent cook, washer, and ironer; warranted healthy. Julia, a mulatto girl, aged thirteen, robust and active, a good field-labourer; with the exception of a slight defect in the left eye, she is without fault. 'Let us proceed, gentlemen,' cried the seller of human flesh, in a stentorian voice; 'let us proceed. A woman for sale! An excellent woman; not a fault! and a little boy in the bargain. How much for the mother and child?—250 dollars; very well, sir—250 to begin. Some one has bid 250. Truly, gentlemen, they sell cattle for a larger price; 250? look at these eyes, examine these limbs—shall I say 260? Thanks, gentlemen, some one has bid 260. It seems to me that I heard 275; go on, gentlemen; I have never sold such a bargain. How! 280 for the best cook, the best washer, and the best dress-maker in Virginia? Must I sell her for the miserable price of 280? 300; two gentlemen have said 300. Very well, gentlemen; I am happy to see you begin to warm a little. Some one bid 310—310, going—330—335—340; going. Upon my honour, gentlemen, it is indeed a sacrifice to lose so good a cook; a great bargain for 340 dollars. Reflect upon it a little, and do not forget there is a little boy in the bargain.' Here our auctioneer was interrupted in his harangue by one of his customers, a man whose appearance had inspired me from the first moment with a feeling of horror, and who, with the indifference and *sang froid* of an assassin, made him the following observation:—'As to the negro child, it is good for nothing; it is not worth a day's nourishment; and, if I have the mother, I will give away the child very quick; the first bidder will be able to have it at a cheap bargain.' I glanced at the unfortunate mother, anxious to see what effect this barbarous proposal would have upon her. She did not speak, but a profound sadness was impressed on her countenance. The little innocent which she held in her arms fixed his large eyes on her, as if saying, 'Mamma, why do you weep?' Then he turned towards the witnesses of this heart-rending scene, with an expression that seemed to ask what they had done to his mother to make her weep so bitterly. No, never will this moment escape my memory; it has confirmed me for all my life in the horror that I already felt at this infamous traffic. The auction continued, and finally the crier, striking a heavy blow with a hammer, pronounced the award to Mr. — for 360 dollars. The victim descended from the table, and was led away by the purchaser. The other slaves were sold in the same manner as poor Betsy.

Julia was sold at 326 dollars, and Augustus at 105. They both fell to the same individual who had purchased the former lot."

MORALS AND EDUCATION OF THE PEOPLE OF RUSSIA.—The last reports of the ministers of justice and of public instruction, give valuable details on the moral and spiritual development of the empire. The report for the first, for the year 1834, shows that, in proportion to population, there is a far smaller number of condemnations in Russia than in France. However, it is well known that the criminal returns in Russia are not very accurately kept; besides, most of the crimes of the great body of serfs are not publicly punished, while the thinly-peopled expenses of the empire facilitate concealment. The belief in the superiority of Russian morals over those of western Europe will be still more shaken when we reflect that, according to a rough estimate, the four governments of Siberia contain about one hundred thousand convicts, many of whom, however, are for political offences; and the governor of Siberia, Count Stepanow, declares that, during the ten years from 1826 to 1836, not less than one hundred and twenty thousand individuals have been banished thither. In the year 1836, convict colonies for agricultural purposes were established in Siberia, to the amount of six thousand persons. An edict, characteristic of Russian justice, was published in 1837, by which prisoners who were acquitted for want of proof, were returned to their communes in charge of the police; but communes might refuse to receive more than one-third of the number; in which case the others were sent to Siberia. The rack is still in use as a means of examination, if we are to believe the statements of the newspapers. The communications in the official reports of the minister of public instruction and improvement deserves peculiar attention, especially since 1832, when Uwaroff was placed at its head, and introduced greater activity into its operations. In western Europe, education had been developed and fostered by a clergy who sprang from and belonged to the nation; and, in consequence, the system of popular schools has been universally diffused. But in Russia it is entirely an affair of government, and only calculated to meet the wants of the public service; so that it is not surprising that the higher branches of education should have been encouraged, to the neglect of the lower. At the beginning indeed of this century, there was only one university and two scientific institutes in the country, viz.—Moscow, Wilna, and Dorpat; but, since that date, five more universities have been founded, as well as some academies, and a good many lyceums, schools for the nobility, and gymnasiums. In 1836, a new statute was enacted for the Academy of Sciences at Petersburg. At Kasan an institute for the oriental languages has been erected; its object is comprehensive, and of the highest political importance. As the minister expresses it—"This institute will some time or other unite the inhabitants of two quarters of the globe." In some of the other universities, and even in some of the gymnasiums, the same object has been aimed at, by founding lectureships on the Asiatic languages. But the instruction of the mass of the people is in a miserable state.—*Russia under Nicholas.*

The sepulchre, since it was occupied by the blessed Saviour, is a sanctified dwelling, a bed of peace and rest.—*Bishop Russell.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE FUTURE EXALTATION OF THE RIGHTEOUS POOR.

BY A. R. SANDERSON, M.D.,

Banbury, Oxon.

O, WHAT a happy and remarkable change is that which the righteous poor will undergo after death, and at the great day of the Lord! They who are now the humble inmates of the workhouse, or the lowly tenants of the meanest dwelling, will then hold companionship with kings and princes in the mansions of heaven, with Solomon and David, with Paul and Elijah, with all the sainted and illustrious dead, and with the high and lofty One that inhabiteth eternity, who hath declared—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." They who are now clothed in rags and tattered garments will, on that great and glorious day, be arrayed in white, and clothed in the spotless robe of righteousness, having palms in their hands and crowns of pure gold upon their heads. And they who are now enduring every form of hardship and privation, of persecution and oppression, of contumely and suffering, who are called to bear the pressure of ill-mitigated pain and sorrow, will then be introduced to those happy mansions where pain and sorrow will be no more known.

What a frequent and prominent mention does God make of this high promotion and future glory of his poor and afflicted people,

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who put their trust in his name! How often does he assure them that "the expectation of the poor shall not perish," for that he will "stand at the right hand of the poor," and set them "on high from affliction!" "Hath not God," saith St. James, "chosen the poor of this world?" Yes, "blessed be ye poor, yours is the kingdom;" yours is that kingdom of heaven where the pious "rich and poor meet together, and the Lord is the Maker of them all." The rich and poor, the high and low of God's people, are all equally the dear objects of his paternal love and regard; but how delightful and comforting must it be for the poor of this world to read in their bibles of God's special mercies and promises to them if they only fear him; for he will exalt them in due time. Amid every earthly separation they know at least that there are three places where he assembles all ranks and conditions of men together. In "the house of prayer," in "the house appointed for all living," and in "the house not made with hands, eternal in the heavens." Yes, the rich and poor meet together in the courts of the Lord's house, in mutual acknowledgment that "he is the Maker of them all." Again, they meet together in the grave—that great repository of the departed dead, where all worldly titles and distinctions must for ever merge in the dust from which we were all taken. And, once more, they must meet at the last day, the great day of the Lord, before the judgment seat of Christ, that "every one may receive the things done in his body according to that he hath done, whether it be good or bad."

Among the many affecting and touching scenes over which the writer's eye has wandered, he knows of none that has called from him a deeper feeling of sympathy than that which has so often presented itself to his contemplation in the little group of aged and infirm poor who are privileged to assemble and gather along the aisles or near the altars of most of the established churches in this country. This little group of humble and devout worshippers is for the most part composed of the oldest and poorest inhabitants of the parish. Here is to be found extreme poverty struggling with extreme bodily infirmity—the old man worn out by daily toil, and bending under the pressure of years—the lonely widow, solitary, destitute, and bowed down by the weight of accumulated sorrow. She has now no earthly staff to lean upon—no new object around which she can twine the sapless tendrils of her heart; and life seems to her at best but a wintry day. She has perhaps lost those who had promised to be the stay and solace of her declining years: every day seems to cast another shadow around her, and every year seems to take away another prop which supported her. O, who can look upon these meek and lowly sons and daughters of sorrow, conning with their failing eyes their well-thumbed prayer-books, and see them bending their palsied and tottering limbs in the attitude of devotion, without intense emotions of commiseration and tenderness? Who can doubt but that their faltering and broken accents will rise up to heaven, and will meet with acceptance there? Who, that is not devoid of all human feeling, can repress those emotions of sympathy which filled the Saviour's heart when he said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." But, ah! do we not too often look upon scenes like this with far different feelings—with those of unconcern and indifference? Do we not usually regard these poor worms of the dust with a sort of self-importance and self-complacency, as if nature herself had placed them many degrees beneath ourselves in the scale of creation; and as if their very infirmities and misfortunes, and the abject poverty under which they are suffering, not only stationed them several removes below ourselves in the rank of society, but also gave them a nearer companionship with that dust from which we were all alike taken, and with which we must all soon and equally commingle? Little are we aware that perhaps their condition is much better than our own. Little are we aware with what tender solicitude and paternal compassion the Father of the fatherless, and the God of the widow, is looking upon them;

and little are we aware how near the angels, those ministering spirits of heaven, may be hovering around them, ready to convey their weary and heavy-laden souls to that peaceful home, to that repose of paradise, into which poor Lazarus has already entered. O, with what different feelings shall we look upon these lowly disciples of Christ on that day when we shall see them exalted at God's right hand in heaven, with crowns on their heads and palms in their hands! Their "light afflictions, which are but for a moment," are working out for them "a far more exceeding and eternal weight of glory" than any thing earth can give.

The widowed heart may at times almost sink under the feeling of desolation which is passing within it; and a dark cloud may occasionally threaten to extinguish for ever the little remaining evening twilight of her being, but he, who will not "break the bruised reed nor quench the smoking flax," will never send a sorrow but in mercy that will bear her tottering form to the ground. She can say, "I am poor and needy, but the Lord careth for me." She can hear her heavenly Father calling her to rejoin those she loved, in that world where sorrow is never known, and where friends are never parted. And she can hear him saying to her, in tones and words of unutterable tenderness, "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

ADVENT.

BY THE REV. W. BLACKLEY, B.A.

NO. II.

THE ADVENT DELAYED.

IN a former article* I considered the advent in promise, and briefly, and I trust scripturally, traced out the originating cause of the promise, the Being who was to come, and the object which was to be accomplished. In this paper it is my wish to continue on the subject by the consideration of the advent delayed. We saw, by our subject in the former paper, that, on sin's entering the world, the great Author of our existence promised to his creatures a Redeemer who should deliver them from its condemnation, rescue them from the deserved punishment to which it had exposed them, and again place them in such a position as that they might regain that image of God in which they had been created, but which, through transgression, they had lost. We ascertain through those scriptures, which were given us for our learning, that this Redeemer did not make his appearance in this our world to work out this redemption for us for four thousand years after this promise had been given.

* See page 339.

ly ask, then, how it was that men were saved and had not yet died for sin, and risen again for justification? It was through God's graciously upon the scheme of man's redemption, when he had planned it, as virtually, though not effected. To this there is distinct reference in the New Testament when Christ is spoken of as "the Lamb slain from the foundation of the world" (Rev. xiii. 8). Looking upon the various sacrifices for sin which the Redeemer made when he came, as in effect accomplished not really so, God made a provision for the future of all such as should approach unto him with consciousness of having sinned, and with a request for pardon. On such, through viewing his Son actually slain, he could look and say, "Deliver them from going down to the pit; I have found a ransom" (Job xxxiii. 24). And there can be no doubt of the way of salvation being known both at the beginning and then, from the great length of men's ages, the length of it could be transmitted from one generation to another without fear of its corruption, as well as upon the shortness of man's life and the rapidity with which successive generations passed away, being no certainty of tradition remaining until it was laid up in the oracles of God, to which all might have access as unto a light that shineth in a dark place. Let us look for a moment to the state of man before the deluge. That event took place when the world was in its comparative youth—then it was but 1656 years old. Now between Adam and Noah, who was 600 years old when the flood came, there had been but eight generations, namely, Adam, Noah, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech—all of whom were actually living during the time of the life-time of Adam, and at the time when Adam had known, or lived in the life-time of 800 years, Enos 695, Cainan 605, Mahalaleel 895, Jared 960, Enoch 365, Methuselah 969, Lamech 777, and Noah 950.

labeled 535, Jared 470, Enoch 308, Methuselah 243, and Lamech 56; and Noah (Lamech's son) had lived in the life-time of Enos 84 years, of Cainan 179, of Mahalalel 234, of Jared 366, of Methuselah 900; and of Lamech, his father, 595*. So that Noah was known to all the generations which had lived from Enos downwards, except to Enoch, who appears to have been taken to heaven before Noah was born. I therefore Adam knew the way of salvation (and who in his sober senses can doubt it?) I say if Adam knew the way of salvation—the way of access to God through an appointed Mediator—is not the inference plain, that all those who lived between himself and Noah must or could have been acquainted with it also? For, while he knew of a Mediator to come, and that till that Mediator actually came he would be considered as slain for the sin of the world, we cannot bring our mind to think that he would not make known to his posterity the great mercy of God in providing for their salvation—in again opening the path to heaven which sin had closed. The case of Enoch is a full proof, that light, saving light, was in the world in those days. Who was a more holy man than Enoch? Of him it is testified (Gen. v. 24), "Enoch walked with God and he was not; for God took him." Abel also knew the way of faith and sacrifice; for of him the apostle asserts (Heb. xi. 4), "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." These two cases point out clearly that the way of salvation was known, that the Lamb was considered as slain, and that through him reconciliation might be obtained with Jehovah. If light, then, was in the world—that light which taught man to go in penitence of spirit to the footstool of mercy through faith in a coming Redeemer—we cannot doubt as to who was the instrument in spreading it. It must have been our guilty yet penitent first father, who, having it directly revealed to him from Jehovah, in all probability washed away his own sins by prospective faith in the efficacy of that sacrifice which in due time should be made for the sin of the world, and made

	A.M.	DIED A.M.
• Adam created a	180	930
	<hr/> 180	
Seth born a	180	+ 165 + 807 = 1048
	<hr/> 105	
Enos born a	985	+ 90 + 815 = 1140
	<hr/> 90	
Caïnan born a	895	+ 70 + 840 = 1225
	<hr/> 70	
Mahalaieel born a	805	+ 65 + 830 = 1290
	<hr/> 65	
Jared born a	400	+ 123 + 809 = 1423
	<hr/> 102	
Enoch born a	623	+ 65 + 300 = 987
	<hr/> 65	
Methuselah born a	687	+ 187 + 782 = 1656
	<hr/> 187	
Lamech born a	674	+ 182 + 505 = 1851
	<hr/> 182	
Noah born a	1065	+ 800b + 350c = 2006
	<hr/> 500	
Shem, Ham, and Japheth born a...	1556	

a See Gen. v. 1—22. b See Gen. vii. 6. c See Gen. ix. 28.

be a contemporary of Isaac's for about 50 years, this was undoubtedly permitted by God for a two-fold reason, namely, that they might teach the way of righteousness, and be examples of holiness and of consecration to God to their descendants. There was, however, a gradual shortening of life after these men. From them downwards to Abraham, and from Abraham to the time of Moses, it was gradually diminished to the now "appointed time" of three-score years and ten (Ps. xc. 10). And this shortening of life introduced a new system of making known the truth, or rather a new system for its preservation. Generation after generation now so rapidly passed away, when the years of man became curtailed, that there was not the same certainty of preserving the truth, even in a single family, from being mixed with error, that there had been when only nine generations extended over a period of 2,000 years, as was the case from Adam to the death of Noah. Then there was a constant living authority to which an appeal might be made for a knowledge of the way of salvation. But, when the life of man became shortened, then this standard of authority ceased, and an opportunity was afforded for the truth of God to become mixed with error—for the gold to become dim, and the silver dross. And here we at once arrive at the secret of there being so much truth mixed up with the fabulous theology of the Gentile world. As population increased, it branched off in different directions, and, as life shortened with them, the truth became less clear, and the way of access to God mingled with men's traditions. No one individual remaining to whom an appeal could be made as to an authority respecting the way of life (as in the time of the antediluvian world, and for 500 years after the flood), error became propagated with truth, according to the imperfect recollections of the short-lived beings who now existed on the face of the earth. Each clan, or body, or race of men came to know less and less of the knowledge of the true God; and, while professing themselves to be wise, became fools (Rom. i. 29). Their foolish hearts became darkened—their lives and ways corrupt. And here we discover the wisdom and goodness of the infinitely great and everlasting Jehovah—not in this state of things, but, when foreseeing this moral darkness and soul-destroying ignorance coming upon the world,

Terah, the father of Abraham being dead (Gen. xi. 27, 32), and the Lord having said "Get thee out of thy country," &c. "Abraham departed" (Gen. xii. 1, 4). "And when he departed he was 75 years old" (Gen. xii. 4). Therefore, as Terah died A.M. 2083, and as Abraham was 75 when he departed on his father's death, Abraham must have been born A.M. 2008, or 1996 before Christ.

Abraham born	A.M. 2008	or B.C. 1996
Abraham 100 years old when Isaac was born	100	100
Isaac born	2108	1896
Abraham born	A.M. 2008	B.C. 1996
Abraham 175 years old	175	175
Abraham died	2183	1821

As Shem died A.M. 2156, and Abraham died A.M. 2183, Shem only died 37 years before Abraham, and must have lived 148 years during the lifetime of Abraham; and as Shem died A.M. 2156, and as Isaac was born A.M. 2108, Shem lived 48 years during the life-time of Isaac.

a Gen. xxi. 5. b Gen. xxv. 7.

in making a provision to meet it. And what was that provision? The selecting out an individual, descended from Shem, through the line of Noah from Enoch, whose descendants, through a particular son (Isaac) and through that particular son's youngest son (Jacob), should form a separate and distinct nation in the earth; among whom should exist the symbol of the divine presence; to whom were to be given distinct laws for the regulation of life; among whom God's holy worship should be carried on; and to whom he would renew the promise formerly given of a divinely appointed Redeemer to come into the world (Rom. ix. 4, 5). By this he would have a depository, as it were, where his oracles (Rom. iii. 2) would be preserved, and which should be as a light shining in a dark place till the day dawned (2 Pet. i. 19), and till the day-spring from on high should visit the world to give light to them that sat in darkness and in the shadow of death, to guide their feet into the way of peace (Luke i. 78, 79).

And this I conceive to be one of the main objects in the establishment of the Jewish nation. And this advantage St. Paul refers to in his epistle to the Romans, where, in carrying on a supposed dialogue between a Jew and himself respecting the equity of God—when the apostle having said, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, and not in the letter, whose praise is not of men, but of God;" and the Jew objecting (Rom. iii. 1) "What advantage then hath the Jew, or what profit is there in circumcision?" the apostle replies, "Much every way; chiefly, because unto them were committed the oracles of God." And this was a great advantage; for wherever the oracles of God are, there there is light. "The entrance of thy word," says the psalmist, "giveth light." Wherever the word of God is, and is permitted to have its legitimate influence, it produces a corresponding improvement in the personal, civil, and social condition of life. But, although the oracles of God were to be committed unto the Jewish nation, they were not to be lodged with them for their sole benefit; but they were to be entrusted with them for the benefit of the world—were to be entrusted with them for a time, that the truth and grace of God might shine forth in the end with greater effulgence and glory. Accordingly he proceeded to call Abraham (Gen. xii. 1), promised to make of him a great nation, and that in him all the nations of the earth should be blessed. But this promise, that all the nations of the earth should be blessed, was not a new promise. It was only a renewal of the former one, made two thousand years before, that the seed of the woman, or a divinely appointed Redeemer, should bruise the serpent's head. But, while it was a renewal of the old promise, it was the ordainment of means (and that too at a time when the world was fast sinking into a moral wilderness) for the realization of the promise with such distinctness and precision as that, when Messiah came, even reason, if suffered to remain uninfluenced by prejudice, must exclaim, "This is that prophet that was to come into the world." "Truly, this is the Son of God."

When, therefore, he had elected the descendants of

Abraham, through the lines of Isaac and Jacob, to be an especial people unto himself, and when such a change was about to take place in men's lives as that instead of only nine generations extending over a period of more than two thousand years, forty-two generations (Mat. i. 17) were to pass away in a coming period of less than two thousand, we have a particularity commenced as to the Messiah which did not exist before, nor indeed, from the previous age of man, had been at all necessary. Even the very tribe was stated which he was to descend from, the city where he was to be born, many of the circumstances which were to take place in his life, the treatment he was to receive, the reception he was to meet with, the value that was to be placed upon his life by his enemies, the time he was to appear, many events which were to occur just before, during, and after his advent, together with a hundred others, all important as well as interesting in their nature. All the prophets gave witness to him, and that till the prophetic vision was closed, and the world waited in anxious expectation his arrival. And the prophets also confirmed the idea that God viewed the atonement of Messiah as virtually accomplished. Indeed one, seven hundred years before his appearance on earth, had gone so far as to say, "He hath borne our griefs and carried our sorrows. He was wounded for our transgressions: he was bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed."

Now in this raising up the Jewish nation, making them the depositories of his truth, and placing them, perhaps, in the best situated locality in the world for a communication with other nations, and causing prophets to abound among them, who constantly called their attention to the coming advent of Messiah, besides their religious worship pointing him out under various types and shadows, we see, as I said before, both the wisdom and goodness of God.

1. First, we behold the wisdom of God. When this nation was raised up, the world, as we have seen from the shortening of the period of man's life, was fast sinking into a state of moral darkness—into a state in which the inhabitants would be without God, and without hope. He, foreseeing this spiritual gloom about to spread, and that it would continue to spread over the face of the earth, raised up this people to possess and to reveal his truth, that the world might not become one mass of moral corruption, but that his way might be known upon earth, his saving health among all nations (Ps. lxxvii. 2). And the very situation in which he placed them is an indicating circumstance that he intended them to be useful in spreading the knowledge of his will. Had not this been his direct intention, he would doubtless have placed them where they would have been screened from the world's observation, and where they might have served God with less temptation to themselves than they did in the country where they became established. He placed them as it were in the very heart of the world, with an outlet on every hand, east, west, north and south; and doubtless with the intention of their communicating the light which they possessed to the surrounding nations, and of leading back those sitting in darkness and in the shadow of death to the

knowledge of the one true and living God, and to an acquaintance with him who, in the fulness of time, was come to take away the sin of the world and to destroy the works of the devil, and who was even then, through Jehovah's looking upon him as virtually slain, "mighty to save." And though, perhaps, this purpose was not followed out to the extent of God's will, yet we are certain that it was answered in some degree. And the case of the magi, who on our Lord's advent came to Jerusalem inquiring, "Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him?" is one instance which proves that they had not been altogether useless in circulating a knowledge of the coming advent of the Redeemer. It proves in a remarkable degree, too, that he was "the desire of nations," that he was looked for by others as well as by the Jews. The case of Job also shows that a knowledge of Christ's coming advent had spread in the earth. Job could say, fifteen hundred years (probably it was more) before he came, "I know that my Redeemer liveth."

But it may be asked, Why could not Christ have come even in Adam's time, as well as his advent been delayed for four thousand years? We have seen from God's having considered the Messiah as virtually come (though not actually so), and thereby having provided for the salvation of all those who should seek mercy at his hands with a reference to the sacrifice of the coming Redeemer; and from the fact that this plan of salvation must have been known in the antediluvian world, since every generation, from Adam to Noah's father, knew Adam, or at least must have lived a long time during his life-time—that it was not really necessary. And if it were not necessary at that period, and for some time after the flood, we conceive that God pursued the best, and the wisest, and the most efficient plan that could be pursued in raising up a nation as he did, with whom to deposit his truth; and at the same time causing such circumstances to take place, in connection with that nation, as to lead the world's attention to it, and thus cause other nations to obtain a knowledge of the advent of him in whom they were interested in common; or, if not to obtain a fresh degree of knowledge of the promised Messiah, yet to keep up and confirm that knowledge of his coming which they already possessed. Besides, had the advent of Christ taken place at an early period in the world's progress, and had there not been a body of people, as was afterwards the case, specially appointed to preserve God's truth, and the way of salvation and the means of attaining it, among them; who can say that, to this day, the world would not have been gradually sinking into deeper and deeper ignorance and darkness and error? Even if the advent had taken place at an early period in the age of the antediluvian world (for instance, in the time of Adam), we cannot conceive that they would have had more light or more advantages than they possessed; neither could we have had that clear demonstration as to the identity of the Messiah, which we have by the establishment of a people among whom existed prophecies as to the Messiah, and those prophecies being clearly proved to us as having been fulfilled. God's procedure then seems

to have been founded in infinite wisdom; and we should say so, even did we not know that righteousness and judgment were the habitation of his throne (Ps. xcvii. 3).

2. But the procedure of God also marked his goodness. To what end did all that he did tend? The benefit of man—the salvation of the world. It proved that he loved man—that he willed all men (1 Tim. ii. 14) should come to the knowledge of the truth, and be saved. It was true that, in the election of the Jewish nation to be a peculiar people unto himself, they possessed many advantages. There was not only the adoption, but the glory and the covenants, and the giving of the law and the promises, and the glory of the Redeemer springing up among them. But, as we have seen in the course of this paper, these advantages and privileges were not for their sole benefit. They were granted them that they might be instrumental of good to the world. It was not for their sole advantage that they were formed a separate people. God did not intend that they should eat their morsel alone. While they possessed, they were to communicate the light which they possessed, and cause God's glory and mercy more fully and more clearly to appear to the world. The Jews as a nation, from possessing the privileges which they did, were too apt to cry—"The temple of the Lord, the temple of the Lord are we;" to conceive themselves as alone interested in the covenant of mercy—in the advent of Messiah. And to this day the same confined view extends among them. The language of the modern Jews is, "Is the Son of David to be the Messiah of the Gentiles or of the Jews? I say of the Jews only, and no Messiah for the Gentiles. Thus we prove it:—'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh'—but not the king of the Gentiles—'unto thee, but not to another'" (Zech. ix. 9)*. And this the majority of the ancient Jews believed. But so did not say their prophets; neither so believed the spiritual part of Israel. Their language was, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11). The spirit of the cry of the prophets was, that the Gentiles were to be benefited by the light of Messiah, by the brightness of his rising, as well as the Jewish nation. So also understood the apostles the writings of the prophets. Hence St. Paul said, "As in Adam all die, so in Christ shall all be made alive." "There is no difference," he says, "between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." This fact, which the selfishness and the worldliness of the Jews led the majority of them to disbelieve, St. Paul tells us he had been fully commissioned to preach—that it was God's will to make known among the Gentiles (Col. i. 26) what were the riches of the glory of the mystery which had been hid from ages and from generations. "Unto me," he says (Eph. iii. 8), "who am less than the least of all saints, is this

grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

This subject is capable of great and interesting extension; but as the length to which this article has already extended prevents my enlarging, I shall conclude by the inquiry, whether we have individually so felt the importance of the advent of Christ as to have been led to the throne of grace to pray that we may reap benefit, life and salvation, by it. Little will it avail us to have known of the mercy of God in Christ Jesus, if we seek not to experience it in our own souls, and to be found in Christ, "not having our own righteousness, which is of the law, but that which is through the faith of Christ—the righteousness which is of God by faith." The only plea, that will ever hereafter be effectual to gain for us an admission to the enjoyment of the glory of God, will be the having washed our robes and made them white in the blood of the Lamb (Rev. vii. 14). In a little time our bodies shall be dissolved, and our spirits will pass into the eternal world. But they shall not always remain thus separated; for, as certainly as the first advent of Christ took place, so certainly will another advent of Christ take place, when our bodies, being raised from the dust of the earth, shall become reunited to our souls by the mighty power of Jesus, and we shall either enter on an eternity of joy and happiness in the divine presence, or be forever banished from the glory of his power. We shall either awake to everlasting life, or to shame and everlasting contempt. Let us see then that we put on the Lord Jesus Christ—see that he is formed in our hearts the hope of glory, so that when he cometh to judge the quick and dead, we may be found of him in peace without spot and blameless, and be presented before the presence of his glory with exceeding great joy.

THE CHRISTIAN'S CONVERSATION:

A Sermon,

BY THE REV. JOHN KENDALL,

Curate of St. George's Church, Cherley, Lancashire.

PHILIPPIANS i. 27.

"Only let your conversation be as it becometh the gospel of Christ."

WHEN St. Paul wrote this epistle, he was a prisoner at Rome for the sake of Christ and his gospel. He, however, tells the Philippians that his sufferings, which were inflicted by the enemies of the gospel, so far from retarding its progress, contributed only to the furtherance of it; "for," says he, "many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Even the palace and court of the blood-stained Nero rang with the doctrine which the apostle delivered; and many of its members became converts, as we learn from the 22nd verse of the 4th chapter—"All the saints salute you; chiefly they that are of Cæsar's household."

* Croall's Restoration of Israel, p. 21.

When we consider how great and how rapid was the growth of the gospel in those days, notwithstanding the persecutions which were raised to suppress it, we cannot but conclude that the providence of God accompanied it—preserving this ark in a deluge of blood, this bush in the midst of the fire—so that no weapon formed against it could prosper, no force against it could prevail. Julian the apostate, one of the most subtle and cruel enemies of the faith, made this public acknowledgment before he closed, by his death, his detested reign—"Thou, O Christ, hast overcome me: thy gospel has prevailed over all opposition."

Though a prisoner at Rome, the apostle speaks with some assurance of visiting the Philippians again, which he knew would be a source of great joy to them; and then exhorts them, in the words of the text, to great strictness of conversation—"Only let your conversation be as it becometh the gospel of Christ." Let your carriage, demeanour, and manner of life correspond with your profession: shew that it is sincere; that you are in reality disciples of that Saviour who has purchased you by his blood. Thus acting, you will best adorn and beautify, grace and honour, the gospel; for grace in the professor's life gives grace to religion; and a greater honour there cannot be than when strict rules meet with as strict a practice, and a holy profession is attended by a holy life. "Let your conversation be as becometh the gospel of Christ." From which words may be inferred, that every one who has been admitted into the church is in duty bound to lead such a life as may testify the sincerity of his profession, as may adorn the gospel of Christ. The duty here required we find very frequently insisted on by the same apostle, only in different words. For instance, in his epistle to the Ephesians (iv. 1), he says—"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." And to the Christians of Colosse—"For this cause we do not cease to pray for you, and to desire that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 9, 10). Again, to the Thessalonians he says—"Wherefore we pray always for you, that our God would count you worthy of this calling; and that the name of our Lord Jesus Christ may be glorified in you and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. i. 11, 12).

The more effectually to enforce this duty, which you find so frequently inculcated in the epistles, I shall shew—

I. When the conversation of a Christian is such as becometh the gospel of Christ.

II. Why the Christian's conversation should be such.

And may this discourse, by God's blessing, conduce to our profit!

1. The Christian's conversation is such as becometh the gospel when he makes the divine word the only rule by which to steer his course, and govern his life. The unconverted—such as the worldly-minded, the lovers pleasure, they who are slaves to their passions, and they who trust to their own wisdom and lean to their own understanding—in their hearts despise the way of Christ and the doctrine of the gospel, and for this reason: it requires from them unreserved, implicit obedience: it calls upon them to renounce their lusts, their profit, their pleasure; to "bring into captivity every thought to the obedience of Christ." What! say the proud and self-sufficient, must we believe this doctrine that is so far above our knowledge, which we cannot reconcile to our understandings? This is a hard saying: we cannot bear it. What! say the lovers of this world, must we obey this precept? must we perform this duty to which we are so much averse? must we deny ourselves those pleasures and enjoyments to which our nature so strongly prompts us, and which are as dear to us as a right hand or a right eye? No; whilst we live, let us live: let us enjoy ourselves whilst we can. Very different from this, however, is the reasoning of the converted mind. The true believer is filled with humbling thoughts of himself: he cheerfully and willingly gives up every thing required of him, from love to and for the sake of that Saviour who so loved us as to give himself for us. He silences every objection, every apparent difficulty, which may arise in his own breast, or be advanced by those around him, with this answer:—These truths our Saviour has revealed from heaven, and his apostles by many miracles and sufferings have confirmed them; therefore I will believe them, though they be above my reason, and cannot be fathomed by my finite understanding. The precepts of the gospel I will obey, because they were delivered by our Saviour, and because so many and precious promises depend upon this obedience, which promises are sure and certain; for "God is not a man that he should lie, or the son of man that he should repent." "Heaven and earth," says he, "shall pass away; but my word shall not pass away." Since my heavenly Master has taught me, by his Holy Spirit and his word, that it is my duty to deny self, to crucify the old man, to mortify my lusts, and die to the world, therefore,

though pleasures may invite me, profit tempt me, and the wicked deride me, yet, by the help of my God, I will hold fast my integrity: I will stand fast in the faith: I will obey my Saviour.

Such was the reasoning, such the practice, of the great apostle St. Paul. No sooner did he hear the voice of Jesus addressing him from heaven, and requiring from him performances from which human nature shrunk, to become a convert to that doctrine he had lately so vehemently opposed, to join himself to that church towards which he had lately exercised so much rage and cruelty, to hazard his temporal estate and well-being, to regard all his learning and human acquirements as loss and dung; no sooner, I say, was this required of him, but the result was a ready and cheerful compliance. "Immediately," says he (Gal. i. 16), "I conferred not with flesh and blood"—that is, he consulted neither his natural inclination nor his temporal interests or advantages; nor did he give ear to the persuasive reasoning of worldly men; but, regarding the will of Christ in his gospel as a rule that was to be followed, not gainsaid, he immediately honoured it by a cheerful and willing obedience. Let us then, with him, as we value our eternal interests and the salvation of our immortal souls, as we would be happy here and hereafter, make this gospel our guide and our counsellor, and in this balance of the sanctuary weigh every undertaking.

2. Our conversation is such as becometh the gospel of Christ, when we advance in spiritual knowledge and heavenly wisdom, when we search the scriptures with much earnestness and diligence, "that so we may be able to comprehend with all saints, what is the length and breadth, and depth and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God" (Eph. ii. 18, 19). The very angels are represented by St. Peter (1, i. 12) as desirous to search into the things contained in the gospel so glorious is the scheme of man's salvation; and shall not we, who are to profit so much by them—shall not we search diligently those scriptures which reveal to us the whole plan of human redemption? Men can never be said to live as becomes the gospel whilst they remain unconcerned about its momentous truths. Is not this, I would ask, the case with too many of us? Are there not, alas! numbers who have lived thirty or forty years, or upwards, under the ministry of the gospel, who can yet give very little account of their faith, or a reason of the hope that is in them? Deplorable as such a case is, I fear it is but too true. Nay, are there not some whose hoary locks pro-

claim them to be full of days and stricken in years, who are yet but very babes in Christian knowledge; and who, instead of being teachers of their families, have themselves to learn "the first principles of the oracles of God?" Had such lived in Egypt, a land of darkness and ignorance, there had been less of wonder—less of guilt; but, since they dwell in a land of light and knowledge, where the Sun of Righteousness shines in its full lustre, their guilt is heightened, their crime aggravated. Since Christ has sent his ambassadors through the length and breadth of Britain, to proclaim and publish the glad tidings of salvation, and the word is read and preached, such ignorance is inexcusable. To all who are thus wilfully ignorant of the truths of the gospel, is applicable the reproof of Solomon—"A price is put into the hands of fools to get wisdom; but they have not the heart to make use thereof." How dreadful the condition of such is, the apostle informs us (2 Cor. iv. 3)—"If our gospel be hid, it is hid to them that are lost." More tolerable shall it be in the day of judgment for Tyre and Sidon, Sodom and Gomorrah, than for them.

3. Christians may be said to behave as becometh the gospel when they attend to, and delight in, its ordinances; when with holy David they can say—"I was glad when they said unto me, Let us go up into the house of the Lord" (Ps. cxxii. 1); and again—"This one thing have I desired, that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to enquire in his temple" (Ps. xxvii. 4). In the second chapter of St. Luke's gospel, we find it related of one Anna, a prophetess, that "she departed not from the temple, but served God with fasting and prayer day and night." Not as if it were her only employment, but it was the work she most delighted in, and for the exercise of it she omitted no opportunity. Our Saviour tells his disciples, inviting him to eat (John iv. 34)—"My meat is to do the will of my Father, and to finish his work." By which he meant not to deny nature her necessary food and nourishment, but to let his disciples know that his chief employment, the great end he had in view, was the preaching of the gospel for the salvation of men. And, my Christian friends, if he preached the word with so much pleasure, surely we, who derive so much benefit from it, should zealously attend to it, should frequent its ordinances with heartfelt delight. Indeed it was foretold that such should be the case. The royal psalmist says (Ps. cx. 3)—"Thy people shall be a willing people;" a generation whose desire and delight, whose inclination and affections, shall be set upon religion. And

thus we learn it was in the primitive times. What multitudes followed John to be baptized of him! What crowds attended our Saviour to hear his words, and, after him, the apostles and their successors! So that Isaiah's prediction was then verified: they flew as "doves to their windows:" they came as shoals to the net, and flocked to the mountain of the Lord. Was the gospel looked on then as a jewel, a pearl of great price; and shall it be now slighted, and neglected as a thing of no value, unworthy of notice? Were its ordinances esteemed so precious in those days, that Christians assembled to worship God and their Saviour, and to hear the scriptures read and preached, though, on account of raging persecutions, each meeting might have proved their last; and shall the table of the Lord and the public ministrations, in these peaceable days, be slighted and forsaken, as if useless and unprofitable? How many, alas, are there who, indulging in intemperance and excess, loathe the spiritual manna, account the bread of life a light thing, despise God's holy word, and turn their backs upon the blessed sacrament! What is become of fervent zeal in our devotions, of private meditation and self-examination? Where are our deeds of love and charity? Alas, my brethren, we make not that proficiency in the graces and virtues of the gospel which, considering our privileges and advantages—considering the blessings we enjoy, and the light we are favoured with—might reasonably be expected from us.

Lastly, Christians may be said to walk as becometh the gospel when they live together in unity and love. As God is the God of peace, Christ the Prince of peace, and the Holy Ghost the Spirit of peace, so is the gospel the gospel of peace; for it reveals the peace made betwixt God and man by the Saviour's blood, and also inculcates peace as a duty betwixt man and his fellow. This was Christ's legacy to his apostles—"My peace I leave with you: my peace I give unto you" (John xiv. 27). This was to be the characteristic mark of his disciples—"By this shall all men know that ye are my disciples, if ye have love one toward another" (John xiii. 35). There is indeed no grace so excellent, so becoming as this of peace and unity amongst Christians; nothing that casts a greater lustre on the Saviour's followers, than to be "rooted and grounded" and knit together in love, "bearing one another's burdens, and so fulfilling the law of Christ" (Gal. vi. 2). "Behold," says the psalmist (Ps. cxxxiii. 1), "how good and joyful a thing it is for brethren to dwell together in unity!" And the apostle in the text—"Only let your

conversation be as it becometh the gospel of Christ; that ye stand fast in one spirit; with one mind striving together for the faith of the gospel" (Phil. i. 27). When we find the apostle so earnest in exhorting us to walk together "in the unity of the Spirit, and the bond of peace" (Eph. iv. 3), we cannot but conclude that he regarded this duty as one of the main pillars that uphold the Christian edifice, one of the brightest jewels that adorn the Christian conversation. How pathetic is his address to the Philippians (ii. 1, 2)—"If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies," why then "fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Is not the body much more comely when the members are closely united, than when rent asunder? Is not the building much more beautiful when the parts are cemented together, than when disunited and in confusion? Let then peace be within the walls of our Zion, and unity among the inhabitants of our Jerusalem.

II. I have now laid before you the several marks by which we may discern whether our conversation be such as becometh the gospel. I come now to consider the reasons why our conversation should be thus blameless and irreproachable; and

1. Because of the reproach and shame which an ungodly life casts upon the gospel of Christ. The unbelieving and the impious will be ever ready to say—"These are the men that profess so much holiness, and yet are guilty of such wickedness: these are they that pretend so much to the form of godliness, but at the same time shew little of its power. Surely these men believe not in so pure a gospel as they profess to do, or else their gospel allows greater latitude than they would have us suppose it does." O, my Christian friends, how does the gospel suffer, how is the truth wounded, by the unholiness of professors! How ready were the disciples of John to reproach our Saviour for the misconceived remissness of his followers—"Why do we and the pharisees fast oft, but thy disciples fast not" (Matt. ix. 14)? St. Peter plainly intimates that, by the licentious lives of Christian professors, God and his gospel, Christ and his religion, suffer; for, speaking of such, he says, "By reason of whom the way of truth shall be evil spoken of" (2 Pet. ii. 2). And St. Paul, addressing the Romans, says—"The name of God is blasphemed among the Gentiles through you" (Rom. ii. 24). As you open your hands to do wickedly, they open their mouths to speak blasphemously, and through you they reproach your profession. "For many

talk," says the same apostle (Phil. iii. 18), "of whom I have told you often, and now all you even weeping, that they are the enemies of the cross of Christ." "Let your light so shine before men," says our blessed redeemer (Matt. v. 16), "that they may see our good works, and glorify your Father which is in heaven."

2. In the next place, we should be careful to walk worthy of our high calling, because in committed under the gospel becomes exceedingly aggravated. "If I had not come and spoken unto them," says our blessed Lord (John xv. 22), "they had not had in;" that is, their sin would not have been so great: but now, since I am come a light to enlighten them, "they have no cloak," no excuse, "for their sin." Hence the apostle considers the condition of a heathen preferable to that of a profane and sinful Christian; for, speaking of some apostates in matters of doctrine, and some revolvers in matters of practice, he says, "It had been better for them not to have known the way of righteousness than, when they have known it, to turn from the holy commandment delivered unto them." Knowledge wilfully abused renders sin more heinous, and the sinner's misery more heavy and intolerable; for, if in the mansions of utter darkness, if in the regions of misery and despair, there be one place more dreadful than another, it will certainly be reserved for him who knowingly sins against the light, and wilfully abuses the grace of the gospel. If we Christians live as if we had no gospel, as if there were no God in the world, we cannot be surprised if the Almighty should remove his blessings from us, and visit us with his plagues. The wilful sins of Christians are styled in scripture, a "denying of God," a "treading under foot the Son of God," a "grieving of his Holy Spirit."

In conclusion, my brethren, I would exhort you all, in the apostle's words, to "let your conversation," your manner of life, "be as it becometh the gospel." This is the one thing necessary; and, therefore, should be the Christian's constant aim and endeavour. His greatest care should be to "seek first the kingdom of God and his righteousness," to "lay up for himself treasures in heaven," and adorn the doctrine of Christ, to prize it above all earthly things, to honour it above all worldly dignities. Is it not the gospel which is the glory of our Israel, it once the honour and the safety of our land? Is it not the gospel that raises our condition above that of heathens? Is it not the gospel that reveals to us a bleeding Saviour, an incarnate God? Once more, is it not the gospel that opens to us the gates of heaven, and presents us with a glimpse of a

future glory and a crown of righteousness? Let us then live as those that honour so excellent a profession. Let us cultivate holiness and piety towards God, charity and humility towards men, temperance and sobriety in ourselves; that God, and the world, and our own conscience, may be witness in the day of trouble, in the day of death, and in the day of judgment, that we have been true disciples of Christ here; and then undoubtedly we shall hereafter reign with him, and be partakers of his everlasting glory.

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

BY ROBERT DICKSON, M.D., L.S.F.

NO. XII., PART 4.

IN the shade, and still more in the night, plants absorb, by the leaves and other green parts, oxygen, and evolve carbonic acid. The oxygen being absorbed, to unite with the carbon, in order to bring the latter into a fit state for the plant to assimilate it; and the assimilation of the carbon and the exhalation of oxygen commence from the instant that the rays of the sun strike them, and the atmosphere receives a volume of oxygen for every volume of carbonic acid which is decomposed. Plants will even live and grow vigorously in an atmosphere containing 1-12th part of carbonic acid, provided they are freely exposed to the sun; for this quantity of carbonic acid is poisonous and fatal to them in the shade. The more sources of carbonic acid there are, such as the putrefaction or decomposition of organized bodies, the more need of plants to counteract this source of impurity. Thus we see that "vegetable culture heightens the healthy state of a country, and a previously healthy country would be rendered quite uninhabitable by the cessation of all cultivation*."

The rapidity with which the decomposition is effected may be judged, from the fact of that a vine leaf introduced into an ounce phial filled with carbonic acid gas, which was so strong as immediately to extinguish a candle, changed it, when placed in the sun, into pure oxygen in the course of one hour and a-half. The leaves of the common lilac have been ascertained to raise the proportion of oxygen in a jar to 29 or 30 per cent.; and, "by introducing several plants into the same jar of air, in pretty quick succession, I have succeeded in raising the amount of oxygen from 21 to 39 per cent., and probably had not even then attained the limit to which the increase of this constituent might have been brought"†.

Well then may Dr. Daubeny, after contemplating these facts, so evidential of the provision made for the respiration of animals, and other operations dependant on a supply of oxygen, exclaim—"How great must be the effect of an entire tree in the open air under favourable circumstances!" Nothing can more palpably demonstrate that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God," i. e., by every thing that God is pleased to appoint. And how beneficent these appointments are which concern leaves, we shall perceive on further investigation. The power of decomposing carbonic acid, and the extent to which oxygen is absorbed by leaves in the dark, is by no means uniform in all plants. The faculty of decomposing carbonic acid

* Libbig, p. 24.

† Daubeny. Philos. Trans. vol. for 1836, p. 165.

gas is greatest in leaves which fall periodically, because their irritability is considerably greater than that of evergreen and fleshy leaves. The power in deciduous leaves becomes impaired when they begin to fade, and cease to be green; which circumstances induce me to point out here the phenomena connected with the fall of the leaf: though it may not be in the strict sequence of the phases of a leaf's existence, to come to its death before detailing its other vital actions. This happens at extremely unequal periods in different species; in some they wither and fall off by the end of a single season; in others, such as the beech, horn-beam, and oak, they wither in the autumn, but do not fall till the succeeding spring; and, in a third class, they neither wither nor fall off the first season, but retain their verdure during the winter, and till long after the commencement of another year's growth—these are our evergreens. Those which fall off in the autumn are termed deciduous or annual, such as the apple and cherry; those which remain perfect upon the plant beyond a single season are termed persistent, or perennial, or evergreen, such as the holly, Portugal laurel, &c. Decandolle explains the death thus:—"The increase of leaves," says he, "whether in length or in breadth, generally attains its term with sufficient rapidity: the leaf exercises its functions for a while, and enjoys the plenitude of its existence; but by degrees, in consequence of exhaling perfectly pure water, and preserving in its tissue the earthy matters which the sap had carried there, the vessels harden and their pores are obstructed. This time in general arrives the more rapidly as evaporation is more active; thus we find the leaves of herbaceous plants, or of trees which evaporate a great deal, fall before the end of the year in which they were born; while those of succulent plants, or of trees with a hard and leathery texture, which, for one cause or other, evaporate but little, often last several. We may therefore in general say, that the duration of life in leaves is in inverse proportion to the force of their evaporation. When this time has arrived, the leaf gradually dries up, and finishes by dying; but the death of the leaf ought not to be confounded with its fall; for these two phenomena, although frequently confounded, are in reality very different. All leaves die some time or other, but some are gradually destroyed by exterior accidents, without falling; while others fall, separating from the stem at their base, and fall at once, either already dead or dying, or simply unhealthy".

Various causes concur to occasion the death of the leaf, and others its detachment from the stem or branch. One of these mentioned above undoubtedly has a share in effecting its death, viz., the obstruction of the tissues by the insoluble materials retained in the leaf; the extent to which this operates may be estimated from the great increase of weight of a leaf at the end of the season compared with what it was in spring, though the dimensions are the same. Besides this, the point of connection between the leaf and the branch, at which throughout the whole duration of the leaf's existence a contraction of the petiole is visible, becomes dried up, so that vital fluids no longer pass either into or out of the leaf. At this point, with the most undeviating uniformity in each species, the leaf separates; and, as this is always at the base of the stalk, the tree when deprived of its leaves exhibits no useless vestiges of former petioles, but on the contrary furnishes an example of that neatness and order which all the works of creation display even in the processes of disrobing and decay. Nor is this all; for the separation does not occur (except it be the result of external violence) till means have been adopted to secure the denuded surface by a natural closing, which prevents the penetration of wet or air into the interior of the stem. The actual detachment of the dead leaf is often effected by a mechanical contrivance. All

* Lindley's Introduction to Botany.

leaves of exogenous trees have a leaf bud, which is to give rise to the shoot of next year, in the axil, or immediately above the foot-stalk; in some trees this bud is entirely surrounded (capped as it were) by the base of the petiole of the present leaves, as in the *platanus*, the *sumach*, *virgilia lutea*, and some others; which bud, swelling considerably in autumn, and acting as a wedge between the firm stem and the weaker foot-stalk, forces the latter downwards, and at last detaches it completely. In the horn-beam, beech, and oak, these buds experience little increase of size till the spring, when, on the occurrence of a few warm days, the whole of the old withered and rustling leaves are pushed off, and freshness, verdure, and renewed life and activity take their place.

Those leaves which are of a perennial character and do not fall in autumn, either become of a reddish colour, by which their capacity of absorbing oxygen is lessened, or they are covered over with snow during a considerable period, and thus precluded from deteriorating the air. Higher purposes are served by the change of colour of leaves in the beginning of winter, than that of contributing to the beauty of the landscape*, though, with that regard to the enjoyment of his intelligent creatures which every decree of the great Creator evinces, this has been likewise rendered a source of pleasure, and it ought also ever to be one of instruction and gratitude. The possession of the numerous evergreens of tropical climates, or of plants which retained a green hue throughout the whole year, is unsuitable to the atmospheric conditions of high latitudes, and accordingly they have been denied to us—but they have been denied in mercy; and the boundless power and equally boundless benevolence of the Deity, have been made manifest in the expedients by which this apparently less favourable state of the vegetable purifiers of the air has been obviated.

The periodical fall of the leaf is a phenomenon of extra-tropical climates, being unknown in the region situate within twenty-three degrees of latitude north and south of the equator. There the day and night are of nearly equal length, and the greater activity of the plants in the hours of sunshine, during which the leaves evolve oxygen, more than compensates for the absorption of oxygen in the hours of darkness†.

The equitable distribution of the oxygen so necessary for the respiration of animals, and also the support of combustion by which the cold of high latitudes is mitigated, is chiefly effected by the trade wind, which, by one of the most felicitous adaptations to be found in the whole range of creation, blows during nearly six months most strongly towards the equator from that pole which is at the time most remote from the sun; so that the upper aerial current, which serves as its counterpart, wafts the superabundant oxygen towards that pole where it is most needed; the opposite hemisphere enjoying then the oxygen supplied by the foliage of its own plants exposed to the beneficent action of its summer suns:.

* See Paley's Natural Theology, chap. xi.

† The proper, constant, and inexhaustible sources of oxygen gas are the tropics and warm climates, where a sky, seldom clouded, permits the glowing rays of the sun to shine on an immeasurably luxuriant vegetation. The temperate and cold zones, where artificial warmth must replace deficient heat of the sun, produce, on the contrary, carbonic acid in great abundance, which is expended in the nutrition of tropical plants. The same stream of air which moves by the revolution of the earth from the equator to the poles, brings to us, in its passage from the equator, the oxygen generated there, and carries away the carbonic acid formed during our winter.

The experiments of Saussure have proved that the upper strata of the air contain more carbonic acid than the lower, which are in contact with plants; and that the quantity is greater by night than by day, when it undergoes decomposition. Liebig's Organic Chemistry, p. 23.

‡ A similar effect, on a small scale, happens in the increased brilliancy with which a common fire burns in very frosty weather; the great difference between the temperature of the heated air and that outside, causing a stronger current to pass through the fire, by which more heat is evolved.

How just then the exclamation of the sacred bard,
when shewing that—

"The God of nature and of grace
In all his works appears;
His goodness through the earth we trace."

He says—

"In every breeze his spirit blows,
—The breath of life and health*."

As the sun passes the equator and approaches either tropic, the leaves of the trees expand themselves in regular succession towards the corresponding pole. And thus, by the mandate of the Supreme Governor, is the bright page of creation unfolded, each portion at the appointed time, as the sun, his minister, goeth forth as a giant to run his unwearied course, and to renew the face of the earth. The inhabitants of northern countries have a moral advantage over the natives of the tropics in having a new page more steadily presented to them, and bearing on it the fresh and sacred impression of his hand, which should appeal more forcibly to their hearts and understandings. All see, and all may profit by the lesson it is fitted to convey; but how frequently is it, like the hand-writing on the wall, seen by many, but understood by few.

It has been already stated, that "the duration of life in leaves is in inverse proportion to the force of their evaporation." Exhalation is therefore a function intimately connected with the vital actions of plants, and, though not more essential to the continuance of life in plants than in animals, is far greater in degree in the former than the latter. This arises from the necessity for the nutritious matters being in a state of much more minute subdivision—i. e., in a more thoroughly dissolved state—in the one case than the other; and consequently there is a greater quantity of superfluous water, which had served as a vehicle for the introduction into the interior of the plant of the nutritive particles, to be thrown out again. This is chiefly effected by the leaves, since they are the point where the ascent of the sap terminates, and its descent begins; during which change the nutritious portion is separated from its transporting medium. Upon an average not more than one-third part of the water which enters by the root is needed for the farther requirements of the plant; but the quantity thrown off varies very much, not only in different plants but in the same plant, according to its age, or at least the age of the leaves, the season of the year, and other atmospheric conditions. Of external circumstances which modify its intensity, the most important are warmth, light, and the motion or stillness of the air; of intrinsic causes of modification in the amount of this function, the most important are the nature of the plant, whether herbaceous or woody, the number and size of the leaves, and, above all, the structure of these organs, especially in respect to the cuticle and the number and size of the stomata. Light has more influence over this function than heat since a plant, placed in complete darkness, ceases to exhale, even though it may continue to absorb some fluid by the root, and increase in weight. This function is therefore chiefly performed during the day; and seems to depend more on the illuminating rays of the solar spectrum than the heating rays. Hence it is greatest in a clear dry day. It is also greater in a dry than moist atmosphere, merely from the greater capacity of the air to

dissolve the watery vapour given out by the plants, and likewise when the air is stirred than when tranquil. Exhalation is also greater in a very rare than in a dense atmosphere. Hence the plants of the Alps, and of hyperborean regions, have the same stunted and indurated appearance as those of the African deserts*.

The exhalation is greater, however, in spring than summer, and in summer than autumn, because the tissues of the plant are more pervious when young, and their irritability is greater. Thus Guettard found that the young shoots of the *cornus mascula* (cornelian cherry) exhaled twice their own weight in the twenty-four hours, and that a laurel exhaled in two days during summer more than in two months in winter. Hales found that, as the mean of numerous experiments with a sun-flower, the exhalation was twenty ounces per day; but in one warm day it was as much as thirty ounces.

Fleshy plants transpire less, though containing more water in their substance than thin-leaved plants; thus the leaves of sedums often contain from ninety-four to ninety-five per cent. of water, while the deciduous leaves of common trees rarely have more than fifty-four, sixty-five, or, at the utmost, seventy per cent.; which is natural, since the latter exhale at least half their weight in twenty hours. Hence fleshy plants are well fitted for the sandy and arid deserts of tropical climes, where they receive water by the roots only once a year, but which they thus in a great measure retain till the next rainy season occurs. Nay, many of these can live for years without any direct connection with the earth, since they exhale little, and absorb by their whole surface any moisture diffused through the air, or deposited in the form of dew†. A thick cuticle protects others, as

* Linnaeus says, "At the first glance the experienced botanist will often distinguish the plants of Africa, Asia, America, and the Alps, though he himself might not be able satisfactorily to say by what marks he was guided. Yet there is, I know not what, of a twisted dry and obscure aspect about those of Africa, of a superb and exalted character about those of Asia, of smoothness and joyous expansion about those of America, and a contracted, indurated appearance about those of the Alps."—*Philosophia Botanica*.

† "The hyperborean plants are developed at the period when the sun no longer leaves the horizon, and the light acting continually upon them, hardens them before they have had time to grow to any great length. The vegetation is active, but short; the plants are hardy but small."—*Mirbel's Botanical Geography*. p. 47.

† "Powerful and important as the action of the roots must be, we must not suppose on that account, that it is the sole medium by which nutritive matter passes into the system of a plant. Orchideous plants, and certain species of the fig, have been suspended in the air, and they have continued to live, although their roots were destroyed; a species of *tillandsia* is tied to the iron balconies of the houses in Buenos Ayres, and there it lives and flowers."—*Lindley's Botany*.—*Library of Useful Knowledge*, p. 83.

"The destruction of a tree in these woods does not lessen the abundance of vegetable life. On every blasted stem which has lost its own bark and leaves, a crop of parasites had succeeded, and covered the naked wood with their no less luxuriant leaves and flowers. Of these the different species of air-plants and *tillandsias* were most remarkable. The first were no less singular than beautiful; they attach themselves to the driest and most sapless surface, and bloom as if issuing from the richest soils. A specimen of one of these, which I thought curious, I threw into my portmanteau, where it was forgotten; and some months after, in unfolding some linen, I was astonished to find a rich scarlet flower, of the gynandrous class, in full blow; it had not only lived, but vegetated and blossomed, though so long secluded from air, light, and humidity. Every withered tree here was covered with them, bearing flowers of all hues, from the brightest yellow to the deepest scarlet. The *tillandsia* is no less extraordinary. It also grows on sapless trees, and never on the ground. Its seeds are furnished on the crown with a long filmy fibre, like the thread of a gossamer. As they ripen they are detached and driven with the wind, having the long thread streaming behind them. When they meet with the obstruction of a withered branch, the thread is caught and revolving round, the seed at length comes into fixed contact with the surface, where it soon vegetates, and supplies the naked arm with a new foliage. Here it grows, like the common plant of a pine-apple, and shoots from its centre a long spike of bright scarlet blossoms. In some species (*tillandsia utriculata*, and *lingulata*) the leaves are protervant below, and form vessels

* James Montgomery.

† A few examples are found in the following table, extracted from *Philosoph. Magazine*, July 1834, p. 48.

LEAFING.	NAPLES.	PARIS.	ENGLAND.	UPSAL.
Elder	Jan. 1-15	Feb. 14	March 8	March 1-8
Birch	March 15	April	March 20	May 1-8
Lime	March 15	..	April 13	May 1-8
Oak	April 1-8	May	April 26	May 1-8

already explained; and frequently a natural varnish is spread over the surface of evergreens, and occasionally of annuals or herbaceous plants, which enables them to survive through a period of drought unknown in temperate climes*. But whatever expedients are employed to regulate the quantity, exhalation takes place in all plants to a certain degree, and in some to a very great extent. The plants perform this, like all other functions, in the first instance for their own benefit; but various secondary effects follow from it, of the utmost consequence. One of the most important of these is, that of maintaining a suitable portion of humidity in the air. Not only do they attract and condense the moisture suspended in the air and borne by the winds over the earth's surface, which, falling from their leaves, keeps the ground below moist and cool, but they can, by means of their roots, pump it up from a very considerable depth, and, raising it into the atmosphere, diffuse it over the face of the country.

"The lucernæ plant has a stem about two feet high; its roots have been taken from below the face of the escarpment of a sand-pit, as much as thirty feet in length; so that many of the little leaves had to be supplied by a living well three hundred and fifty times deeper than themselves." The leaves of the tall pines in North America are supplied with food by spongioles at the extremities of the roots, which, by calculation, must be four hundred feet distant.

The utility of trees in draining marshes has been already noticed, and need not be more than alluded to here (*Church of England Magazine*, vol. vi., p. 27). From the leaves of our own willows and poplars, drops of fluid are occasionally observed to fall in very hot weather, but the quantity is insignificant compared with what falls from some trees in tropical countries. Thus a tree of Brazil has received the name of *caecylipia pluviosa*, from the drops falling like rain; and a similar tree is said to exist in the island of Fierro, one of the Canaries, but with respect to which there is much fabulous exaggeration†. But if a single tree can produce so remarkable an effect, what must be the result of the boundless forests of America? Nothing but a vague estimate of it can be formed, but the most moderate calculation gives a prodigious result‡. By a beautiful arrangement in

like pitchers, which catch and retain the rain water, furnishing cool and limpid draughts to the heated traveller, in elevations where no water is to be found. The quantity of fluid contained in these reservoirs is sometimes very considerable; and, in attempting to reach the flower-stem, I have been often drenched by upsetting the plant.—*Walt's Notes of Brazil*, 2nd vol. p. 202.

* In some parts of South America rain does not fall for twelve or fifteen months. (See Humboldt's Personal Narrative, vol. iii., p. 204, and iv., p. 61; also Meyen Reise um die Erde, i., p. 460, where it is stated that in heights of the Peruvian Cordilleras, at 10,000 or 14,000 feet, all the shrubs are covered with more or less of a resin, or natural varnish, which protects them against an evaporation, which would be excessive and fatal in an atmosphere of unequalled dryness.) The leaves of *salicium acule* (*salicium* or *laricina*) have so thick an exudation of resin, that on a single leaf it often amounts to one drachm or more.—*Meyen Physiologie*, ii., p. 520.

† See notes to Southey's "Kehama," canto vii.

‡ On land the temperature depends upon the nature of the soil and its products, its habitual moisture or dryness. From the eastern extremity of the Sahara desert, quite across Africa, the soil is almost entirely barren sand; and the Sahara desert itself, without including Daur or Dongola, extends over an area of 194,000 square leagues, equal to twice the area of the Mediterranean sea, and raises the temperature of the air by radiation from 90° to 100°, which must have a most extensive influence. On the contrary, vegetation cools the air by evaporation and the apparent radiation of cold from the leaves of plants, because they absorb more caloric than they give out. The grassy plains of South America cover an extent ten times greater than France, occupying no less than 50,000 square leagues, which is more than the whole chain of the Andes, and all the scattered mountain-groups of Brazil: these, together with the plains of North America and the steppes of Europe and Asia, must have an extensive cooling effect on the atmosphere, if it be considered that, in calm and serene nights, they cause the thermometer to descend 12° or 14°; and that, in the

the movements of the atmosphere, connected with alterations of temperature, a provision is made to carry a supply of moisture precisely to the most useful points. "In all countries," says Mr. MacLaren, "having a summer heat exceeding 70°, the presence or absence of natural woods, and their greater or less luxuriance, may be taken as a measure of the amount of humidity, and of the fertility of the soil. The great forests exist only in those parts of America where the predominant winds carry with them a considerable quantity of moisture from the ocean*."

From these primeval forests issue the mighty rivers of that vast continent; and the reckless destruction of the woods, especially in North America, has sensibly diminished the volume of waters poured down by even the largest streams†. The first effect of the presence of forests is to produce a lower temperature than results from the latitude in which they are situated. By the evaporation from its leaves, the temperature is always cool, even round a single tree, and its shade more grateful than one from stone or dead wood‡. The inconsiderate felling of the woods, or a neglect to maintain them, has changed regions noted for their fertility into scenes of hopeless sterility—of which the Cape de Verd Isles are an example. A disregard to this point may do irretrievable damage in Australia—a territory where drought is already sufficiently injurious, as the trees there exhale excessively, and require constant moisture.

Another provision for the benefit of plants is to be found in their greater power of condensing dew from the surrounding air than inanimate objects§. By this

meadows and heaths in England, the absorption of heat by the grass is sufficient to cause the temperature to sink to the point of congelation during the night for ten months in the year. Forests cool the air also by shading the ground from the rays of the sun, and by evaporation from the boughs. Hales found that the leaves of a single plant of *helianthus* (sun-flower), three feet high, exposed nearly forty feet of surface; and if it be considered that the woody regions of the river Amazon, and the higher part of the Orinoco, occupy an area of 260,000 square leagues, some idea may be formed of the torrents of vapour which arise from the leaves of the forests all over the globe. However, the frigorific effects of their evaporation are counteracted in some measure by the perfect calm which reigns in the tropical wildernesses.

The innumerable rivers, lakes, pools, and marshes interspersed through the continents, absorb caloric, and cool the air by evaporation; but on account of the chilled and decayed particles sinking to the bottom, deep water diminishes the cold of winter so long as ice is not formed.—*Mrs. Somerville's Connection of the Physical Sciences*, First Edition, p. 263.

* Encyclop. Brit.—art. America.

† This did not escape that sagacious and patriotic observer, the rev. Gilbert White. See his "Natural History of Selborne," also Humboldt's "Pers. Narrative," vol. iv., p. 142.

‡ To the inhabitants of tropical and sub-tropical countries, the shade of trees is much more grateful than to us; hence the gardens on the house-tops. To the dweller in the east, the passage is more pregnant with meaning, and conveys a more forcible image of security, repose, and enjoyment, where it is promised that in the latter days, "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid" (Micah iv. 4).

§ For the rapid formation of dew, it is essential that the surface of the body should be ten or fifteen degrees cooler than the air. All substances are not, however, equally subject to be covered with dew; and the consequences to which this leads in the natural world, are of the most interesting character. In clear weather, a thermometer, laid on grass, has been known to mark twelve degrees lower than one laid on garden-mould, and sixteen and a-half degrees lower than one laid on a gravel-walk. It will be evident, that a much more abundant deposition of dew will take place on grass than on the other portions of the surface; and thus we find that the dew is most copiously deposited on the herbs of the field, which need this nourishment; whilst land, uncovered by vegetation, and more especially stony ground, which does not require, and would not be benefited by it, receives a comparatively small supply. Such is the economy of nature; and thus admirably has its all-wise Author adapted these, as well as numberless other means, so as to effect the utmost possible benefit to his creatures; often, however, performing their part so silently, and almost imperceptibly, that the closest investigation is required to discern their beauty and excellence.

"But what is all creation less
Than a capacious reservoir of means
Formed for his use, and ready at his will?"
Recreations in Physical Geography, p. 39, by Rosina Zornlin.

means the loss of moisture during the day, in very warm weather, is in some degree compensated for. Hales found that the sun-flower, in a warm dry night, when the dew was sensible though slight, neither lost nor gained; and by heavy rain or dew, it gained two or three ounces. It is by this property that plants are enabled to exist in the tropical regions, where rain sometimes is absent for twelve or fifteen months*. The intense longing which is felt by plants and animals for the arrival of the evening breeze in hot countries may be therefore imagined, as it is the forerunner and agent of reducing the temperature, and the vehicle of the moisture to be deposited. The extent to which some plants profit by this source of moisture is very great†. It is thus that the *orchideus* plants, the *tillandrias* and others, which have no connexion with the earth, are enabled to live, and become a fountain of life to many creatures, man sometimes not excepted. The degree to which the *renoualia* (*uremia*) species condenses dew, has been fully stated by Mr. Burnett (*Church of England Magazine*, vol. ix., p. 319); but even this is surpassed by the *araca oleracea*, or cabbage-palm, which has a trunk 150 or 170 feet high, and leaves ten feet long. Each of the leaves has a hollow or grooved petiole, forming a sort of vase at the point of junction with the stem, into which trickles the dew, is condensed, and which amounts to sufficient to fill eight bottles.

An advantage resulting from these reservoirs of water in the neighbourhood of the leaves, besides furnishing a supply for birds, is that, by its evaporation in the course of the following day, the leaves are surrounded with humidity, which prevents their becoming scorched and shrivelled‡. These are but a few of the blessings which result from the alternation of day and night. All leaves of endogenous plants, which terminate in points, begin to die at the top, and this gradually extends downwards till the whole leaf is destroyed. It is a great object to prevent the top from becoming withered; and, for this purpose, water is often secreted in large quantities at the extreme point, as in the *arum colocasia* and *calla Ethiopica*. The drop of fluid at the point of a blade of grass serves the same purpose.

Such is a brief but imperfect sketch of the structure and functions of leaves—organs of immense

utility to plants, and also in the grand machinery and economy of the natural world. Besides their physical uses, they serve moral ends; and their changes, decay, and fall, have in all ages furnished emblems alike to the poet and the moralist, when mourning over the fleeting nature of beauty, and illustrations to the divine, when pointing our regards to another world, "the fashion of which passeth not away." Be it ours to improve each passing season now, so that we may secure for ourselves a portion of the benefits and merits of that Tree of Life, "whose leaf shall not fade," but "which still bringeth forth fruit unto holiness, and whose end is eternal life."

Poetry.

TO WINTER.

(For the Church of England Magazine).

THOU hast stripped the trees of their foliage bright;
Thou hast swollen the brook till it spreads o'er the land;
Whilst the fields, that so gaily in summer were dight,
Through thy breath are as brown as the bare ocean strand.

Thou hast silenced the music that flowed from the wood,
Though the rich pinioned minstrels its tenants remain;
For so drear is their covert, so scanty their food,
That their sad little bosoms produce not a strain.

And if, from the comfortless earth to the heaven,
The unsatisfied eye doth its glances remove,
But a grey vapour-shroud, or the clouds wildly driven
By tempestuous winds, are presented above.

And regions there are where thy rigours are dealt
In degrees of intensity proved not by us;
Who alone can conjecture their horrors, when felt
Are the frosts and the snows which thou dealest out thus.

Nor storms, frosts, and snow-showers alone dost thou cast
O'er the climates where thou hast asserted thy reign;
Ah, no! my experience, present and past,
Proves thy season a season of sickness and pain.

And yet there are blessings which flow from thy sway;
Yea, a blessing e'en thou art thyself in disguise:
But I cannot but wish thee and thine far away,
And to feel the return of the soft vernal skies.

Aye, thus too it is, O thou vain heart of mine!
When the hand of affliction thy pleasures destroys;
Though she chastens in mercy, thou fain would'st repine,
And would'st bid her begone, and restore thee thy joys.

Ah! bethink thee of him, on whose shelterless head
Were the tempests of heaven in their fury let loose;
While the frost-breath of earth chilled the bosom which bled
O'er the woes that the sins of "his own" should induce.

* See Humboldt's Pers. Narr., vol. iii., p. 304.

† This longing for the evening breeze has been beautifully expressed, in the following address "To the Evening Wind," by an American poet.

"Spirit that breathest through my lattice, thou
That cool'st the twilight of the sultry day!
Gratefully flows thy freshness round my brow;
Thou hast been out upon the deep at play,
Riding all day the wild blue waves till now,
Roughening their crests, and scattering high their spray,
And swalling the white sail. I welcome thee
To the scorched land, thou wanderer of the sea!

"Nor I alone—a thousand bosoms round
Inhale thee, in the fulness of delight;
And languid forms rise up, and pulses bound
Livelier, at coming of the wind of night;
And, languishing to hear thy grateful sound,
Lies the vast inland stretched beyond the sight.
Go forth into the gathering shade; go forth,
God's blessing breathed upon the fainting earth!"

W. C. Bryant.

And not less beautifully by a poetess of our own country, in the following apostrophe to "Night."

"Wide nature hails thy reign! the very flowers,
Wearied of sunshine, urge thy glad return;
They know thy dews will renovate their powers
Ere yet the morrow's saltry hours shall burn."

Mrs. W. Hay's "Recollections of the Lakes."

‡ This principle has been of late years imitated in our stoves and pine-houses, by having saucers filled with water placed in them, by which the heat is softened, and the tips of the plants prevented from becoming indurated and killed. A much more important application of it is in extensive manufactories and foundries, where the operations can only be conducted in a very high temperature; placing saucers with water in the heated apartment, prevents the wind-pipe being irritated by the hot dry air, and saves the workmen from becoming victims to consumption. The same should be practised in gentlemen's halls, heated by stoves.

The pains he endured, and the sorrows he proved,
 From the pangs which thou feelest thou ill canst
 surmise ;
 But since he could bear them for those whom he
 loved,
 Bear thy own in the strength which his Spirit sup-
 plies.
 And when soon thou shalt see the pale snow-drop
 appear
 Beneath the dark clouds, and above the bleak
 earth,
 O muse on the love which did visit this sphere,
 And which bloomed in the sweet Babe of Bethle-
 hem's birth.
 And fitting it was that the form which should bear
 The fierce wrath of the Lord for the loved and the
 lost,
 Should be born in the gloomiest time of the year,
 Like the fair fragile flower upon winter's lap
 tossed.

ANNE ELLIOT.

Miscellaneous.

HINDOSTAN.—The men and women of Hindostan are, generally speaking, handsome, the latter particularly so when young; but it is difficult to describe the excessive ugliness of their forms and faces when they attain to the age of thirty or thirty-five, at which time a native woman is old. Not a single trace of beauty is left; and it is scarcely possible to conceive that the hag-like, almost unearthly being before you, ever could have been beautiful. Their beauty's summer is from ten years old to eighteen: after that period they gradually decline, till they acquire the unsightly aspect of withered old age at thirty. The Mussulmanis and Hindoos of the higher ranks are all well aware of the evanescence of their charms, and, knowing the shortness of their reign, endeavour by every means to heighten the beauties they possess. Draperies, ornamental paints, and essences, are employed to add to the loveliness that nature has bestowed on them. Their beautiful figure is confined merely by a slight tissue, or silk boddice, sometimes embroidered with pearls and gems, and always ornamented with gold or silver. Twenty or thirty yards of gold or silver muslin or gauze is wound in graceful folds round the body, yet leaving it perfectly free in action: the ends of this long kind of scarf are elaborately worked, and are entwined across the shoulder and sometimes over the head, as occasion may require, for a veil. The bare arms are covered with costly jewels, as well as the neck, hands, feet, head, ears, and nose, which appear not ungraceful in their profusion. There is a slight difference in the costume of the Mussulmanis and the Hindoos: the former wear a loose trowser either of silk or gold muslin, very nearly as wide as a petticoat: they also have a scarf of the finest muslin, which is thrown over the head. When they paint, it is never on the cheek, but their nails and soles of their feet, and palms of their hands, are dyed either a yellow or rose-colour. The Hindoos paint an ornamental sign on their forehead. All use perfumes and highly-scented oils. Their hair is beautiful, thick, black, glossy, and long: it is invariably braided across the forehead, and wound up in a knot at the back of the head. The minds of the women are with very few exceptions completely uncultivated: nothing is taught them—in many instances not even reading. What will make them good wives and mothers is all that is thought

sufficient for them to know. It is not, however, from want of capacity that their minds are thus barren, for they evince great curiosity and intelligence, and an eagerness for general information when it does not touch on the subject of religion. They have naturally active and inventive minds, gifted with impromptu story, and have even poetry in their imaginative tales. The society in the highest ranks is entertaining, and any thing but insipid: the natural gentleness of their manners and their easy politeness make them pleasing companions, and their remarks are just and pertinent. Their knowledge on many subjects surprises the European, knowing as we do that they are uneducated. Their acquirements on general subjects are derived from their fathers and brothers, with whom alone they associate, and who in the highest ranks are men of intelligence. The native females have most retentive memories, never forgetting what is once explained to them. They are quite astonished at the familiarity which exists between Europeans of different sexes: they consider it an act of the greatest indecency on the part of the lady to take a gentleman's arm, or receive any of those polite attentions so customary with us; even eating in the presence of a man is thought highly indelicate. But as for dancing, they told me it was an abomination of which no modest woman ought to be guilty. None but the most depraved among their countrywomen indulge in this amusement—only those in fact who from infancy have been educated in a shameful profession; the free intercourse which European manners sanction betwixt the sexes shocking them excessively. There have been instances known of a high-caste Mussulmani committing suicide, from having accidentally exposed her face to the gaze of a European, believing that nothing less than the sacrifice of her life could obliterate the disgrace.—*Mrs. Major Clemons.*

THE GANGES.—Every thing is strange to him; groves of palm-trees meet his eye on every hand; he sees the foot-prints of the tiger on the mud deposited by the last high tide; jackalls meet him on his walk, and hardly move out of his track; and monkeys mimic the cries of dying innocence in the adjoining copse; he sees the alligator basking upon the sand-bank like a log of wood; vultures and adjutants flapping each other with their wings, as they float by him rafted on a dead Hindoo; vampire bats skim silently through the evening air in search of prey; fire-flies glimmer and gyrate among the blossom-laden forest trees; his ear is assailed and stunned by the noise, the buzz and hum and hiss and clatter of ten thousand insects. The native tomtom sounds from the bazaar of a neighbouring village. The houses are mere wigwams, shrouded in most luxuriant vegetation. The people are almost naked, or clothed in mudin robes, with silver rings upon their ankles and their arms, their fingers and their toes, and golden ornaments in their ears and their noses. He is agreeably surprised to find them so fair; and more so to find them more handsome and with more regular and finer turned features than his own countrymen; graceful in gait, easy and polite in their manners, and in their intercourse highly polished and civilised; speaking an unknown language, and yet making themselves understood; kneeling in prayer along the high-ways, regardless of the turmoil around them, or pouring out libations into the sacred stream.—*Dr. McCosh's Medical Advice to the Indian Stranger.*

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THE GLORY OF THE CITY OF GOD.

BY THE REV. JOHN BADCOCK, L.L.B.,

Curate and Lecturer of Louth, Lincolnshire.

HAD Christianity done no more for us than place the favour of God within our reach, and confined the effects of its sanctifying doctrines within the limits of time, it would have rendered to us services so great, it would have conferred on us blessings so valuable, as to demand our most ardent gratitude to God in return for them. But the advantages, which a lively reception of gospel truth may confer on us in time, are but the smallest and least significant part of all the good with which it will bless its sincere professors, a drop out of its ocean of blessedness, a ray out of its sun of glory. "It is beyond the grave and beyond the tomb," and when the scrutiny of judgment has ended, that "the righteous shall fully enter into the everlasting life" which the gospel secures for him as the consummation of his blessedness. Christ, who has ascended up on high to his primitive glory, will return and receive his people unto himself, that where in heaven he is there they may be also. These are the Christian's prospects: they await him at a little distance. In the mean time his heart should be set on them, and they should have his warmest and best affections: where his treasure is, his heart should be also.

What can be more calculated to cheer him under the sorrows of time, than the near approach of the hour when sorrow and sighing will flee away for ever? What can be more fitted to stay and moderate him in prosperity,

than the anticipation of spiritual and everlasting happiness and honour? Did the people of God receive this glorious doctrine of inspiration with more of that lively "faith which is the substance of things hoped for," their hearts would be ravished by their blooming hopes; and, with a noble indifference to earthly objects, they would "count all things but loss for the excellency of the knowledge of Christ Jesus their Lord." But many of us almost forget heaven.

"Glorious things are spoken of thee, O city of God!" This is a prophetic exclamation of the psalmist respecting Jerusalem prefiguring the church of Christ; but, as that city of divine solemnities was a type of the Jerusalem which is above, these words may be considered as applying to that great city, the "holy Jerusalem which John saw descending out of heaven from God."

Of that city "glorious things are spoken." I will mention a few of them; but that few, or even all that has been told us, can give but a faint and imperfect idea of the original. St. Paul was caught up into the third heaven; but what he witnessed was unutterable: it was such as human language could not express, nor human minds conceive. We can speak of its glory; but, as it surpasses infinitely all earthly splendour, we know little of that glory; and we can speak of its bliss; but, as it infinitely excels all that can delight our hearts here, we know little of that bliss. Heaven, and the condition of all its holy inhabitants, will be free from all that is evil, and full of all that is good.

Let us dwell a little on its freedom from evil.

R R

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St. John says—"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." How blessed a prospect for the tried Christian! For here, whatever his lot, sorrow mingles largely in his cup.

1. The things of time, which here distress him, will there cease to harass. Poverty with its biting cares, that breaks the spirit, and weakens and ill clothes the frame, will there be unknown, and every want will be amply supplied, and every holy desire gratified, from the fulness of him who will delight to honour his people. Anxieties are here inseparable from our circumstances, and from the difficulties which must exercise our spirits: we can be engaged in no business without suffering them: we can love no dear connexions but we must apprehend their loss, or injury, or sorrows. But in that holy Jerusalem anxieties will be unknown; for the seal of divine security will be set on our interests, and the objects then of our attachment will be secure from harm. Disappointments here are often sent to us, and the relief or advantage we thought gained vanishes, and we are left to weep in the bitterness of our hearts. But there disappointment is unknown and unfelt—every promised good is acquired—every hope indulged is soon gratified in fruition.

2. The spiritual sorrows of the heart will be there unknown. With these sorrows no true Christian is unacquainted: they cling to him like his garments: they are woven through him like his blood-vessels; and, though he is a child of God and heir of heaven, he will not cast them off but with his body. The transgressions of his former impenitent life will be remembered with deep mourning; and he will sometimes weep over past years of sinfulness, and wonder at the divine forbearance; and his remaining infirmities, from which divine grace has not delivered him, will humble his soul and keep it low, like a sorrowful weaned child. But in heaven the grief of the heart will be unfelt, and sorrow and sighing will flee away: the golden harp will be strung only to songs of joy and praise: every heart will bound with delight: every countenance will be lit up with gladness: every tongue will sing its hallelujahs to God. Nor will the temptations which harass the Christian on earth be known in that blessed abode. Satanic malice may labour here to destroy us, and our infernal adversary may rave about as a roaring lion, but he cannot enter through the everlasting doors, he cannot cast his arrows over the battlements of heaven: the souls which are

there no hellish suggestions can distress. They are happy and safe—beyond the reach of the power, and the malice, and the deceit of the arch foe. Nor will dread of the divine anger and of spiritual shipwreck ever there assail the happy spirit. It will have the seal of God in its forehead, set there by everlasting and changeless love. The smile of its heavenly Father will never cease to beam on and bless the happy soul.

3. Bodily afflictions will be unknown in heaven. Our outer selves here are formed of clay, wonderfully organized; what wonder that so frail a form of a ruined being should sometimes be feeble, be distressed with sickness, be tortured with suffering? What wonder that the spirit—the so-much-nobler and immortal part—should leave its ruined casement, and that the feeble body should sink in death? But "glorious things are spoken of thee, O city of God." No feeble step of mortal will tread thy golden pavement: no pallid cheek, no restless frame, will lie within thy palaces: no mournful sepulchres will surround thy temple. No; for those who dwell with Christ, and see him as he is, will be made like him, glorified in body as well as soul. The loathsome but sacred dust that enters the tomb will be made spiritual, and powerful, and incorruptible, and glorious—a fitting companion for the redeemed soul that will descend from heaven to receive it, and a fitting inhabitant for the city of God. "Death shall (then) be swallowed up in victory;" "thanks be unto God through Jesus Christ our Lord." How blessed will be that new Jerusalem! How delightful that atmosphere, where no sighs are breathed! How happy that society, where no eye can weep, where no voice complains, where no heart is sad! St. John says, "God himself shall wipe away all tears from their eyes." How tender! What wonderful kindness! Gracious Lord, may those eyes now weep in penitence, that thou mayest then dry them. Truly "glorious things are spoken of thee, O city of God." But heaven will not only be free from all that is evil: it will also be filled with all that is good.

Let us contemplate its positive excellences; remembering however, that we can now see heaven but through a glass darkly: we can but catch an indistinct glance at the kingdom of God, a pencil of rays from the heavenly glories. Of the amount of bliss that overflows the hearts of the celestial inhabitants, we can conceive nothing. They are filled "with all the fulness of God"—"with joy that is unspeakable"—"with the fulness of him who filleth all in all." We may however observe—

1. Some sources of their happiness. They

re happy in themselves. They are perfectly happy because they are perfectly holy. Sin and sorrow are ever closely connected: they are twins; and the one quickly follows the path of the other, as surely as the thunder succeeds the explosive flash. So also are holiness and happiness found inseparably together. Adam was happy whilst holy. So, when Christ shall present his saints before his Father, faultless and without spot, their felicity will have no alloy, and will fully permeate their breasts: their cup will be full: they shall receive of "the fountain of the water of life freely": "they will be saints made perfect in joy, as in purity: they will drink of that river whose streams make glad the city of God." Do we know, or can we conceive, or have we even a faint idea, of the amount of happiness which the glorified Christian will enjoy when his immortal and spiritual body and soul are full of purity and peace and delight? We know not now, but say we know hereafter!

2. But think of the happiness of their circumstances. They will be in heaven: they will be at the right hand of God; and he himself will love them, and be their God." They will be with him who died for them, and will behold his wounds: nay, they will be one with him, and he with them. How will this transport their souls! They will mingle in choirs of angels and archangels: they will meet the holy patriarchs and prophets: they will be companions of apostles and martyrs, and saints: they will join the blessed company of the servants of God of all ages and climes, holy and happy like themselves. Around and within them all will be purity and blessedness and wisdom and dignity, becoming the city and visible presence and splendour of the almighty and glorious God.

3. Think of their employments. They will worship God in his temple, eye to eye and face to face. They will adore their Redeemer with profound homage, and bow in wonder and transport before that body which was sacrificed for them, but now is glorious and alive. St. John says—"And they cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power." "Salvation to our God, which sitteth upon the throne, and unto the Lamb." They will doubtless, with enlarged capacities of wisdom and joy, be ever searching into the now-hidden mysteries of the divine ways, and be ever transported with fresh discoveries of the goodness and mercy, the wisdom and holiness, and power of Jehovah. This, reader, is a little of the blessedness of those who will inhabit that city of God. With what they hear, and what they see,

and what they know, and what they feel, and what they do, they will be ravished and transported."

3. But all this will be eternally theirs; and the knowledge of this must inconceivably augment their felicity. They are secure in its everlasting possession. Ages without end will pass away in uninterrupted glory, and they will be still found increased and increasing in bliss and wisdom. "They shall reign for ever and ever." "They shall be for ever with the Lord." Passing ages will bring additions to their happiness, which will be ever augmenting. Millions of years will roll away, and leave them only more holy, more wise, more blest, with heaven's unfading glories still burning around them. Yes, millions of years will roll away, and will leave an undiminished eternity still behind, for joy and gratitude. These are some of the "glorious things" which are "spoken of the city of God." But they are only some—they are only a few of those glorious things. So few that we must still say, with St. Paul, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath laid up for them that love him." Christians must still say, "We know not what we shall be." All that blessedness the tongues of apostles or of seraphs could not tell, nor their minds comprehend: for it will be infinite—unending as the throne and glory of God.

Ye saints! ye sincere Christians! this is your future lot. "Ye shall shine as the sun in the kingdom of your Father;" and "as the stars for ever and ever." Ye impenitent—for some such may read these lines—this is the inheritance which a Redeemer's blood purchased for you, but which you are madly bartering for pleasure and perdition. Now, the future inhabitants of heaven should have their hearts set upon it. Such glory and honour and bliss should never—and one would suppose never could—be forgotten by their future possessors. Think you that heirs of earthly crowns ever overlook their coming dignity? But the crown of the glorified Christian will be more precious and more bright. He will be a "king and a priest unto God and his Father." Then remember your future glories. You will reign with Christ for ever and ever: you will enjoy the kingdom which he hath prepared for you. Anticipate your blessedness: see yourself, through a Saviour's love, "mingling in the glad hosts of the redeemed—in the unclouded presence of your God." Are these your prospects? Then let not your heart find treasure on earth: let not the afflictions of life bow you down: look beyond the gloomy pall of death to the glory which it scarce hides.

The frequent contemplation of heaven will dispose and help you to fit yourself for its enjoyment. Remember that nothing will enter there that is unclean. God says, "I am holy;" and that they must be "pure in heart" who would see his face. All the citizens of the new Jerusalem, who lived on earth, walked here in the sanctified liberty wherewith Christ had made them free. Now, we must be fitted, we must be made meet for heaven, if we would go there. We cannot merit it; for it is the "gift of God through Jesus Christ." But we must be in heart prepared for its joys and occupations. You must, my readers, be clothed in the white robe of Christ's righteousness; you must be renewed in the spirit of your mind. O, seek to be well fitted for that marriage-supper of the Lamb! Try to love your God with all the heart and soul, and all the mind and strength. You should keep your prize in view to stimulate you to diligence in the Christian race. "So run that ye may obtain." "Let no man take your crown." It is worth a contest. It will be given to him, and to him only, that overcometh. Live for heaven, and you will not miss it; but its bliss and glory will certainly be yours to all eternity.

But, if the glories and blessedness of heaven be so great, how fearful will be the loss sustained by the impenitent! We must not look now into the bottomless abyss which will receive all who are excluded from the city of God—that would be to quit our proper subject—but the loss of heaven alone would be hell. And yet how many of us will sustain that loss! How many of you are so living that you must sustain it! Let me reason with such readers. I know you wish to go to heaven when you die: you wish to be at the right hand of God in the judgment, and to receive his blessing, and to dwell in his glorious kingdom. I need not ask you whether you desire this. But I do ask you, are you living for heaven? Is your affection set upon it? Are you seeking fitness for it? What does conscience say? Listen to its whisper. Does it say—"Thou art impenitent?" Does it say—"Thou art ungodly?" Does it say—"Thou art self-righteous?" And does it tell the truth? Art thou so? And do you hope to go to heaven? What! to the city of God in thy sin? What! to the city of God in impenitence, in ungodliness, in self-righteousness? O, do not deceive yourselves! If this be your state, then let me tell you the awful truth—you have nothing to do with heaven! I lay my warning record before you. Do not indulge hopes that are unfounded. Yet heaven is before you: its everlasting gates are open for your entrance. *Christ invites you:* "I have bought thee

with my blood; thou art mine." Leave then your sin, trust thyself to the Redeemer's merits, live for heaven; and then thou shalt behold and share the glories of the city of God, and shalt dwell there for ever and ever.

ADVENT.

BY THE REV. W. BLACKLEY, B.A.

NO. III.

THE ADVENT REALIZED.

HAVING, in a former paper on the advent in promise (see page 339), noticed the originating cause of the promise, the Being who was to come, and the object to be accomplished, and in a subsequent paper (see page 362), considered the delay which arose between the promise and its fulfilment, I wish in this article to consider the promise realized. I noticed, in the paper on the delay of the advent, that a period of four thousand years elapsed between the first promise of a Redeemer and his coming, and, that whilst at first sight there was an apparent mystery connected with this fact, yet, when rightly viewed, it presented nothing in it opposed to the wisdom and goodness of God, or the happiness of man; that there were principles upon which God acted that rendered a late fulfilment of his promise as gracious to man as an early one, and at the same time redounded more to the divine glory; that, although this long interval took place between the promise and the Messiah's coming, we were not to suppose that there was no way of salvation for guilty man during that time, neither that the way of access to God was unknown; that Adam must have known and taught it, since we find an Abel and an Enoch, before the flood, walking so as to please God, and one of them arriving at such a degree of holiness as to be taken to heaven without suffering the pains of dissolution; and that this way of favourable access to God was through the divine Being graciously looking upon the work of redemption, or the atonement for sin, as virtually, though not really, effected; and that there was a direct reference to this in the expression, "The Lamb slain from the foundation of the world" (Rev. xiii. 8). I also considered, while this way of coming unto God through a promised Redeemer was known in the antediluvian world, and acted upon by some if not by all, there was a moral certainty, from the great length of life to which men then lived, of its not being corrupted by tradition; that, though men might be hardened through the deceitfulness of sin, there was a living standard of appeal, accessible to all who were disposed to inquire how a sinner might be justified with God; and that, although the antediluvian world perished by a flood of waters, yet while that was a proof that men loved darkness rather than light, evil rather than good, it was no proof that the way of righteousness was not known or taught; no more than the fact that multitudes in our own day, living and walking in paths of ungodliness, forgetful of God and their own eternal interests, is a proof that they have no means of grace—no way of attaining to the saving knowledge of God.

I noticed also that, after the flood, when there

remained only the righteous Noah and his three sons to re-people the earth, Noah, having found favour in the sight of God, and having "become heir of the righteousness which is by faith" (Heb. xi. 7) would undoubtedly teach his descendants, as they rose up before him, the way of access to God; and that his three sons, who lived one hundred years before the flood, and for that period during the life-time of Methuselah (who had lived 243 years during the life-time of Adam, and upwards of 350 years during the life-time of Seth, Adam's son), must have been acquainted with the way of a sinner's attaining salvation with God; and that, from Noah living 350 years after the flood, and Shem (one of Noah's sons) 500 years afterwards, there remained in the case of one of them (even down to within twenty-seven years of Abraham's death, and for about 50 years during the life-time of Isaac) a living standard to which an appeal might be made for a knowledge of the way of a sinner's access to God.

I then noticed the fact that, after Noah and Shem, there was a gradual shortening of the period of human life—such a diminishing of it till it came down to the now appointed time of three-score years and ten; and that from the fact of human life being thus curtailed, and population migrating in different directions, in connection with the fact that there was now no living standard remaining to whom an appeal could be made as in the antediluvian world and for some time after the flood, for a clear statement of the way of salvation, error became mixed with truth, man having nothing to depend on but the imperfect recollections of beings as ignorant and short-lived as himself; and that in this consisted the true secret of there being so much in the fabulous theology of the Gentile or heathen world that might be traced up to truth as its basis, but which, through error and imperfect tradition, had assumed a different character from that which it had at first possessed.

Having shown that this was the state of man, and that it must continue to remain the same (except to deepen in its character) even till the world should become a moral wilderness—one vast heap of spiritual corruption—if permitted to go on without an interposition on the part of Jehovah; I then alluded to a gleam of light which at that very period (while mankind was sinking into darkness, and coming within the shadow of death) spread over man's moral horizon, to afford him ground for hope amidst his thickening gloom; that at that very epoch in the world's history God raised up a people who were to form a depository for his truth, in the lieu of that depository which had existed when the life of man extended to the great length that it did, and when Shem, in the 2156th year of the world, could claim a hundred years knowledge of a man (Methuselah) who had lived during the life-time of Adam for nearly 250 years. I showed that Abraham, descended from Shem in the line of Noah from Enoch, was elected to be the head of a people, amongst whom was to be lodged the light of salvation to shine in the midst of the surrounding darkness and error; that to them God granted the symbol of his presence, gave distinct laws for the regulation of life, instituted among them the holy worship of himself, and renewed to them the promise

which had been given on the fall of man—of a glorious and divine Redeemer to take away the sin of the world; and that the great object of the establishment of this people was, not simply for their own benefit but for the benefit of the world; that they were to be like a light shining in a dark place, till the day broke and the shadows fled away; that they were to preserve the light of salvation among them, and to communicate it according to the means which were afforded them; and that the very situation in which they were established was an indicating circumstance to show that this was God's direct intention concerning them—that they were to show forth God's glory, and lead those sitting in darkness to the knowledge of the one true and living Jehovah, and to an acquaintance with him who in the fulness of time was to come to take away sin by the sacrifice of himself.

I also stated that, while the greater part of the nation mistook the intention of their establishment, their prophets, while they kept up the expectation among the people of a coming Messiah, showed that, when the day dawned, the brightness of Messiah's rising was to benefit the Gentiles as well as the Jews; that when Messiah came he was to be a common Redeemer for all; that the man would be no longer considered a Jew who was only one outwardly, neither would that be considered circumcision which was only outward in the flesh, but that he would be looked upon as a Jew who was one inwardly, and that that would be esteemed circumcision which was of the heart, whose praise would be not of men but of God. I then stated that the establishment of the Jewish nation, in the then moral state of the world, evinced both the wisdom and the goodness of God; and, from the means used and light circulated, that there was an expectation both among Gentiles and Jews, of one coming into the world who would be "mighty to save."

In this paper, then, I pass from the delay and expectation of the advent to its arrival. And that the promise was fulfilled, though long delayed, the words of St. Paul explicitly state—"Christ came" (Rom. ix. 5.)

Now while it is not necessary, for the sake of the advanced Christian believer, to have evidence brought before him to establish the advent of Christ as a matter of history, still it must ever be interesting to him to review the ground on which his faith is founded, as well as important to the young disciple in order that he may see that his hopes are established on a basis as immovable as a rock. And, in doing this, there are three species of proof to which I shall briefly advert—the data given us in scripture for comparison; collateral evidence; and the testimony of believers.

I. The data given us in scripture for comparison.

My readers are aware that the bible consists of the Old Testament and the New Testament; and I make no doubt of their all as clearly knowing that the Old Testament was written before the period when it is stated that Christ came, and that the New Testament was written after that period. They probably also know that a period of nearly 400 years passed away from the time that the last part of the Old Test-

tament was written, and the commencement of the transactions which are recorded in the New Testament. Now, for the sake of illustration, if the legislature of this country—say 100 years ago, or say 500 if you please—had fixed that certain laws should be acted upon at a given period—say, for instance, in the year 1820—if a history of the year 1820 were written, giving an exact account of what laws were acted upon during that year, should we not be able to ascertain, when we referred to the statutes which it had been ordained should be followed in 1820, and compared them with the history which gives an account of what laws were acted upon in 1820, whether there was an exact fulfilment of what it had been enacted should be followed, or whether there was a material or any difference? Undoubtedly we should. We should at once be able to perceive whether the laws had been acted upon or not. Now carry this principle of comparison to some of the statements made in the Old Testament, and to some made in the New Testament, concerning Jesus Christ.

The Old Testament had stated that a Redeemer should visit this world. The New Testament states that he came. But the Old Testament had not merely made a broad statement—it went into various minute circumstances relating to the time of his coming, his birth, his life, his death, his work, his character, his doctrines, his exaltation, his glory.

Now if the circumstances which the Old Testament declared should take place concerning Messiah, some hundred years before he came, can be found to have been exactly fulfilled in Jesus, then, while, if there be no parallel, or if there be a difference between the statements made, we have no proof of Messiah having come; yet, if there be an exact correspondence between the things declared and their fulfilment, we have proof—evidence of the most satisfactory kind—that Jesus is and must be that prophet that should come into the world, and to whom the Old Testament referred. Let us then compare a statement or two thus made; and, first, as to

1. The time it had been foretold he would come; and on this point two references will be sufficient. I will take first the passage in the 49th chapter of Genesis, the 10th verse—"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." The statement here made, that legislative authority and power should be retained and exercised in the tribe of Judah till the Messiah came, was literally the case. The other tribes had been dispersed and scattered to the winds of heaven, but Judah had remained dwelling in a peaceable "habitation, and in sure dwellings, and in quiet resting places" (Is. xxxii. 18). The sanhedrim, or great council of the nation, continued to exercise authority and carry on the government of the people (except in the case of capital punishment, of which they had been for some little time deprived), not only till Messiah came, but for some little time afterwards. Indeed the gospels are evidence that this authority and power were among them. When Judas had determined to betray Christ, from whom did he receive a force to apprehend him? From the sanhedrim, or great council of the Jews. St. Matthew (xxvi. 47) says—"Judas, one of the twelve, came with a great multi-

tude, with swords and staves, from the chief priests and elders of the people." St. John (xviii. 3) also states the same thing—that Judas "received a band of men and officers from the chief priests and pharisees." But after Christ had come and fulfilled his mission, the power of this tribe quickly ceased: the nation became a Roman province, and all power passed away from them. Within forty years after Christ's crucifixion, the political existence of Judah was destroyed; and from that period to the present moment they have been

"Outcasts from God, and scattered wide
Through every nation under heaven,
Blaspheming whom they crucified,
Unsaved, unpitied, unforgiven;
Branded like Cain, they bear their load,
Abhor'd of men, and curs'd of God."

Here, then, we have proof that our Jesus must be the Messiah. For, if Messiah be not come, the prophecy now can never be fulfilled, since there is no regal or legislative power any longer remaining with the Jewish nation.

2. The other passage I will refer to as relating to the time of Messiah's appearing, is that in Daniel (the 9th chapter, the 24th and part of the 25th verse)—"Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks." At the time this passage was written, the Jewish people were in captivity in Babylon for their sins; and it had been announced to them by the prophet Jeremiah, that the captivity should last for 70 years. As the period of captivity drew towards a close, Daniel betook himself, we are told, to prayer and fasting, for himself and for his captive nation; and God sent an angel to testify his acceptance of his prayers, and to reveal to him that Jerusalem, which was then in desolation, should be again rebuilt and peopled, and should continue so for 70 (prophetic) weeks, or 490 years. This was the declaration of prophecy. And how was it fulfilled? The 25th verse of the chapter fixes the commencement of this period of 70 weeks to the time when the order should be issued for the restoring and building Jerusalem, which, we learn from the book of Nehemiah (chap. ii.), was in the twentieth year of the reign of Artaxerxes. According to the chronology of the learned Calmet, Artaxerxes began his reign in the year 469 before the Christian era. Deducting 20 years for the period he had reigned when he gave the order for building Jerusalem, will make it to have been given in the year 449 before Christ, or the year of the world (A.M.) 3551. Now from this date (A.M. 3551) to the calling of the Gentiles into the Christian church, there elapsed a period of 490 years, or 70 prophetic weeks. Forty-nine years, or seven weeks, was the temple in building; from the building of the temple to the manifestation of Christ there elapsed 434 years, or 62 weeks. These 434 years, or 62 weeks, and 49 years, or seven weeks, added to 3551, bring us down to the year of the world

(A.M.) 4034, when the seven weeks and three-score and two weeks ended; after which, during the remaining, or 70th week, Messiah was to be cut off. During this week (or seven years), also he was to "confirm the covenant with many*," and "in the midst of the week to cause the sacrifice and oblation to cease." For the first half of the week, or three-and-a-half years, he preached the gospel and unfolded the mysteries of his kingdom to the Jews in his own person, and then was "cut off," thereby ending the Jewish economy, and bringing in everlasting righteousness: these three-and-a-half years being added to 4034, bring us to the year of the world (A.M.) 4037½. The other half week, or three-and-a-half years, during which the apostles preached exclusively to the Jews, bring us to the year (A.M.) 4041, when the calling of the Gentiles authoritatively commenced by the outpouring of the Holy Ghost on Cornelius, his kinsmen, and friends (Acts x.); when they (the Gentiles) were admitted into the Christian church, being no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God (Eph. ii.)

Now, as our Lord suffered A.M. 4037, and as our calculation of the event brings us to A.M. 4037½, we are compelled by the force of evidence to say that our Jesus is that prophet that was to come. If he be not, as the period fixed has long since passed away, the prophecy cannot now be fulfilled. Our Immanuel, God with us, therefore must be the "Messiah the Prince;" and we may say with heartfelt and holy confidence in the words of St. Paul—"Christ came."

I might proceed to compare the Old and New Testaments on other points; but one or two instances perhaps will be sufficient, bearing in view however that they are only selected out of a vast multitude that might be brought forward. The Old Testament (Micah v. 2) had stated that Messiah was to be born at Bethlehem. The New declares that he was born in Bethlehem (Matt. ii. 1). The Old Testament had stated that Messiah was to be of the seed of David, and that in the seed of Abraham all nations were to be blessed. And the New Testament traces down the genealogy of Christ according to the Jewish records from Abraham, through the line of David. In this way I might go on stating circumstances from the Old Testament, and showing how exactly they were fulfilled in Jesus; shewing, indeed, how like a seal he corresponded with the impression which had been previously taken of it, and left on the pages of the Old Testament, that when he came there might not exist a doubt in any unprejudiced mind of his being the person foretold.

II. But I was to refer, secondly, to some collateral evidence in proof that Christ came.

I have proceeded, in the preceding remarks, upon the supposition that the statements of the New Testament are true. And that they are not true we may defy any human being to prove, be his talents or ingenuity what they may. As satisfactorily can we prove that the books of the New Testament were written by the holy men whose names they bear, as we can that many, if not most, modern works have been written by the persons assigned to them as the authors.

The space allowed for an article of this kind permits

* Dan. ix. 26, 27.

not of an extended argument; or else it might be shown that the books of the New Testament are genuine and authentic, as well from an impossibility of their having been forged, from historical evidence afforded by ancient Jewish, Heathen, and Christian testimonies in their favour, as also by ancient versions of them in different languages; as from internal evidence furnished by the characters of the writers, by the language and style of the New Testament, and by the circumstantiality of the narrative; together with the coincidences of the accounts there delivered with the history of the times in which the books were written. One simple illustration will give an idea of the nature and value of historical evidence in favour of the writings of the New Testament. But it is not my own illustration, but one of Dr. Paley's, in his admirable work on the "Evidences of Christianity;" a work which I would strongly recommend every one who can afford it (and it may be obtained for a few shillings) to possess, and attentively read. He says, "Bishop Burnet, in the history of his own times, inserts various extracts from lord Clarendon's history. One such insertion is a proof that lord Clarendon's history was extant at the time when bishop Burnet wrote, that it had been read by bishop Burnet, that it was received by bishop Burnet as the work of lord Clarendon, and also regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence, or as long as the books exist."

Now, in the same way the books of the New Testament are quoted or alluded to by a series of Christian writers, as well as by adversaries of the Christian faith, who may be traced back in regular succession from the present time to the apostolic age. And then, when we have reached that period, we have additional proof of their genuineness from the fact that they were received as true by the persons to whom they were addressed; and that, if they had not been true, they might have been disproved at the time, since many persons were then living who knew the true state of the facts which the writers detailed, either from personal observation, or immediately from those who had been well acquainted with them. In this way may we prove, without fear of successful contradiction, the truth of those writings which assert that Messiah came, and which furnish us with statements respecting how the prophecies of the Old Testament concerning Messiah were fulfilled in our Lord and Saviour Jesus Christ.

III. But the true believer has another evidence by which he is assured that Messiah is come. If no one could be a Christian believer till he had studied the historical documents to which we have referred, and derived a personal conviction of the truth of Christianity from their perusal, there are some who could never be Christians at all; for there are many who cannot read and there are many also who, though they can read, have not money to purchase the works; and, even if they had, have no time, from the callings and peculiar circumstances in which the providence of God has placed them, to read them. Still those men, though they cannot read—though they have not money to purchase nor time to read the books to which I have referred—may be Christians;

and that not merely upon the testimony of others, but from evidence which they may possess in themselves—that evidence to which St. John refers where he says, in his first general epistle (v. 10)—“He that believeth on the Son of God hath the witness in himself;” and also in his gospel—“To them that received Christ, to them gave he power to become the sons of God, even to them that believe on his name:” and to which St. Paul refers—“The Spirit itself beareth witness with our spirit that we are the children of God” (Rom. viii. 16). Yes; when a man, hearing the gospel of Christ, receives the truth in the love of it, and in the demonstration of the Spirit and power, it becomes “the power of God unto his salvation” (1 Cor. ii. 4; Rom. i. 16). He embraces the gospel not merely with the understanding, but with the heart: he becomes not merely a nominal Christian, but one who really and truly loves Christ, and lives to him. He is like one of those of whom St. Paul speaks where he says—“Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Thess. i. 5). Now a man like this, even if he is so ignorant that he cannot read—or, if he can read, and yet is so poor and so circumstanced that he can neither buy nor find time to read other books besides his bible—will be as convinced of the truth of Christianity, even though infidels may laugh at and scorners mock him, as if he could devote his life to literary pursuits, and the solution of every difficulty that might present itself to him. As the men said to the woman of Samaria, who, on having found Jesus sitting at Jacob’s well, went into the city and invited persons to go out and see him, and talk with him as she had done; and who, having gone out, said—“Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world;” so those persons who, on believing, have had power given them to become the sons of God, know that Christ is come in the flesh: although they see him not, yet they know him through the Spirit having taken of the things of Christ and revealed them unto them. “Believing in him,” declares St. Peter, “although they see him not, yet they rejoice with joy unspeakable and full of glory.” But this evidence the ungodly man knows nothing about (1 Cor. ii. 14); it is only the privilege of those who are in Christ Jesus—who walk not after the flesh, but after the Spirit (Rom. viii. 1-2). Such possess a peace—yea, the peace of God, which passeth all understanding—the peace which the world can neither give nor take away.

Whether, then, we compare the statements of the New Testament in regard to Christ, with the prophecies of the Old Testament concerning him; or trace up historical documents to the apostolic age, to ascertain whether the things which we believe were believed by the early Christians, and known to have been so believed by such as were enemies to the cross of Christ; or ask the sincere believer, although an unlettered and wayfaring man, but who has nevertheless become a new creature in Christ Jesus, whether the advent of Messiah has taken place, we arrive at an authority for saying, in the words of St. Paul—“Christ came.”

A word on the scriptures, and I have done. We may say that the whole bible is full of the doctrine of Christ crucified—to many a stumbling-block, and to many foolishness; yet, to those that believe, Christ the power of God and Christ the wisdom of God. Both the Old Testament and the New point us to Christ as the only ground of a sinner’s hope; and, while they do this, they assure us that he whose sins are as scarlet, on approaching God through Christ, may have them made white as snow; that he whose sins are as crimson, by bowing at the foot of the cross in humility and faith, may be cleansed from his unrighteousness, and have access with confidence to the throne of grace, and rejoice in hope of the glory of God. While one part declares that a Redeemer for mankind was to come, the other declares and points out clearly the joyful news that he has come, in exact accordance with what had been stated concerning him; and that the object of his coming was to save sinners—to save them from their sins, and to save them to the uttermost—and at last to present those who receive him with the heart unto righteousness, faultless before the presence of his glory with exceeding great joy.

Let us then search the scriptures of God; for they testify of Christ. They have been written and given us for our learning, that we, through patience and comfort of them, might have hope. Let not then our bibles and testaments lie neglected in our closets, or on our shelves, or in our boxes; but let us read, mark, learn, and inwardly digest the truths contained in their sacred pages: so shall we not only know that Christ is come, but be made wise unto salvation by faith that is in him.

THE CHRISTIAN’S LIGHT :

A Sermon,

BY THE REV. D. B. LANGLEY, D.C.L.,
Vicar of Olney, Bucks.

MATT. v. 16.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

THE words of our text have a special interest, because they are the very words of him who “spake as never man spake,” taken from his glorious sermon on the mount—even of him whose sacrament you are invited to enjoy, and whose almost last legacy of love to his people was embodied in those words—“Do this in remembrance of me.” Our Lord had been pronouncing blessings on such of his people as should be enabled by his grace to live to his glory, in exhibition of those characteristics which are the fruits of the Spirit—such as love, joy, peace, long-suffering, gentleness, goodness, and so forth; and had encouraged them to bear up under trials and persecutions of no common kind, by the merciful and faithful promise that great was their reward in heaven: “Blessed are ye, when men shall revile you, and per-

persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you" (v. 11, 12). He then refers to his children, the true people of God, under one or two figures, by way of illustration; showing, by a reference to things temporal and well understood by his hearers, what should be the bearing of the believer's profession by way of holy example—"Ye are the salt of the earth: but, if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (v. 13). We are told by travellers that there are veins of salt in some of the rocks of Judea; and that the outer coat of these rocks, from constant exposure to the action of the sun and wind and rain, though it possesses all the external appearance of good salt, having all the shining particles perfect to the eye, yet is it altogether destitute of all savour or flavour; *i. e.*, it looks like salt, but has none of its useful properties left. "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. v. 13). What a very apt and beautiful emblem is this of profession without principle! How many who call themselves Christians deceive themselves with a form of godliness, and deny the power! How many have a name to live, and are dead! Some secret hypocrites, but vastly a greater number probably are self-deceived. "They lie on ashes: a deceived heart hath turned aside, that they cannot deliver their souls, and say, is there not a lie in our right hand?" (Isa. xlii. 20)? O, how important for all who profess and call themselves Christians, and who have at the Lord's table joined themselves in profession to his church universal, to take heed, and watch and pray; for, "if the salt have lost its savour, wherewith shall it be salted?"

Our Lord Jesus next adverts to another figure or emblem, *viz.*, "light," as tending to illustrate and explain Christian example. "Ye are the light of the world. A city that is set on a hill cannot be hid" (v. 14). A gentleman who travelled in the neighbourhood from whence our Lord is supposed to have delivered his sermon on the mount, says that the spot from which he spoke is called the Mount of Beatitudes; and that not far from this mount there is the city of Saphet, which stands on an eminent and very conspicuous mountain, and is seen far and near; and that it is not at all improbable, therefore—especially as we know it was the custom of our blessed Lord to take advantage of passing scenes and localities and

events—it is not improbable that he might refer to, and perhaps point out to his disciples at the moment, this city in the distance, as a beautiful exemplification of a Christian's position—"A city that is set on a hill cannot be hid." And, my dear brethren, it will do all who profess Christ's holy name and religion good, to remember that such is their position. It is, if I may so call it, a double—a twofold position; for, the higher a believer is raised above the earth towards heaven, in the holiness of his life and conversation, the more is he often kept in view as a mark for the malice, and evil report, and envy, and jealousy of ungodly men around him; and O, what waiting for his halting, and what shouts of joy at his stumbling or fall! "Aha! aha! so would we have it." Let him "that thinketh he standeth take heed lest he fall." "A city set on a hill cannot be hid." Whilst, however, our Lord inculcates watchfulness and circumspection—whilst, perhaps partly as a solemn caution, he reminds his disciples that they are "as cities set on a hill," and therefore cannot be hid—he graciously also reminds them that, having the light, they must communicate it; and, though walking very humbly and very lowly before their God and Saviour, still, as they cannot if they would, so they must not be hid if they could. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (v. 15). Light is for a purpose: if it be hid under a measure, its purpose is lost sight of: it is useless to the owner and to all about him; but, put in its right place, exercising its right influence, "it giveth light unto all that are in the house." After, therefore, these brief illustrations, our Lord adds, in the language of the text—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

And here, beloved brethren, members of our communion, or candidates for admission, bear with us whilst we try to enforce this gracious exhortation of your Saviour God. O try, whilst we speak of it, to think of him who uttered it, as if he were still uttering it to each of you in this house of prayer. In one sense it is so; for "now are we ambassadors for Christ: as though God did beseech you by us, we pray you, in Christ's stead," listen to the word of exhortation. My Christian brethren, I speak to those of you who, I trust and hope, do love the Lord Jesus Christ in sincerity and truth, and who are anxious to adorn the doctrine of your Saviour in all things, and who, though you sometimes find that when you "would do good, evil is present with you," do nevertheless earnestly

pray and contend against indwelling corruption, and desire to have a conscience void of offence towards God and towards man. I believe there are such amongst you, who have made an open profession of the gospel of Christ, and who, notwithstanding many infirmities and short-comings, are sincere in your desires to love and live for God; who come, or desire to come to the Lord's table, not for form's sake, but for love's sake—for duty's sake. You have, I trust, been called out of darkness into marvellous light. In times past ye were not a people, but are now the people of God: ye had not obtained mercy, but now ye have obtained mercy. Ye are therefore children of light; and on you I desire to press your Saviour's precept—"Let your light shine." "Walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord; and have no friendship with the unfruitful works of darkness, but rather reprove them." (Eph. v. 8-11).

Now, the light referred to in the text is evidently the light of your example. This is clear from the very nature of the illustrations—the salt of the earth; the city on the hill; the light on the candlestick, giving light to all around. And, if there be a passage of God's holy word which more fully embodies the whole of such Christian example than any other, I think it is to be found in that beautiful summary given by the apostle in his 1st chapter of his epistle to the Philippians, verses 9, 10, 11—"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." This it is to let our light shine; and remember that the very principle, and the only principle, on which any believer in Christ can thus let his light shine, the only spring of a holy example, is faith in the Lord Jesus Christ by the operation of the indwelling Spirit of God. "God, who commanded the light to shine out of darkness," must shine "into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." Once ye were darkness; and, if now ye are light, it is because ye are "light in the Lord." Without this principle, this foundation, no example will really avail as acceptable in the sight of God. There may be much that passes for good example, useful to our fellow-men; and many are there whose upright and consistent character, as far as their light and knowledge extend, might almost put

numbers of professors of Christ's name to the blush. But example, to be really useful to man, and at the same time to be accepted of God and to bring glory to his name, must be the product of God's own grace and Spirit in the soul of man (see 13th article). It is on this account, therefore, that my address from the text is mainly confined to such as have the Spirit witnessing with their spirits that they are the children of God; "and if children, then heirs, heirs of God, and joint heirs with Christ." To such I say—"Let your light shine."

And yet I know so well how an evil heart of unbelief will sometimes try you, how dull and cold will sometimes be your faith, and how strong the struggle with indwelling corruption; that you are ready to say, "O! we have enough, and more than enough, to do to contend with self; so that we feel as if it were altogether presumptuous in us to think of being examples to others. We feel that we wrestle not against flesh and blood only, but against principalities and powers and the rulers of darkness of this world, and against spiritual wickedness in high places, that it is hard work, night and day almost, to be taking to ourselves the whole armour of God for our own defence; and we feel as if every energy was so due to self-overcoming and to self-subjection, that our example to others must be poverty itself." But do not thus despond. "My grace is sufficient for thee," said your Saviour to his perplexed disciple and apostle; and that grace is not diminished by 1800 years of merciful display; and the hand that bestows it is not shortened that it cannot save now. And the patient conflict with evil, the holy contending against Satan's devices, the careful looking to Jesus, and the prayerful seeking for the gifts of the Spirit, must of themselves, by God's grace and blessing, tend to form the very character you long for, and fit it for an example: for the child of God that is thus exercising himself in the love of God, and in the patient waiting for and upon his Saviour Jesus, cannot but by-and-bye, come forth from his wrestling chamber with his loins girt and his lamp in trim, imparting light to all around, because he has been engaged in replenishing it with the oil of gladness, the very unction of the Spirit's bestowal. God knoweth your hearts, my brethren; "he seeth not as man seeth." He can bring forth your righteousness in the light; and he can enable you to "let your light shine." And if, my Christian brethren, you would adorn the doctrine of your Saviour, if you would bring glory to God; and if, through the abundance of his grace and mercy, you would be the honoured instruments of turning some to righteousness,

you must not only learn to live in the exercise of good works, but you must let your good works be seen, "that they, seeing your good works, may glorify your Father which is in heaven." Of course I need not tell you again (as I have already hinted once) that such good works are the fruits of a lively faith, and can spring from no other source: they are the blessed effects of the constraining love of Christ. Let this, therefore, be always understood whenever I speak of a believer's good works—works of faith and works of love.

Now, here arises in many a pious soul, a deep anxiety and a holy fear lest, whilst he hopes he is humbly endeavouring to let his light shine and his good works be seen, he should in any wise commit himself to what might be called display; and lest his "good" should be "evil spoken of." My dear brethren, you live in a treacherous, an ungrateful, a suspecting world, and I cannot give you any very strong hope or assurance that your name shall not be cast out as evil, and that you shall not be misrepresented and misunderstood, not only by false brethren, who offer much love in order to get your confidence and then betray it, but even by the brethren themselves: some for whom you have laboured, and whose good you have earnestly desired to promote, will be amongst the foremost to impute improper motives, and to put ungenerous constructions upon all your doings. So it was with your Master: so it will be with you. But, dear brethren, you are not, on this account, to put your light under the bushel again. O no: you are to go on, through evil report as well as through good report, as deceivers and yet not deceivers, but true, holding forth the word of life, and letting your light shine.

And perhaps a few directions from your minister, who trusts that he speaks according to God's word, as he speaks in Christ's name, may not be altogether as water spilt upon the ground. Pray that they may not be so. I can but offer a few brief hints as to the manner of letting your light shine, which I commit to the Holy Spirit, that by his gracious influences he may enable you to follow them out, to extend, to improve upon them, for your soul's health, for the good of the brethren, and for the glory of God.

1. Then, let your light shine unselfishly. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20). You are members of one universal family (I speak to true Christians, members of Christ's body, faithful partakers of his holy sacraments): you are members of Christ's true church;

and no man liveth to himself as such, if he desire heartily to honour God. Do not, therefore, keep your religion to yourselves. You are not to sound a trumpet before you, as the hypocrites do; but you are not to put your light under a bushel. "Come hither and hearken, all ye that fear God; and I will tell you what he hath done for my soul." "Come, ye children, hearken to me; I will teach you the fear of the Lord." "Come with us, and we will do you good: for the Lord hath spoken good concerning Israel." All this, dear brethren, is perfectly consistent with the utmost simplicity and singleness of heart and eye of the Christian character. Let your light shine, therefore, unselfishly. Give a light to every poor soul you can, to help to lead him on to Christ and happiness. You can set an example: God, by his Spirit, can bless it as such to the good of others. And here, what a blessing it is that the poorest member of Christ amongst you can glorify God as much as the noblest, according to your station! O, how much may one in this way help others in their onward way to heaven.

2. Let your light shine in its place. There is in the firmament of God's creation the greater light to rule the day, and the lesser light to rule the night; the stars for their systems, and the sun as the centre of ours. There are in the social world lights for the house, and lights for the street; lights for rapid movements to and fro, and lights for the more quiet abodes of peaceful life; and all beautiful—but specially beautiful in their places, and in their seasons. So should a Christian's light be. It is a beautiful emblem of a true believer—"He shall be like a tree planted by the rivers of water, which bringeth forth his fruit in his season;" not only fruit, but, what is better, seasonable fruit. My brethren, the Christian community is a social community, a dependent community. It is a family: some are at the head in their different spheres: others are inferior, but in their places, often as useful members; and the lustre of a good conversation will adorn the profession, whether it be in him that leads or in him that follows, in him that plans or in him that executes; but most of all will adorn it if each, in his proper place, knowing his place, and keeping his place, will strive with the rest of Christ's family for the faith of the gospel. And this, dear brethren, is of vast importance; for I think there is hardly any case in which professors of Christ's religion in the present day are more apt to err and make mistakes, than in getting out of place. The eye wants to be the hand, and the arm wants to be the head, and there is a schism in the body: the advice of the apostle is lost

sight of—"Likewise, ye younger, submit yourselves to the elder; yea, all of you, be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble." Let your light therefore, dear brethren, shine in its place, in that station of life in which it has pleased God to put you.

3. Let your light shine evenly. Some one somewhere remarks to this effect—"Some people are not content with letting their light shine, but they will thrust the lamp into your face, or throw the oil upon you." They do not carry their lamps evenly; and, though it is very true that prudence without zeal has seldom done much good, yet it is equally true that zeal without prudence has often done great mischief. A Christian's light should not be like a meteor or shooting star, or the lightning's flash, vigorous for a moment, now and then surprising and astonishing the beholder, and then falling away into darkness, coldness, stillness; for "the path of the just is as the shining light, shining more and more unto the perfect day." Jehu could say—"Come and see my zeal for the Lord;" when it is to be feared he meant—"Come and see me, but not my Master." Many a true believer's light is more useful far as an example when exhibited in the quiet, every-day, home and fire-side duties of his calling, than it can possibly be by any sudden but passing display. O we need grace, dear brethren, great grace, to carry our lamps evenly before all men; and we need, therefore, very fervent prayer that we may obtain that grace!

4. Let your light shine in love. A world lieth in wickedness, and it needs your pity. Many of your brethren around you are going on heavily, whilst the enemy oppresseth them; and they need your Christian sympathy. "Without are fightings, and within are fears;" and often these fightings and these fears are supposed by others to be, not only evidences of want of faith, but of your having little part or lot in the matter. The heart, however, of every believer, best generally knows its own bitterness. Do not therefore, dear friends, oppress the drooping reed, nor "despise the day of small things." Remember the devoted Elijah. "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings xix. 14). And yet what saith the answer of God unto him? "Yet, I have left me (not only thyself, but) seven thousand in Israel; all the knees which have not bowed unto Baal, and every mouth which

hath not kissed him" (ver. 18). O do not therefore, dear brethren, in any want of Christian charity and brotherly love, perplex and distress yourselves because others may not seem to be all you could wish: consider yourselves lest ye also be tempted, and beware lest you should injure the value of your own example, and dim the shining of your own light, by leading them to fear that you may be as inconsistent in the exercise of a Christian temper of love, as you think they are in the godliness of a Christian walk. You will win more by love, my dear brethren, more glory to Christ, more happiness to God's people, more comfort to your own souls, than you will ever, I think, secure in any other way. See that ye therefore love one another with a pure heart fervently; and let your love be without dissimulation. Sit down at the table of your Redeemer a family of love, of peace; and there you will exhibit perhaps the nearest approach which earth affords, the brightest picture which earth presents, to the believer's eye of the purity and love of heaven. "I in them," says Christ, "and thou in me, perfect in one." "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Ephes. iv. 31, 32).

Once more. Let your light shine, but take care that it is reflected light. Yon glorious orb that rules the night, that harvest moon which gladdens the reaper's heart at this season, shines by reflected light, by light borrowed from the great centre, the sun. So should the Christian's light shine. "I am the light of the world," says Jesus: "he that believeth in me shall not walk in darkness, but shall have the light of life." "To you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall" (Mal. iv. 2). "In thy light shall we see light." "All my fresh springs are in thee." Go, therefore, dear brethren, go again and again to Christ for light. "As in water face answereth to face, so doth the heart of man to man." And the more you hold communion with your Saviour in his public ordinances and in private prayer, the more will his light be reflected on you; and the more will you be enabled, by his indwelling Spirit, to reflect that light on others. "Be ye, therefore, followers of Christ as dear children; and walk in love, as Christ also hath loved us, and given himself for us." Shine as lights in the world, holding forth the word of life. This is the essence of true communion. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son

cleanseth us from all sin." Thus, dear brethren, learn day by day to represent your Redeemer on earth, whilst he is representing you in heaven, reflecting his reflected light. The world—O yes, the ungodly world—looks for it, and expects it; though it does not love the light, and will not come to it, lest its deeds should be reprov'd. But the world expects it: Christ demands it: your brethren have a claim upon it: God's glory in the salvation of sinners, is the end of it. Let your light therefore shine. The word implies nothing of force, nothing of display, nothing of conceited singularity. It is, let your light shine—suffer it to shine—permit it to shine. Go on in the straight path of duty, looking simply to Jesus. His Spirit shall supply the oil; and his power shall support you in letting your light shine. Others shall perhaps take knowledge of you that you have been with Jesus, and join with you in glorifying your Father which is in heaven. "And soon he that shall come, will come, and will not tarry." He shall come whom you have loved and served below, and receive you to himself, that where he is ye may be also; and then "the Lord himself shall be your everlasting light, and the days of your mourning shall be ended for ever." Then, memorials of the Lord shall be no longer needed, for ye shall see him as he is: ye shall be forever with him, and for ever like him, and sit down at the marriage-supper of the Lamb, in glory everlasting. And, if there be any amongst you here at this time who, whilst you dip your hand in the dish, are but betrayers of your Lord and Master, take home, I beseech you, his own awful words: ponder them, pray over them, if haply the thoughts of your hearts may be forgiven you: "If the light that is in thee be darkness, how great is that darkness!"

CHURCH ORDER IN THINGS INDIFFERENT.

No. VI.

BY THE REV. ROBERT EDEN, M.A.,

Minister of St. Mary's Chapel, Lambeth.

WHEN it is said, in the thirty-fourth article of religion, that "it is not necessary that traditions and ceremonies be in all places one, and utterly alike," we are not to interpret those words as giving a licence to the setting-up of any practices whatever by private individuals, or by companies of individuals separating themselves from the main body of the church, and constructing their own modes of divine service. All which it is intended by those words to intimate is, that there is no necessity for ceremonies to be the same throughout the Christian world or Christian church; ceremonies being in themselves indifferent, no reason can be offered why they should be the same in all countries and at all times. The things which are essential, and which may not be changed, are of quite different nature—they are "righteousness,

peace, and joy in the Holy Ghost;" personal endowments these, and qualities of the soul, the appropriate growth of Christianity, and the sure marks of its influence in all ages, at all times, and under all circumstances. Saving essential truth admits of no modification; but the forms under which this truth shall be publicly taught, may be altered as occasion shall demand: "for at all times," continues the article above referred to, "they (that is, ceremonies) have been diverse, and may be changed according to the diversities of countries, times, and mens' manners, so that nothing be ordained against God's word." The grand preservative against mistakes upon this subject is to maintain clearly in the mind the distinction just alluded to, between things in their own nature immutable, and those which also in their own nature allow of change—between those matters touching religion which are ends, and those which are only means to such ends; and then we shall be at no loss to discover how it is not inconsistent for the same persons to speak of some things connected with religion as susceptible, and of others as incapable, of change. It is important that we should settle this distinction in our minds, not only that we may judge of the force of the arguments of disputants on the subject of church ceremonies, but that our minds may be brought into a healthy state; and that we may discipline ourselves to regard God's own truth—the words that he has himself spoken to us "by the mouth of his holy prophets," by his Son, and by that Son's apostles—as possessing a high claim upon our serious attention, as involving to us the alternative of life or death eternal: and this we never can fully do, if we accustom ourselves to contemplate confusedly what God hath spoken, and what man has enacted. The appointments of the church may have been made (as doubtless those of our own English church were made), "soberly, discreetly, reverently, and in the fear of God;" they may have been "begun, continued, and ended" under the invocation of his direction and blessing; but, after all, they were the enactments of uninspired, fallible men, and must be distinctly remembered to be such when we contemplate in a general and complex form, the worship of a church as made up of her truth and of her ceremonies. This is a reason why the form of certain ceremonies might have been otherwise, had it so seemed expedient to the first framers of them; but it furnishes no argument why individuals, or sets of individuals, may make alterations *ad libitum*. Immediately after the statement in the article that ceremonies may be changed according to the diversities of countries, times, and mens' manners, is added the limitation—"Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly." Similarly we read, "Ceremonies do in some sort alter their nature when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure contrary to the law, when they be commanded, or used when they are prohibited." (Can. xxx.)

I go on to treat briefly of certain other ceremonies of our Anglican church, for which a vindication may be offered; and I imagine, as on some former questions that have been treated of, that I am conversing with a candid inquirer, having no carping propensities, but simply desirous of some information which may determine his course. This honest-minded person seeks information next upon the subject of *Fasts and Festivals*. He cannot see what superiority one day has over another, save and except the sabbath, which he is aware was instituted by God himself. "Seeing the light of all the days in the year proceed from one sun," he argues, "why should we

ecclesiastical excellence be affixed upon any one day over another?" Now the justification of the appointment of certain days for special religious observance is to be rested, not upon any intrinsic superiority which we claim for the days themselves, but upon the importance of those subjects which we then commemorate. The church, in her past generations, may have suffered certain afflictions, as when the sanguinary edict of Herod was executed upon the young children at Bethlechem; or she may have received certain great benefits, as when Christ "died for our sins," or "passed into the heavens" to begin an endless intercession for us; and is it not very natural—consentaneous, that is, to the reason of things—that the achievement of peculiar benefits should be marked by a peculiar commemoration? "The former," says a writer on this subject, "should be set apart as registers of all such grievous events as have happened at or near the same time, that the remembrance of those miseries, and of the causes in ourselves out of which they have arisen, may so temper the mind as to prevent contrary affections coming in the place of serious reflection and consideration, and making it too dissolute; and the latter, as public memorials of the mercies of God, and as tokens of that religious gratitude and public honour which we owe to him for his admirable benefits." Thus St. Augustine has observed upon this subject—"By festival solemnities and set days we dedicate and sanctify to God the memory of his benefits, lest unthankful forgetfulness thereof should creep upon us in the course of time*."

Let me also warn my inquirer not to take to his support that saying of St. Paul—"Ye observe days and months, and times and years: I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 10, 11); as though the principle of those words would censure as unlawful the observance of similar seasons in the Christian church. At first sight these words seem like what would amount to a direct prohibition of such usages; but let us look a little more closely into them, and we shall see that this is to be reckoned among the numerous cases in which a false inference is drawn from regarding the words apart from the context. What was the occasion upon which he wrote? Was it when certain Judaizing teachers had been recommending that the Mosaic institutions should not be discarded, or commanding that they should be observed as necessary to salvation? If, as is undeniably true, the latter, and not the former, was the moving cause of Paul's writing this epistle, then it is plain that it will be a misapplication of his words, should any adduce them as condemnatory of the observance of special days in the Christian church. Paul did not censure these appointments as evil in themselves, but only those Christians who considered that they were still *obliged* by the law to observe the "days and months, and times and years" of the Mosaic calendar. To observe them as of necessity was an implicit denial of the all-sufficiency of Christ's atonement. Christ is the "end of the law" in every sense, ceremonially, as well as otherwise. Whoever should insist upon the perpetual necessity of any observances whatever of the Mosaic law, would virtually disallow the completeness of the work of Christ; and against such an inference, or the giving even the occasion of its being drawn, the apostle protests. The Christian believers from among the Jews, or those who were converted from heathenism, might use these days, but they must not contend for them as indispensable to salvation. Precisely similar is the ground on which the Christian church (and more especially the English branch of it) rests the celebration of Christian *fasts* and *festivals*. She does not say, "without recognizing these seasons, ye cannot be saved;" but she simply reminds her children, her baptized family, that they have received

unspeakable benefits from certain events that took place in the history of Christ; and she calls upon them to keep the flame of gratitude ever alive by pausing, as it were, at stated intervals, to gaze admiringly upon the gift, and to ascend on the wings of devotion to the now exalted author of so great salvation.

As a precedent for these special reasons we have only to refer to the Jewish church. We know that it was their practice to observe both *fasts* and *festivals*: "they fasted on extraordinary occasions, sometimes for one, sometimes for three, sometimes for seven days, besides about twenty-four ordinary *fasts*, kept either yearly, monthly, or weekly; besides their weekly abstinence on Mondays and Thursdays throughout the whole year—all of which were ordained by a public constitution, although not commanded by God himself." Here was an instance of the assertion of a power to enact as a church, observances not of expressly divine origin. But the Jewish church, we well know, had its *festivals* both appointed by God himself—as the feast of the "passover," of "weeks," and of "tabernacles"—and instituted by the church also, in remembrance of some signal mercies granted by God in particular to the Jews, as the "feast of lots," and of "dedication," which latter was honoured by the presence of our Saviour himself. Now, all that it is intended to establish by these instances is, that there can be nothing intrinsically evil or censurable in observances which once had the sanction of God to such an extent, that they were integral parts of the system which he himself drew out for his people. There must have been a principle on which the infinitely wise mind proceeded; and this, doubtless, was no other than his knowledge of the infirmity of man's nature—as requiring constant remembrances even of those things which he ought of himself to remember, but which, because the "flesh is weak," he is prone to "let slip;" and, unless it can be shewn that there has taken place some great and general change in this respect in our condition since the gospel days began, to act upon that same "principle" first suggested by the all-wise God—to cherish, if we may so speak, that divine hint, in keeping our times of observance, will seem to have been an indication at once of the piety and of the wisdom of the church of Christ. Thus much of *fasts* and *festivals* in general, that they are lawful and reasonable. Now for the mode in which *fasts* should be observed.

"Fasting," says Tertullian, an ancient, whose opinion though it does not bind us (which is the mis-use of the fathers), yet it shews how early sentiments on these subjects were held in a definite form, "is an act of reverence towards God; the end of it sometimes elevation of mind, sometimes quite the contrary: the cause why Moses fasted so long on the mount was mere divine speculation—the cause why David fasted was humiliation." It is an error, therefore, to imagine that fasting is a mere medicinal process, adopted to reduce the animal passions: doubtless this is included in its benefits, that is to say, it is one of the ends which may be attained by it; and it seems to be particularly referred to by our church, when she prays that we may be enabled to "use such abstinence, that our flesh being subdued to the Spirit, we may ever obey that Spirit's godly motions†."

But it is peculiarly a way in which we express an inward feeling of the heart. It is not only an expedient to aid in producing that state of mind, or to reduce the obstacles in ourselves to the Holy Spirit producing it, but it is a token, an utterance of a state already existing. A churchman who refuses to eat and drink, as he would ordinarily do, upon Ash Wednesday or Good Friday, or any other day of general humiliation, if he has been led to make that refusal in the spirit in which God required his people

* Zech. viii. 19. † John x. 22.
‡ Collect for first Sunday in Lent.

* Aug. de Civitate Dei, lib. xvi., cap. 4.

keep his fasts, will have done so because he has a soul-abasing view of his unworthiness in the sight of God, that he regards himself as not fit to partake of his ordinary providential bounty. He knows that he never does he deserve the bread he eats; and on this occasion, he wishes to mark to himself the difference between himself as it were before God, his consciousness of his demerit, by departing from his ordinary meals, whereby his palate is gratified, and by giving himself up to the devotion, that it has conformed with some strong views he has taken of his position before God.

Christian fasts are both holy and acceptable to God, is evident from the fact that our blessed Lord has not only condescended to teach the manna-tasting, but even proposed a "reward" for it; and his heavenly Father will accept it when done in right principles, not invading the grace of the covenant*. Christ censured the pharisees, not that their fasts were frequent, but hypocritical: for he could have treated that as a vice in them as not discommended (and we may fairly improve on) in John's disciples. We find that the primitive church fasted, in accordance with our Lord's intimation to his apostles that, when he was taken from them, his absence would make itself felt; though it may be doubted whether it was construed thus in the sense of a precept. Was there an intimation of what would be done, would naturally follow, when the church should be bereaved of the personal presence of her Lord—would, of her own accord, put on her mourning-dress, rather than that she *must* put them on?

St. Paul exhorting the Christians to "give rest to fasting and prayer," to "approve yourselves as the ministers of God, by fasting*." In other substantial evidences, he enumerates "as often" among his own spiritual exercises, that the day of the crucifixion of Christ was observed as a fast from the very earliest ages by the Christian church, as well as the day of his lying in the sepulchre (that is, the two days immediately preceding Easter Sunday); and also in several of the Wednesdays in Passion week, because on those days the Jews are thought to have first conspired conjointly with Judas Iscariot, their treason against Christ.

It would be an unhappy obliquity of intellect, or an equally unenviable state of moral perceptions, which should interpret these remarks as any countenance to those notions of asceticism in almost every age of the church, have found among her worshippers. If any are found indulging in the practice of fasting upon any principle but that of a process of humiliation, by which, and exercise of which, we may remind ourselves of ourselves as sinners, and be led to "repentance towards God in faith towards our Lord Jesus Christ;" if any do to speak of fasting as a way of "afflicting" themselves in a manner that shall leave the impression that self-discipline shall have in it aught of the merit of a good work to be rested upon with comfort, though we should even stop short of assigning a meritorious nature; of such a sentiment we would hold that its "offence is rank, and smells to heaven—the rival of that sacrifice which Christ hath made is a "sweet smelling savour." Or if any shall do giving up his attendance upon the Festival or days of our church, and shall cherish in the tired cell of his heart, an idea that he has done some demand of heaven, and lessened his acquaintance with the Almighty; this were an idea to be rebuked by the holder of it as strenuously as it is rebuked by the voice of scripture itself. These objections are to be kept by churchmen as instructions merely—not as ends, but as means which

1st. vi. 17-18. + 1 Cor. vii. 5. ; 2 Cor. vi. 5.

owe their first institution—as it is to be hoped they will be perpetuated from the same conviction—to a knowledge of "what is in man."

My enquirer will be satisfied, I trust, that the appointment of extraordinary occasions, whether of Fast or Festival, is based alike upon the precedent of the early Jewish church, upon the sanction of Christ, and upon the precept of his apostles.

Poetry.

DEATH.

BY WILLIAM CHAMBERS.

(For the Church of England Magazine.)

THE falling leaves a warning bear—

The hastening years repeat the cry;

"All things on earth," they aye declare,

"The rich, the strong, the wise, the fair—

All, all must die!"

The ruined abbey's fallen pride,

Its time-worn arch and mouldering tomb,

Graves, where the dead lie side by side,

Seem as with one loud voice they cried—

"Death is your doom!"

The loss of a familiar face,

The sudden death of well-loved friend,

The deep-toned funeral bell, or trace

Of new-filled grave, cry to man's race—

"See here your end."

Stern lessons! taught by all the earth;

Though we but seldom learn aright,

That joy of riches, pride of birth,

Or high renown, are of no worth—

Lost in death's night.

But they, though stern, to Christians prove,

When fainting in the weary day,

Bright messengers of God's good love,

Sent in his mercy from above

To cheer the way;

And shew that, though the fight be long,

Yet in good time they shall be blest,

And, though the foe be fierce and strong,

Shall conquer, and the saints among

Shall be in rest.

Garsden, 1841.

STANZAS.

(For the Church of England Magazine.)

O, MY sad deceitful heart,

Much I mourn o'er what thou art;

And more should mourn but that thou wilt

Ever palliate thy guilt.

Long hast thou defiled my breast:

Long hast thou disturbed my rest:

Yet thyself the sorrow bears

Of all my sins, my woes, my cares.

Self-tormenter as thou art,

Sinning, suffer'ing, sorrowing heart!

Thy infirmities are known

And felt by Jesus on God's throne.

Ponder this—and cease to love
 Aught which grieves that One above;
 And, as thou shalt self-seeking cease,
 The meek of heart shall give thee peace.

ANNE ELLIOT.

Miscellaneous.

PERSIAN PILGRIMS*.—This “kafilah” of pilgrims was headed by the moolahs, and the train was composed of numerous devotees, including females, and, what is more extraordinary, bearing with them the corpses of their deceased friends to be interred in this consecrated ground, which is by some Mahomedans deemed indispensable to their admittance into paradise. These corpses were contained in long chests, something like gun cases, there being one slung on either side of the horse. On passing them, the smell was most offensive. The moolahs were chaunting their “kelemeh islam,” or profession of the Mussulman faith—“God is God, there is but one God, Mahomet is the prophet of God, and Ali the lieutenant of God.” One of them I thought looked very hard at me, seeing a “kafir,” or infidel, coming up the hill, and sung out more vociferously to the honour of the prophet. On coming into a narrow pass I found myself wedged in amongst the throng, as though enlisted in the pilgrimage as one of the followers of the profligate polygamist, who has done more to bind a world in his chains of darkness than any other permitted impostor. I soon, however, made hasty retreat from the ranks of “the dead burying their dead.” It is difficult to describe this motley assemblage of pilgrims, dead and living, under the banners of the prophet; for they bear his ensign floating over them, and exhibit a zeal unknown to the followers of the Messiah. This pilgrimage is much insisted upon by all good Mahomedans. The tomb to which they resort at Meshed, of Imaum Reza, is said to have been established by Shah Abbas, who, alarmed at the wealth carried annually out of his dominions by the pilgrimage of his subjects to the “Hadj,” or Mecca, sought to divert their offerings to a shrine in Persia. This shrine is held in such high respect by the true believers, that the merchant will sacrifice his wealth and the khan his rank to be thus deemed a holy devotee of the prophet.

THE NESTORIANS†.—I was invited to the residence of the chief man of the village, whose house was built after the common style of the country, of stone laid in mud with a flat terrace roof; having a basement and second story, with two or three apartments in each. We were seated upon the floor in “a large upper room,” which serves as the guest-chamber and the family room in summer, but it is too open to be comfortable in winter. Food was placed before us in a very large wooden bowl, placed upon the skin of a wild goat or ibex, which was spread upon the carpet with the hair side down, and served as a table and cloth. Bread made of millet, baked in the manner of the Virginian “hoecake,” but not so palatable, was laid round the edge of our goatskin table, and a large wooden spoon provided for each one of the party, eight or ten in number, to help himself out of the common dish. The people here less generally eat with their fingers than do those of Persia. Whenever the goatskin was brought forward, I noticed that it contained the fragments of bread left at the previous meals, and

was told, on inquiry, that this singular custom was observed in obedience to our Saviour's injunction, “Gather up the fragments, that nothing be lost;” and also that they might retain the blessing which had been pronounced by a priest upon former repasts; because the service being in the ancient language is only intelligible to the clergy, and cannot be properly performed by the laity. The women do not eat with the men, but instead of receiving what they leave, as is very common in the east, a separate portion was reserved for the females, and in all respects they were treated with more consideration, and regarded more as companions than in most Asiatic countries. Till evening they were constantly occupied in their various employments, within or out of the house, and in many respects remarkably exemplified Solomon's description of a virtuous woman, even in their method of spinning (Prov. xxxi. 19), literally holding their distaffs in their hands while they give their long wooden spindle a twirl with the other hand, and then lay hold of it to wind up their thread, for they use no wheel. They clothe their household in scarlet or striped cloth made of wool and resembling Scotch tartan, of a beautiful and substantial texture. The women appear to be neat, industrious, and frugal, and they are remarkably chaste, without the false affectation of modesty too often seen in these countries. Two of the young married women in the house came forward in the evening, and in the presence of their husbands joined in our social visit. Each of them, at my request, gave me a brass ring from her wrist to show to our American ladies, regarding whose customs they made many inquiries. Like others of their people, they were the most surprised that our ladies should negotiate their own matrimonial engagements, and that their fathers should give them in marriage without receiving a dowry in payment for their daughters. Their dress is neat and becoming; they braid their hair, and wear but few ornaments. Their form is graceful, their expression agreeable, and their complexion (except that it is sometimes affected by more exposure to the sun and the smoke of their dwellings) as fair as that of most Europeans.

PARSONAGE HOUSES.—The history of parsonage houses would offer much scope for antiquarian research. Wherever a church was consecrated to God, priests were to be found residing in the neighbourhood, now and then in solitude, but generally (for it is not good for man to be alone) in groups of two, three, or more, according to circumstances. The terms “monastery” and “cell” appear to have meant at first nothing more than what we call the parsonage of a church or chapel, which, being served more diligently than churches and chapels now are, required more imperatively the vicinage of the ministers. It was the theory of the thing in lawless and heathen ages that these men should dwell in safety under the shadow of the Almighty, or, failing of that, should surrender their lives without a struggle to invaders; for the servant of God must not strive. This, however, although beautiful in idea, could not be carried into practice. Perhaps the age of miracles was past, and whatever a hero might now and then accomplish, men would shrink from destruction, and provide for their safety. Hence, the original parsonage was in all probability a tower placed near, or forming part of the temple where its inmates associated.—*British Magazine.*

* Three Years in Persia; with Travelling Adventures in Kooristan. By George Fowler, esq. 3 vols. Henry Colburn.

† From “The Nestorians; or, Lost Tribes.” Containing evidence of their identity; an account of their manners, customs, and ceremonies; together with sketches of travels in ancient Assyria, Armenia, Media, Mesopotamia; and illustrations of scripture prophecy. By Asahel Grant, M.D. John Murray. London. 1841.

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OF
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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE SHEPHERD'S VOICE SPEAKING TO THE FLOCK FROM THE BED OF SICKNESS.

BY THE REV. BENJAMIN PEILE, M.A.,
Curate of Hatfield, Hants.

No. I.

It has pleased Almighty God, who doeth all things well, to visit me with painful sickness, and to put a stop, for a time at least, to my public and private ministrations among you. While you continue strong to labour, he has seen fit to bring down my strength in my journey; and, while you lie down to enjoy refreshing rest, he has appointed to me weary days and sleepless nights. But think not I speak this in a tone of murmuring or complaint: wherefore should a living man complain? No: rather shall my song be of mercy. "As for me, I will sing of thy power, I will praise thy mercy; for thou hast been my defence in the day of my trouble. Unto thee, O my strength, will I sing; for thou, O God, art my refuge, and my merciful God." During the long weary hours of sickness, my dear flock, believe me, that, next to my meditations upon my heavenly Father's goodness and love, you formed the most constant subject of my thoughts. I used to think within myself, "O, that I could summon those dear people now to my bedside, and once more speak to them about their never-dying souls. Perhaps they would hear me now: perhaps now, in the midst of my groans, they would think I was in earnest about them, and take heed to what I said when I warned them to flee from the wrath to come. O, if they could see me now, brought

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so low, so faint, so weak, surely they would see the folly of boasting themselves of tomorrow, and turn unto the Lord their God." But, alas! I could not speak to you: I could only pray for you; and then I used to think that when I got better I would come among you, and tell you all I would have said. But I have had such experience of the uncertainty of life, that I dare not look beyond the present hour, not knowing what the next may bring forth; and yet I cannot bear to think that all communication between us should cease; so I have taken up my pen to write to you. It makes me so happy to be thus employed. I feel now as if I were talking to you; and I know that many of you will be glad to hear from my own lips, as it were, all that I would tell you, if I were able, of the Lord's goodness and mercy to my soul.

"In the midst of life we are in death!" How often, dear brethren, have you and I stood beside the open grave, and pronounced over the descending coffin those words of solemn warning; but yet how few of us have laid them to heart, as if we really believed that we might one day prove the truth of them! I have lived to see, and know, and feel their truth. Man cometh forth like a flower, or like the grass, which in the morning, covered with the dew of health, is green and groweth up. Such was I: refreshed as usual with sleep, I rose from my bed without a pain, descended the stairs with a firm healthy step, conducted my family worship, gave the necessary orders for the duties of the day, and was preparing to go forth to

¶ ¶

[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

ramble amidst the lovely avenues in the park; when, in a moment, in the twinkling of an eye, with a force swift and keen as the lightning's flash, the Lord struck me down; and the next moment the strong man was gasping for breath, feeble as an infant, speaking in whispers, crawling with difficulty up the stairs he had so lately descended, dragging up his limbs upon his bed, and there lying hour after hour, groaning at every breath he drew. Dear brethren, it is an awful thing suddenly to be hurried out of the midst of life, and carried to the very threshold of the presence of God. In lingering sickness, the mind becomes accustomed by degrees to the thought of death and judgment: there is time to think: there is time to pray; but, in such sudden seizures as mine, the passage from life to death is the work of a moment: another half hour may end the struggle; and in the evening the grass, that in the morning was green, may be cut down, dried up, and withered. I felt that this might be my case. I knew, that unless I was relieved from pain, the strife between life and death could not last long. I felt that the hour might now be come, when I was to stand before the presence of that God, of whose power and justice, mercy and love, I had so often preached to you, and render to him an account of my stewardship. I thank God he spared my mind: that never was clearer than now, when my body was racked with pain: so I endeavoured to raise my soul to him, and to inquire, as in his sight, how the great account stood between me and my God.

I looked first at that Almighty Being: I beheld in him such spotless purity, that he charges even the angels with folly. I remembered how archangels veiled their faces before him, not daring to raise their eyes to look upon the pure and holy God. I looked at myself, and beheld the chief of sinners, the most miserable of miserable sinners. I had often heard of God by the hearing of the ear, but now mine eye saw him. I cried out with Job, "Behold, Lord, I am vile: I abhor myself. I repent in dust and ashes." But I knew where to look for mercy. I raised my eyes to Jesus: I threw myself at the foot of the cross: I pleaded his merits: I urged his promises: I came to him just as I was, a poor vile sinner: I had no works, no merits to plead: I had no hope but in the simple exercise of faith in him who is mighty to save; and, blessed be his name, "being justified by faith, I had peace with God through Jesus Christ our Lord." And then I again looked at God, and beheld in him one who was just, and yet the justifier of him that believeth in Jesus; and I was able to say, *Abba, Father*. I looked at Jesus, and be-

held him ever living to make intercession for me: I prayed him to impress these glorious truths more fully than ever on my heart; and he sent the Holy Ghost, the Comforter, to bring the precious promises of the gospel to my remembrance. I looked back upon the past; and, though I saw in every footstep of my life the trace of sin, and had to lament the short comings and grievous imperfections of all my works and services, yet the Spirit bare witness with my spirit that I was not under its dominion: I knew that old things had for years been passing away, and that all things had become new. I knew that this was the Lord's doing: I knew it was he who first loved me, then called me, then justified me. I believed he was gradually sanctifying me. I doubted not that he would glorify me; and I had now nothing to do but to suffer for his sake, and pray him to glorify his holy name by showing his power working in me. All was peace and joy in believing; and I felt, amidst the severest pains that racked my body, that, though God was sitting by like a refiner of silver—"God is love" was written above the furnace. With this blessed certainty ever before my mind, you can perhaps imagine, better than I can express, what a balm it was to me amidst all my pains, to feel this precious truth, that "God is love." I knew that he could not willingly afflict—in all my afflictions he was afflicted. I knew that it grieved him to give me such a cup of suffering, and that in very faithfulness he had caused me to be afflicted. I was certain that all this was working together for my good. I saw in it an answer to my oft-repeated prayer, "Lord, teach me to love thee! Lord, make me and keep me humble! Lord, make me holy! Lord, make me hate sin: make me love thee! Take, Lord, my truant heart, and bind it with the cords of love to the horns of thine altar." So I knew it was all well, all mercifully ordered and planned; and, in the midst of the sorrows I had in my heart, his comforts refreshed my soul; and, blessed be his holy name, he suffered no diminution of those comforts which his grace can alone supply.

During the short intervals of rest from acute pain which the Lord, who "remembers our frame," permitted me to enjoy, my eye was resting upon my Saviour hanging on the cross, bleeding, dying for me; and O, when I contemplated that mournful sight, and contrasted his misery with the comforts by which I was surrounded, I could not but feel humbled as well as grateful at the review. There, stretched upon the cross he hung; his sinews strained, his limbs racked, his head aching, his sight failing, his throat dry, and his fevered cry, "I thirst" (which I

could then in some degree understand) mocked by gall and vinegar. No eye was there in the vast multitude to pity him; no hand to wipe the dew drops from his brow; his mother's hand could not reach him to administer even that relief; nor could she place her bosom beneath him to support his drooping head. No: there hung the Saviour in agony without the least relief: while I, the sinner for whom he suffered all this, was surrounded by every alleviation to my comparatively trifling pain which affection could bestow. For me, all that medical skill could suggest was tried, and all that affection and friendship could invent to relieve me was added to its exercise: servants who were dear to me were all waiting to watch my very looks, and minister to my wants before I could utter them; and one dearer than a mother supported my aching head, and wiped the stream of weakness as it trickled down my temples. O, it was impossible not to feel at such a moment how wonderfully the Lord cares for his people; and how true it is that we have not a High Priest who cannot be touched with the feeling of our infirmities, that, while the Lord laid on him the iniquities of us all, he sent the Spirit of comfort to the miserable sinner who put him to grief. From him God the Father veiled the light of his countenance, while on me it was ever beaming full of mercy and love.

Nor were these the only comforts I enjoyed. I heard the church-bell summon you to its blessed courts, and I knew that my name would mingle in your prayers: I knew that when you asked the Lord to remember "him for whom your prayers were desired," the voice of many and the hearts of many would utter that petition fervently. Never did I feel so strongly the privilege of belonging to such a church as ours, as when the voice of the congregation, as the voice of one man, ascended to heaven in behalf of the Lord's afflicted servant. Never did I feel so strongly the beauty and value of the liturgy and prayers as now; when her services expressed, in language so much more forcible than any I could find of my own, the wants of my soul in her hour of need. In moments of extreme pain, when I was in too much agony to pray, what a comfort it was to feel that "God would not despise the sighing of the contrite heart, nor the desire of him who was sorrowful!" In moments of weakness, when the soul was bowed down beneath the languor which had "invaded this trembling house of clay," how sweet to think that "God, who was ever more ready to hear than we to pray, would pour down upon me the abundance of his mercy, forgiving me those things whereof my conscience was

afraid, and giving me those good things which I was not worthy (and had not then even the power) to ask!" And as health returns, and with it the fear that I may not love him enough for all these mercies, how reviving the thought, that he "can graft in my heart the love of his name, that he can nourish me with all goodness, and that in his great mercy he can keep me in the same, through Jesus Christ our Lord!" O, my brethren, let nothing draw you away from your parish church. I speak now, not as a minister of that church—I am speaking of the comfort I found from its prayers, its communion, its ordinances, its privileges, as a poor suffering dying sinner; and I am persuaded that, if you cherish it and value it, and wait upon God in its beautiful services in the days of health, the Lord will enable you to see its spirituality, its harmony with scripture, and its power by his blessing to comfort, when you lie upon the bed of sickness. Such then were some of the comforts and mercies and peace I enjoyed at a time when the Lord had shown me that "in the midst of life I was in death."

But were there then no discomforts? Was there nothing on my mind to cause grief? O yes, my dear brethren, there were many thorns in my pillow, and many a sigh came from my heart, and many a scalding tear fell from my eyes, while I lay there! I desire to tell you all I felt: you will not love me less because I desire to keep back nothing from you that in very faithfulness I ought to tell you. I want to lay open my whole heart to you, and I will not keep back from you the sources of my sorrow. But how can I tell you this? Let me break it to you in the language of scripture; for the bible, if it cause grief, has the power to bind up and to heal the wounds it makes. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I had great heaviness and continual sorrow in my heart" when I thought of you, and reflected "that many among you walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, who glory in their shame, who mind earthly things." These were the thorns that wounded me as I lay there. I thought of the awful sinfulness of this town and parish: I thought of the flood of ungodliness which threatens to drown it in destruction and perdition. I remembered the scoffings of some, the stony hardness of others; the shameless drunkenness, the seductions of the young, the violations of the sabbath, the awful swearing, the strife and quarrelling, the midnight re-

vellings, the fearful spirit of independence, setting at nought both the ministry and the ministers of God, the creeping in of socialists and infidel principles, and more bitter, alas, than all, the backslidings of those of whom we had hoped better things—the little blade of piety which we thought we perceived springing up in the hearts of some, apparently nipped in the bud by a return to the sin that doth so easily beset. O, believe me, it made my heart ache when I remembered how many were withdrawing from the strait but happy road, to run to destruction on the broad one; how many who met me, on my return after a temporary absence, with downcast looks or averted eyes, their place at the bible class and at church deserted, themselves and their families wretched, and the sabbath passed in sin. O, no one knows but God himself with how much pain I witnessed these sad falls; nor how my heart bled as I went from cottage to cottage to inquire after you, and exclaimed as I left the doors where once you welcomed my footsteps, "Demas hath forsaken us, having loved this present world!" O, my dear friends, consider, I implore, where is this to end. You think, no doubt, that you shall have time to repent and amend. Let my illness be a warning to you. Perhaps the Lord thus suddenly struck me down that all men might see it and fear. Welcome, welcome again and again, all I have suffered, if it be made in the Lord's hands the means of awakening one of you to a sense of your danger. Suppose (I speak now to the poor backslider) suppose that you are thus visited, what hope of comfort can you have? Believe me, the hour of acute pain and suffering is not the hour to endeavour to return to God; when every limb is aching, and your heart in the midst of your body is keeping pace with its convulsive beatings to the fever that is running through your frame, this is not the hour to enter into deep self-examination, nor to begin again to repent and amend. No: though God will give the blessing of peace to his believing people, your heart would be tortured with remorse—remorse, heightened by the reflection that you were one of those of whom the Lord has said, "If any man draw back, my soul shall have no pleasure in him." Then, in fear and trembling, you will send for your minister; and he will pray, and read, and strive to comfort: meanwhile the anguish of your mind will help on the severity of your disease: you may be taken out of life full of resolutions for the future, of which you would have no opportunity given you to prove the sincerity; while your past conduct would lead us to fear that nothing but despair had led you to make them; and so you would die,

full of doubt instead of faith; and we, who under happier circumstances might have thanked God that another saint was admitted to the courts above, shall look upon your pale corpse, and exclaim over you as we take our sad farewell, "Alas, my brother!" O, do not delay, I beseech you! Could we go to the place where God has forgotten to be gracious, and ask its miserable inhabitants the cause of their ruin, the answer given by multitudes would be—"Delay: when in the world of hope I knew of salvation: I intended one day to seek it, but I put it off till death came, and with it my summons to the judgment-seat." O, delay not another moment: let not your eyelids close till you have knelt down upon your knees and prayed, "God be merciful to me a sinner. Lord, pardon my sin, for it is great."

I have already done this in your behalf. During the many hours of sleeplessness by night and feebleness by day which I have passed, my mind has often been engaged in praying for you according to your several wants and necessities. Sometimes I have travelled many miles in thought and in prayer during the night, resting awhile at each of your dwellings to pray for the inmates. Thus I have stopped at every house in the town, going regularly through it, up one side of the streets and courts and down the other, remembering who dwelt in every house, praying for those who lived and lodged there; and then, at other times, rambling through the green fields to distant hamlets, and stopping, as each group of well-known cottages arrested my progress, to think over the spiritual state of those who inhabited them. Nor, as I winged my way across the country, did I pass hastily by the farm-houses which caught my eye, and attracted my notice. No, my dear friends, I assure you I prayed for you, that God would increase you more and more in every temporal and spiritual blessing. Ofttimes when the glorious sunbeams darted the morning light into my darkened chamber, I could not but pray that God would give you grateful thankful hearts for the abundant crops which his mercy had supplied and his sun had ripened. I thought within myself how graciously the Lord has performed his promise (notwithstanding our faithless fears) "that, while the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease." How mercifully he heard the prayers of his church when his people confessed, "how worthily they deserved a plague of rain and waters, and yet implored him upon their true repentance to send such weather as that they might receive the fruits of the earth in due season!" And

now, dear brethren, look at your barns and your crowded stackyards; and then surely you will exclaim, "God has been better to us than our fears. Our garners are full and plentiful with all manner of store: our sheep bring forth thousands and ten thousands in our streets: our oxen are strong to labour, and there is no decay. Happy are the people that are in such a case. Yea, blessed are the people who have the Lord for their God." You, my dear friends, are the people—the case is yours; and, while your eye is resting upon your ingathered crops, ask yourselves the question—"What shall I render unto the Lord for all his benefits to me?" It is a question which both scripture and conscience bid you ask; but what is the answer your hearts make to it? When you prayed to the Lord "for fair weather," you prayed also "that you might learn by your punishment to amend your lives, and for his clemency that you might give God praise and glory." God has answered the prayer. Are you ready now to give him the praise and the glory you promised? Think within yourselves how many ways there are in which you may do this. First, "by showing forth his praise, not only with your lips but in your lives;" by determining with Joshua, "As for me and my house, we will serve the Lord;" by commencing at once the duty and privilege of family prayer, assembling such of your farming men as live on your premises to join in your family devotions; seeing that every farming servant, and every member of your family, attends the house of God on the Lord's day; setting them the godly example of never taking the Lord's name in vain, or being guilty of an oath; discouraging and rebuking the habit of swearing in them; encouraging your sons and daughters to be engaged in acts of piety and charity among the poor; giving God not the morning of his day only, reserving the rest for your own ways and pleasures, but giving him the whole of it, suffering no engagement whatever to interfere with your duty to God; coming to our evening as well as the morning service; attending regularly at the Lord's table; and giving liberally of that abundance with which God has blessed you, to those in your own and distant lands who sit in darkness and the shadow of death. Is not this the true and reasonable service which the law of God demands in answer to the question, "What shall I render unto the Lord for all the benefits he has done unto me?"

ADVENT.

BY THE REV. W. BLACKLEY, B.A.

No. IV.

THE ADVENT IN RESULT.

WHETHER angels, or men whose minds are rightly influenced, have reference to the inestimable love of God in the redemption of the world by our Lord Jesus Christ, they view it with holy delight. Hence, when the advent of Immanuel to enter upon his work of recovering the human race from their lost estate, and of opening for them again a way to the favour of God, was announced to the shepherds as they fed their flocks by night, it is said that a multitude of the heavenly host praised God and said, "Glory to God in the highest, and on earth peace, good-will towards men" (Luke ii. 11, 13, 14). Hence also St. Paul, when pondering over the same subject, had a similar feeling raised up in his mind, and expressed himself in these words—"Thanks be unto God for his unspeakable gift."

Having in three former papers* considered the great and glorious advent of our Lord in its promise, its delay, and its realization, I propose in this article to view it in its result. And yet perhaps it is impiety or, at all events, presumption to talk of viewing the advent of Christ in its result, indissolubly connected as it is with eternity as well as with time. For, till we can ascertain the number of all those myriads that shall finally be before the throne of God, and serve him day and night in his temple, and fathom their joys, and realize their bliss, and learn the exact amount of that happiness which is felt by the whole, and that, not only at one moment, but through all the ages of eternity, and estimate also aright the deep-toned and everlasting joys of the heavenly intelligences who shall ever unite with the redeemed in the ascription—"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever;" as well as discover the pains and miseries from which those have been rescued who have been made the subjects of divine grace, we cannot describe absolutely the result of the advent. As well might we attempt to ascertain the number of drops contained in the ocean. As God only knows the love of God, so does he only know the full result of the advent of his Son into this our world. When, then, I speak of the result of the advent, I must be understood to speak of it with limitation. I would desire to speak of it as the inspired penmen (those who wrote as they were moved by the Holy Ghost) speak of it: but, even had I powers to set it forth as they do (which no uninspired man has), I could not introduce all which they state of it into a single paper like this. When, however, we speak of the effect of God's unspeakable gift of his Son to our race—whether with contracted or sufficiently comprehensive powers of thought—we must connect with it the accomplishment of the work which was given him to do, on his tabernacling in human flesh. He visited us for a purpose; and that purpose we know he accomplished. Had he not done so, no such declaration would have proceeded from his lips

* See pages 339, 348, 380.

as was heard when, in his dying agony on Calvary, he exclaimed, "It is finished!" This work, therefore, which he then finished, we connect with his advent when we speak of the result of it. In attempting to speak of that result, I scarcely know where to begin, nor yet in what language to set it forth, in order to exhibit it before my readers briefly, and yet so comprehensively as to include a fair view of the subject; I will, however, say of the advent of Christ, first, that

I. It gave effect to promise. For four thousand years, as I have already remarked, the promise had been standing, that a divine Redeemer should arise, who should remedy the evil which the introduction of sin into the world had effected; that, although man had sinned, the offence should be atoned for; that, although man had forfeited his claim to the inheritance of eternal life, it should be recovered for him; that, although man had subjected himself to condemnation, it should be removed; that, although by the means of the first offence a principle would be engrafted into the nature of every man which would lead him to personal actual sin, and thereby to the incurring fresh guilt and increased danger, a way should be opened for his being able to have this renewed personal unrighteousness done away, and his being restored to the favour of God; the approbation of whom is a security for peace in time, and an insurance of the fruition of bliss in the realms of immortality. This promise, as we have seen, was known in the patriarchal ages, renewed to "the father of the faithful," when he was elected to be head of that people who were to be an especial people unto Jehovah, and repeated again and again to every age till the vision of prophecy was sealed up, and the world, in its necessitous state, waited the coming of "the desire of nations." The fulness of time at length arrived, when God sent forth this deliverer—even his well-beloved Son—that an atonement might be made for our offences, the kingdom of heaven again be opened to us, a ransom made for our deliverance, and that our souls, being cleansed from their pollution and renewed in righteousness and true holiness, might be presented a living sacrifice, holy and acceptable unto God, as our reasonable service. This atonement our Lord Jesus effected for us. He "suffered for sins, the just for the unjust, to bring us to God" (1 Pet. iii. 18): he "bore our sins in his own body on the tree" (1 Pet. ii. 24): he, who knew no sin, "was made sin," or made a sin-offering, "for us, that we might be made the righteousness of God in him" (2 Cor. v. 21). And in his dying as our sin-offering, sinless and holy as he was both in his nature and in his life, he rendered ineffectual the malice and usurped power of the devil, who by his guile had brought the first man, and all men, under the power of death; who had entailed upon all the posterity of Adam, through sin once introduced into the world, a condemnation to everlasting banishment from God's presence, and destruction from the glory of his power. For, suffering in his own person that wrath which man deserved, and for man, and that too in covenant with him whose law had been transgressed, and who had the right to inflict punishment, he took away that from man which man never could remove from himself; and removed by his death, or by his being made a curse for us, not only the

everlasting destruction to which we had subjected ourselves, and which we must have suffered had he not been thus a sin-offering for us, but he provided a remedy for the removal of that personal transgression of which we each become subjects through the sin-polluting principle ingrafted into our nature by the first transgression. If then any one shall be lost, and become the subject of the bitter pains of eternal death, it will be, not for the offence of the first man Adam, but for his own actual unrepented, and hence unpardoned, sin. For, through the atonement of our Lord Jesus Christ, our exalted Prince and Saviour—him who is mighty to save—a ransom has not only been made to buy us back from the eternal condemnation resting upon all men through the first sin, but a way of access has been opened unto God for the cancelling of those transgressions which every one commits in thought, in word, and in deed—commits, in short, through the very circumstance of not loving God with all his heart, mind, soul, and strength.

So valuable, so infinitely precious in the sight of God, is the blood-shedding of Christ for sin, that all sin may be cleansed by it, all unholiness done away, and that even unto the uttermost. "Therefore," says the apostle, "let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This provision being made for the removal of the condemnation brought upon us by the original offence, and for the pardon of all personal actual transgression, we may well and truly say, that the seed of the woman hath bruised the serpent's head—hath defeated his purpose, hath foiled him in his machinations. And most mighty as that seed is, he having girded on his sword upon his thigh (Ps. xlv. 3) with his glory and with his majesty, will ride on conquering and to conquer, till he shall have put down all rule and all authority under his feet—till death shall be swallowed up in victory, and the serpent (that is, the devil) shall be cast into the hell prepared for himself and his angels. Are we not called upon then to unite with the apostle, and say—"Thanks be unto God for his unspeakable gift?"

Now, in this advent of Christ into our world to effect the purpose we have thus briefly contemplated—to become a sin-offering for us—to become a curse in our stead, that we might become the righteousness of God in him—we behold

The holiness of God. We see by it how he abhors sin, and that he cannot look upon it with the least degree of allowance. Surely, if he could look upon sin with the least degree of allowance, he would have spared his only and well-beloved Son, and not have delivered him up to be a curse in the stead of guilty men. This at once marks his holiness. And what should we learn from the knowledge that our God is a holy God, in connection with the fact that we shall one day have to appear before him in judgment? To avoid sin in every possible way—to flee from it, as we would flee from the face of a serpent. If we would not be hardened in sin, if we would not come to think sin less sinful than it really is, we must make the sacrifice which Christ enjoins upon us, both as it respects our thoughts, our words, and our actions—"If thy hand offend thee," or be a cause of offence to thee, "cut it off." "If

thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life halt, or maimed," with one hand or with one eye, "rather than having two hands or two eyes, to be cast into hell-fire." If then the sin which so easily besets us rises in rebellion to resistance, and obtains the mastery over us, let us bow again and again at the throne of grace, and pray for power to overcome it (Heb. xii. 1); and, if we do this, he who heareth and answereth persevering, faithful prayer, will bruise Satan under our feet, and make us more than conquerors through him who hath loved us (Rom. xvi. 20).

In the advent of Christ into our world, and in effecting thereby the promise which God had made of a Redeemer, we behold also

The truth of God. The promise had been long made before it was accomplished. Many, perhaps, had said—"Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning." And, perhaps, many an unbeliever had laughed at the church of God for exercising an expectation that he ever would come. "What! a thousand, two thousand, three thousand, four thousand years pass away, and the promise not yet fulfilled which ye say is to be fulfilled? Believe it who may, I will not. Fools that ye are to cherish any such expectation. Would a promise, which ye say is of such vital importance, have been delayed thousands of years, if ever such promise had been made?" Yes, unbeliever, it would; for with God a thousand years are as one day, and one day as a thousand years. And the church does not mind waiting for that which it knows is worth waiting for, and which it knows also will be fulfilled if only God has promised it. And the church of the present day may rest as confident that all the promises recorded in the word of God, not yet fulfilled, will be as assuredly fulfilled in God's due and wise time, as the promise of the advent of Christ was fulfilled after four thousand years' delay. Respecting each unfulfilled promise it may be said, as it is said in the book of Habakkuk (ii. 3)—"The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Let the believer, then, take comfort from this thought; for, though hell and the world frown upon him, all things shall work together for his good; an authority having been given to God's servants to declare—"It shall be well with the righteous." At the same time let the ungodly feel alarm; for, though they may for a time make a mock at sin, and trifle with God's commandments, they shall not go unpunished, since God has declared—"It shall be ill with the wicked."

In the advent of Christ also we behold

The love of God. What, we may ask, could have prompted him to deliver up his Son to be nailed to the accursed tree for sin, but love? Ineffably happy in himself, man—a creature of his own power—could never have added to his felicity. Had men remained faithful as angels in glory, and holy as they are holy, it would never have added to his felicity farther than rejoicing on their account that they were happy. His own felicity would have been complete—independent of man—as it had been from all eternity. Their possession or non-possession of happiness would

neither have diminished nor increased his own. If then his own hands could have fashioned other beings on man's having sinned against him, and instead of doing it he chose to follow up man by providing for his rescue, and taking pains as it were for his deliverance and recovery, do we not, I say, behold his love in the gift of his Son for this object? And if herein is seen his love, what demand has he upon us for thus following us with pity and compassion—with benevolence and grace? Even the intensest, the deepest gratitude of which our hearts are capable. When it can be said—"Herein is love, not that we loved him, but that he loved us, and gave his Son to be the propitiation for our sins;" ought we not, not only for our own interest and happiness' sake, but in return for his goodness, to make a full surrender of ourselves to him, and say—"What reward shall I render unto the Lord for all his goodness toward me?"

But we behold also in the advent of Christ—

The grace of God—rich, sovereign, boundless mercy; a desire that all might be saved, a readiness, an overflowing readiness to cancel sin, to bestow forgiveness, to save from the bitterness of eternal death. "He that spared not his own Son, but freely delivered him up for us all:" how it proves that there is mercy with him, that he may be sought unto—that, in fact, he is ready to give us all things in Christ Jesus! And what spirit ought this grace of God to raise up in our hearts? A spirit of prayer, that we may be made its subjects, that the light of his countenance may be lifted up upon us, that we, having peace with him, may not only walk under his smile, and live in the enjoyment of his favour, but be enabled to rejoice in the hope of, and finally enter upon, the glory of God. And what is our religion, if it does not tend to work this spirit in us? Without it, it is and can be nothing worth: without it, though we may have a name to live, yet we are dead. In that case the gospel has only come to us in word; not in power, nor in the Holy Ghost, nor in much assurance. If our religion effect in our souls no happiness on its reception, and work in our lives no change different from that which exists in those who know not God, then it can be of no value. The design of the gospel—wherever it is received, is to form the whole man anew, to hallow the principle of thought, word, and action, that so the individual who becomes the subject of it may have in his heart the peace of God which passeth all understanding, and bring forth fruit unto eternal life, those fruits of righteousness which are, by Jesus Christ, unto the praise and glory of God; and for this renewal, or new creation in Jesus Christ, should we earnestly supplicate the throne of grace, or, to use a metaphor of our Lord, "hunger and thirst."

II. But I remark, secondly, that the advent of Christ brought into the church of God substance for shadow.

Before the New Testament dispensation was established, there existed, as now, an universal church, consisting of all those who in heart feared the Lord and thought upon his name, as well in the Gentile world as in the Jewish nation; since in every nation he that feareth God and worketh righteousness is accepted with him (Acts x. 35). The only visible church, however, then was among the Israelites: but they had,

as the apostle states, a service which was only a shadow of good things to come (Heb. x. 1). They had sacrifices and offerings and oblations for sin, but these could only sanctify to the purifying of the flesh. The law could never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect (Heb. ix. 13). They could not purge the conscience from dead works to serve the living God (Heb. ix. 14). Their gifts and sacrifices, and meats and drinks, and divers washings and carnal ordinances, were only types and figures shadowing forth both him who was to be the Mediator of the new covenant, and those blessings which he should introduce on setting up that new and heavenly kingdom which should consist, not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost. On his appearance, and, through the eternal Spirit, offering himself without spot to God to put away, or atone for sin, the ceremonial law of the then visible church was to cease. It had been and was a burden, and such a burden as the worshippers were not able to bear; but, on the introduction of the better covenant, the rites and ceremonies of that law were to be done away, they having only been imposed, as the apostle expresses it, "till the time of reformation" (Heb. ix. 10). And, that being come, Christ by his own blood obtained eternal redemption for us, being the mediator of a better covenant, established upon better promises (Heb. viii. 6). Then the hour came, on the introduction of the liberty of the gospel, when the true worshippers worshipped the Father in spirit and in truth, when, the middle wall of partition between Jew and Gentile being done away, circumcision no longer constituted a sign of membership in the visible church of God, nor yet the being descended from Abraham, the friend of God, through the line of the promised Isaac. From that moment he only was to be considered a Jew who was one inwardly (Rom. ii. 29); and circumcision was to be that of the heart—in the Spirit, and not in the letter. Then there was to "be one fold and one shepherd" (John x. 16). And this union between Jew and Gentile the apostle beautifully alludes to in his epistle to the Ephesians (ii. 14-20)—"He is our peace," he says, "who hath made both one" (that is, both Jew and Gentile one church, one body in Christ), "and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man" (that is, uniting both Jews and Gentiles in one mystical body, renewed by the Holy Ghost, and mingling in one new way of gospel worship under himself as their head), "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off" (that is, to the Gentiles), "and to them which were nigh" (that is, to the Jews); "for through him we both (Jew and Gentile) have access by one Spirit unto the Father." The visible church, therefore, is now no longer confined to one small nation of the earth, nor amongst one people. "The desire of nations" is come, and in every place incense may be offered unto the name of Jehovah, and a pure offering (Mal. i. 11). God is now no respecter of places as well as no

respecter of persons. "By one Spirit," as states St. Paul (1 Cor. xii. 13), "we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." The sacrifice of Christ only required once to be made. Through the redemption obtained by that one offering of himself, Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond and free, may be brought into the church of God—into the fold of Christ (Col. iii. 11). As long as sin shall exist on our earth, and any one shall seek to obtain deliverance from its guilt and power, redemption may be found in Christ through his precious blood, as of a lamb without blemish and without spot. Blessed be God, then, for this free and ever-living way of access unto the Father. Aliens from the commonwealth of Israel, and strangers from the covenants of promise as we Gentiles may have been, wherever we may dwell, we may now draw nigh to the throne of grace, and, united to the Father by faith in Christ, be fellow-citizens with the saints, and members of the family of God. Each one who is made a new creature in Christ Jesus is constituted a member of the universal church, founded on Christ and his apostles, which, thanks be unto God for his unspeakable gift, is increasing in numbers, and extending itself through all lands. Let us pray that it may go on to increase till Christ's kingdom comes with power, and the universe is filled with the glory of God—till all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever (Rev. xi. 15).

III. But, lastly, the advent of Christ spread light on our world.

The sun rising upon the natural world, and chasing away the darkness of the night, is one of the figures by which the coming of Christ was frequently pointed out. Hence the prophet Isaiah (lx. i.), anticipating the event, said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." And the figure is not only a most beautiful one, but one perfectly characteristic of Christ's appearance. Before, and when he came, the moral world might be said to be covered with a thick and deepening gloom: darkness covered the earth, and gross darkness the people. Although there was one district of the earth where the light of salvation shone, and where it might have been expected to shine brilliantly (though that, alas, was not the case), all the rest of the world might be said to be sitting in darkness and in the shadow of death, except so far as the light of Israel reflected its influence upon them. They had lost the true knowledge of God, and no certainty remained with them as to the cheering doctrine of immortality. The religious systems, founded on fable and by the means of corrupt tradition which prevailed among them, were debasing in principle and corrupting in their tendency. But since Christ—the day-spring from on high, the bright and morning star—arose, cheering and hallowing light hath not only reached the tops of the mountains, but hath descended into the valleys, and illumined the dark habitations of the children of men. And, though now and then a dark cloud has intervened and overshadowed some places where the true light had previously shone, yet the light of Christ may be said to be spreading and ex-

tending its benign and hallowed influence, pointing out to all nations of the earth the path to eternal life, showing them the door of entrance to a holier and better world through Christ, the way, the truth, and the life.

And our own nation, England, is one happy instance of the benign influence of the rising of the Bright and Morning Star. Till Christ visited our earth, and his gospel shed its enlightening rays upon our country, we were as ignorant, as blind, as polluted, and as devilish in our character, as probably any dark corner of the earth now existing. But what the gospel hath done for us, we have the warrant of scripture for asserting, shall be done for other nations, and for all nations, and to a much greater extent than what has been realized even by ourselves; that the Sun of Righteousness shall shine till by his beams he hath chased away all moral gloom, and man, yea, every man from the least to the greatest, shall reflect the image of his Saviour.

But not only have various nations, which before were without a knowledge of God and without a hope of salvation, been enlightened and taught the way of happiness by the advent of Christ, but even the church of God has had a light shed upon it which it did not possess before. Although the visible church which existed before, and when Christ came, had the adoption, and the glory, and the covenants, and the giving the law, and the service of God, and the promises, yet, generally speaking, they were ignorant of the true way of righteousness. Sensuality and pride and ambition had led the greater part of the Jewish people to a dependance on the merit of outward ceremony and national election, rather than to the seeking and obtaining purity of principle and spirituality of mind: when therefore the long promised Redeemer came, they had to be taught which were the first principles of that service which was acceptable to God. Few knew them; or, if they knew them, but few loved them. That teaching which was afforded them they resisted: it neither suited their corrupt principles nor their earthly desires. They rejected the Prince of life, who taught them differently from what they wished; and, through the national resistance which they offered, they were cast aside as the visible church of God, and others permitted to occupy their place. They who were not a people of God became his people; and those who were not beloved became beloved (Rom. ix. 25). And, though much unfaithfulness has existed, and still does exist among them, yet the temple of God is with them, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. And I trust that we of the church of England, who form a part of this building, have the light of Christ, the benign influence of the Bright and Morning Star shining among and upon us; and that we are, in some measure, reflecting that light around us. May it continue to shine, and to shine with clearer lustre and increasing brightness!

I must not omit, however, to notice in conclusion, how a ray from the Sun of Righteousness beams upon the mind of the individual who is led to see the truth as it is in Christ, and to discover such beauty in him as to look upon him as "the chiefest among ten

thousand, and the altogether lovely." Such a one, by the light imparted to him, sees the corruption of his heart and the sinfulness of his life, together with his utter inability by his own unassisted efforts to attain unto the righteousness of God. Through the Spirit of God having taken of the things of Christ, and revealed them unto him, he discovers how a guilty sinner like himself may become justified with God, and embraces the mercy that is offered to him through the redemption that is in Christ. Thus is he made a fellow-citizen with the saints, and passed from a state of condemnation to one of liberty in the Redeemer. Christ becomes precious to him through believing, through his being made unto him, of God, wisdom and righteousness and sanctification and redemption.

In this way are there daily added to the church such as shall be saved. And in this way are those innumerable myriads who are around the throne of God increasing, and who shall, when the end cometh and the Son shall have delivered up the kingdom to the Father, and God shall be all in all, unite in one continued everlasting song of praise and say "Thanks be unto God for his unspeakable gift."

CHRIST THE END OF THE LAW FOR RIGHTEOUSNESS:

A Sermon,

BY THE REV. W. NAPPER,

Rector of Tamlaught O'Crilly.

ROMANS x. 4.

"For Christ is the end of the law for righteousness to every one that believeth."

ALTHOUGH the law given by Moses was perfectly suited to the purpose for which it was ordained by infinite wisdom, namely, to be "a schoolmaster to bring unto Christ;" yet, in comparison of the glorious dispensation of the gospel to which it was introductory, it was, in that respect, imperfect, and "made nothing perfect." Therefore, the apostle says in the eighth chapter—"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Yet so blind is fallen man to this weakness of the law, and to its cause in our own corrupt nature, that many of the very persons who were placed in a situation to feel it most, "being ignorant of God's righteousness, and going about to establish their own righteousness, did not submit themselves unto the righteousness of God." But this disposition is not confined to the pharisaic Jew: it is deeply rooted in the pride of man's heart, whether of Jewish or of Gentile race; and it is equally necessary to proclaim this great truth to both Jews and Gentiles, that "Christ is the end of the law for righteousness to every one that

believeth." To the contrite spirit which is really penitent for sin, it brings glad tidings of great joy, it reveals an all-sufficient Saviour; and we ought to be truly thankful at hearing his name announced to us from the word of God—"The Lord our righteousness."

Let us endeavour humbly to consider some of the principal passages of holy scripture which most distinctly declare the meaning of this glorious name; and thereby to attain a clear understanding of the important subject of justification. Our text itself will naturally claim our first attention at present—"Christ is the end of the law." He is the great scope and aim of every part of it: to him every sacrifice pointed, as "the Lamb of God which taketh away the sin of the world;" and in him every type of the law was perfectly fulfilled. The multiplication and repetition of sacrifices confessed that they could never take away sin, "as pertaining to the conscience;" and they were, therefore, calculated to cause the broken heart to long for the substance of those imperfect shadows, and for the manifestation of an atonement which should "make reconciliation for iniquity, and bring in everlasting righteousness." The very next verse to our text informs us of the manner in which "Moses describes the righteousness of the law"—"that the man who doeth these things shall live in them;" and the apostle goes on to describe, in contrast, the righteousness of faith. It appears to me to be fairly inferred, that the righteousness of faith is not to be sought in a fulfilment of the legal condition—Do; yet there are divines of great eminence who endeavour to explain it in reference to that condition. They admit, and justly maintain, that "by the law is the knowledge of sin"—"that by the deeds of the law no flesh living can be justified;" but they hold that the righteousness of Christ is to be distinguished into two parts, which are called active and passive—meaning by active righteousness his obedience to the moral law, and by passive righteousness his atoning sufferings. The former, that is, his obedience to the moral law, they consider as imputed to believers, so as to bring them within the condition of the law, and thereby to constitute their title to eternal life. In my humble judgment, this interpretation is contrary to holy scripture in various ways.

First, it is contrary to the express words of the condition; for these demand personal obedience in the strictest sense, and leave no room whatever for the interposition of a substitute, however high and perfect.

Secondly, it is subversive of the doctrine of atonement; for, if we suppose the interpretation true, if the moral law be fulfilled

by imputation, there is no room left for atonement; because there would be no transgression remaining to be atoned for.

Thirdly, the interpretation in question is quite contrary to the gospel account of a Christian's title to happiness and heaven. The title is most distinctly stated to be by gift, and not in any wise legal. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." We also read of the promise of the gift; and in an argument which places it in direct opposition to the law in this respect. "If the inheritance be of the law," says Paul, "it is no more of promise; but God gave it to Abraham by promise." Here we see, at the same time, how much more honourable and delightful is the gospel mode of exhibiting a believer's title, than that which has recourse to the law in order to its establishment. It is an inheritance: it is the gift of God, our heavenly Father, to his dear children, who are "heirs of God, and joint-heirs with Christ."

Fourthly, the sense of the obligation of the moral law is weakened by the doctrine of substitution. For, if an opinion be received into the mind that the demands of the law have been already satisfied, it carries with it a tempting suggestion that nothing is required in the way of duty. I do not charge all who hold the doctrine of substitution with a denial of the obligation of the moral law. On the contrary, I am sure that very many of them are sincerely holy men, who endeavour, all they can, to reconcile their views with the obligation of the divine law, and to inculcate practical religion and set an example of it. But my objection is to the tendency of their theory. There is such an evil as antinomianism; and I think their theory opens a door to that evil, without any warrant from the word of God. We must so expound it as to be able to repel all assaults in the manner of the apostle Paul—"Do we then make void the law through faith? God forbid; yea, we establish the law."

What, then, is the scriptural view of our text? I humbly contend that we must learn it at Calvary. Thither it is that the bible conducts us to witness the bringing in of everlasting righteousness. In the fifth chapter of Romans, beginning at the eighth verse, we read as follows: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." This passage explains

what is said in the sixth verse, that "in due time Christ died for the ungodly;" and also what is said in the fourth chapter of justifying the ungodly. You see that the whole stress is laid upon the blood and death of Christ in this great matter of the reconciliation and justification of sinners and enemies. Take special notice that justification, in this point of view, is attributed to the blood of Christ—"justified by his blood;" and accordingly it is written, in the third chapter and twenty-fifth verse, "Whom God hath set forth to be a propitiation through faith in his blood." If then we are to attribute justification to his precious blood-shedding, surely it follows that we are not to attribute it to his active conformity to the moral law in the preceding course of his life. That conformity was, indeed, most perfect and most necessary; and he was in all points obedient to the law for man: but not in order to create a substitute for man's duty, but that he himself might be 'holy, harmless, undefiled, and separate from sinners;" that he might offer himself a pure and perfect sacrifice, the spotless "Lamb of God that taketh away the sin of the world." I suppose that one source of the opinion which I am opposing may be traced to a mistake of the meaning of the nineteenth verse of the fifth chapter of Romans, where it is written—"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Here certainly the righteousness of Christ's people is declared to be procured by his "obedience." "By the obedience of one," that is, Christ. But what obedience? Not an obedience to man's duty, but an obedience entirely peculiar to himself, and to the mediatorial work which he had undertaken; and which none in earth or heaven could perform but the Son of God incarnate. Turn to the second chapter and eighth verse of the epistle to the Philippians, and you will evidently see in what the justifying obedience of Christ consisted. "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." The obedience, therefore, is not a different matter from his death and blood-shedding, but the very same thing. Of this we find a further confirmation in the fifth chapter of the epistle to the Hebrews, beginning at the eighth verse—"Though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." Observe now, my brethren, that this propitiatory suffering of Christ, this obedience unto death, even the death of the cross, was an act not at

all included in the moral law, which mankind in general are bound to obey: it was his own voluntary undertaking as predicted in the fortieth psalm, and as the passage is reasoned upon in the tenth chapter of Hebrews: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Here was an obedience of transcendent excellence, and in which we are all most deeply interested; but it has no reference to the condition of the law, which says, "Do this, and thou shalt live." It was obedience to that will of God by which we are sanctified, "through the offering of the body of Jesus Christ once for all." If any should think that the pardon of sin is to be accounted for in this manner, but that we must look to another sort of obedience to make out our title to heaven, I answer, as before stated, that our title is the gift of God; and the mode of investiture, inheritance with Christ.

These observations, I trust, may assist in enabling us to see how "Christ is the end of the law for righteousness to every one that believeth;" not by putting his own obedience to the moral law instead of the obedience of his people, but by finishing and enduring all that the law of Moses pre-figured as necessary to full atonement for sin, and for the reconciliation of sinners; and to "magnify the law and make it honourable." Or in the words of Paul to the Corinthians—"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Many persons think that they see in this passage an exact reciprocation, and a mutual transfer of sin and righteousness. I am ready to agree with them so far as to maintain that there is a most important mutual imputation contained in Christ's atonement, though in a qualified sense; which I will endeavour to explain.

First, as to the imputation of sin. It surely cannot mean that Christ was ever considered or treated in any sense as guilty, by his heavenly Father. No: he was always declared to be "his beloved Son, in whom he was well pleased." And, although he voluntarily laid down his life as a vicarious offering and in our stead, yet "he once suffered for sins" (as St. Peter testifies, 1 Pet. iii. 18), "the just for the unjust, that he might bring us unto God." Observe the expression, my brethren, "the just for the unjust." He was emphatically the Just One; and it is remarkable that the tortures of the crucifixion, and all that accompanied that awful

scene, did not ultimately impress the centurion's mind, who was on duty, with a sense of the guilt of the sufferer: on the contrary, he was constrained to testify to his innocence, and even to exclaim, "Certainly this was a righteous man"—certainly this was "the Son of God." Peter also, soon after his ascension (as recorded in the third chapter of Acts), charged the men of Israel with having "denied the Holy One and the Just." All his disciples ought to take care to follow that example, and to express themselves upon all occasions in similar terms, and never to use language which imputes sin to the Holy One, "who knew no sin." If it be asked, why then does St. Paul say that he was "made sin for us?" I answer, because it was so well known, from the Old Testament, that the term "sin" was used for a sin-offering. Thus we learn that our sins were so far imputed or laid to the account of the Holy One, that he undertook to make a full and sufficient sacrifice for them; "and not for ours only, but also for the sins of the whole world." Hence he was "made a curse for us:" "he bare our sins in his own body on the tree;" but he did not bear the very punishment which is due to sin, although he made a full atonement for it. He did not feel one sting of conscience, one scourge of remorse, although "by his stripes we are healed." The dignity of the sufferer, who was the Son of God, made the intense sufferings which he endured both in body and mind (without any impeachment of his holiness) a greater demonstration of "the exceeding sinfulness of sin," than the endless destruction of all mankind could have effected. Let us then, my brethren, keep faithfully to the language of scripture, but never overstrain it. What would be the consequence if we were to take the word "sin" (in the fore-cited passage from Corinthians) literally, according to modern forms of speech in common conversation? I need not stay to answer. I wish rather to quote a few sentences from different parts of the fifty-third chapter of Isaiah, which most clearly illustrate the subject before us. "He was wounded for our transgressions: he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "He was cut off out of the land of the living: for the transgression of my people was he stricken." . . . "It pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed." In the last verse we read, that "He was numbered with trans-

gressors;" yet, in the verse before, he is called "my righteous servant," where it is said, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." I do not feel it necessary to add more at present, on the imputation of our sins to the Redeemer. I trust what I have said and quoted will also explain in what sense he calls them his sins in some parts of the book of Psalms.

As to the imputation of Christ's righteousness, it appears from the passage in 2 Cor. v. 21, that we are not to conceive it done by transfer. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The possession of the gift of righteousness is obtained by union with Christ. This doctrine is excellently stated in the eleventh article of the church of England: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." Faith is the uniting principle. Whosoever believeth on the Son of God becomes one of his vitally-united members, and has life through his name. Past sins are pardoned for Christ's sake: reconciliation is effected: as in the case of Abraham, faith is imputed for righteousness; which necessarily implies that it is an act of grace and not of debt. The believer is accounted righteous, not in legal strictness or by any measure of law, but by the mercy and goodness of God, because of the perfect sacrifice of the one offering of the body of Jesus Christ. His obedience unto death has constituted an inexhaustible treasure, whereby all the perfections of the infinite God-head are harmonized and glorified in the salvation of sinners. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Thus he "justifies the ungodly:" the blessed act of grace and amnesty is (if we may so speak) signed and sealed, and proclaimed to every creature; for, "as, by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." What glad tidings! What a stimulus to preach the everlasting gospel! What encouragement to come, in the happy assurance of not being cast out by him who shed his precious blood for us! But here is no transfer—if we must employ commercial illustration—it is rather an infinite treasure in bank, placed to the account of all that are poor and wretched and guilty; and out of which they are invited to draw according to their need. Faith is the appointed means of appropriating a share of these riches. Where faith is in exercise, the proclamation of God's act of

sty and grace is embraced and pleaded : cation is no longer a matter at large, ished, and on one part only : it is en- by the believer with all its privileges ; e is made the righteousness of God in t. Thus, I trust, we may see the mean- f what St. Paul says concerning that ousness in the third chapter of Romans, t is "to all, and upon all them that be- " It is bestowed unto all as God's free and it is upon all believers, because they "put on Christ." But that we are to con- and explain these inestimable privileges out any reference to the law as vicari- fulfilled, is proved by the preceding , where the apostle declares that "now ghteousness of God without the law is fested, being witnessed by the law and rophets." There remains a very strik- assage near the close of the first chap- St. Paul's first epistle to the Corin- s, where we read as follows—"Of him e in Christ Jesus, who of God is made us wisdom, and righteousness, and sanc- tion, and redemption." On this I would y observe, that every one of the four ous privileges here enumerated may be ded in the same point of view, as derived the same great source—in our all-suffi- Saviour. By him his people are made unto salvation : the relation to himself, h he confers upon them, constitutes that mity to the will of God in Christ which : righteousness of faith : they are "com- in him"—"accepted in the Beloved : " him as their head, holiness flows to all members ; and he puts them in full pos- on of the glorious liberty of the children od. I see no necessity for looking at ousness in a different aspect from the ' privileges. It must not be confounded sanctification ; but it flows in a similar er from the fountain-head*. Happy

n my observations upon 1 Cor. i. 30, I fear that, leavouing to be brief, I may have fallen into obscurity. I intended to attempt a removal of mbarrasment which I think is strongly mani- even in the excellent Scott's note upon the ge. He quotes Whitby as arguing thus :— y, who say that Christ is made our righteousness is righteousness imputed to us, have the same to say also, that he is made our wisdom by his m imputed to us," &c. Now, without adopting rgument unreservedly, I am persuaded that uly of meaning is to be expected in such a sen- as that before us. However, the reply given is lows :—"There might be some weight in this ion, if this were the only passage of scripture ich those who hold 'imputed righteousness' prove loctrine." . . . "Another may pay my debt, llow me to receive the wages he has earned, or ward to which his services entitle him : thus," . . . "but who can have wisdom, health, erty, by imputation?" This is the very difficulty h which an objection arises to the interpretation : venerable commentator ; and it appears to re-

then are they who are in Christ Jesus. "If any man be in Christ, he is a new creature : old things are passed away : behold, all things are become new." But, as we receive Christ Jesus the Lord, so we must walk in him. "If we walk in the light, as God is in the light, we have fellowship one with another ; and the blood of Jesus Christ his Son cleanseth us from all sin." We must have recourse to that blood in every thought and act and moment of our lives. I know of no other way in which we can be preserved in true humility and holiness. There was practical and important truth in the saying of bishop Beveridge—"Our very prayers need pardon : our repentance needs to be repented of ; and our tears to be washed in the blood of Jesus." Let all our trust be in him ; and may the fruits of our faith adorn his holy and blessed doctrine ! Amidst all the real or apparent diversities of opinion, it is a great consolation to know that our justification depends not on the accuracy of our words, but on the soundness of our faith. Hence it is very possible that persons, who differ much in their state- main unanswered. I cannot avoid believing after all, that we are obviously led to expect uniformity, in the mode of expounding every one of the privileges. How can we admit an exception in one among four ? I was therefore constrained to seek that uniformity in harmony with the whole scripture-doctrine, yet without doing violence to the passage under our immediate consideration. I conceived that I could see the practicability of this in the fact of the term "righteousness" having a relative meaning. By this it is distinguished from sanctification, even when applied to something which is not absolutely external to the believer, who is accounted righteous by faith in Jesus Christ. What is the positive state in such a case, and what is the relation ? The positive state I believe to be vital union with Christ—membership in him ; the relation, an agreement between that state and the will of God. This (in my opinion) is the righteousness of God, which is "unto all and upon all them that believe : " a conformity with the rule of the divine will, not of a legal sort, but by being reconciled and accepted in the Beloved. It is a privilege entirely dependent on Christ, and derived from him ; so that, without the idea of imputation by transfer, he is as truly "made unto us righteousness," as he is made "wisdom" or "sanctification."

From the agony in the garden, and the mysterious exclamation upon the cross (to which my attention was directed in the way of brotherly inquiry by one who read this sermon), I see no reason to infer imputation of sin to the Redeemer, in any other sense than that conveyed by the prophet Isaiah, when he says—"The Lord hath laid on him the iniquity of us all." The sublime distinction between the mysterious agony and exclamation, and all the other parts contained in the expiring sentence—"It is finished !" I conceive to be chiefly discernible in the infinite height and depth which are superadded by the contemplation of sufferings so entirely surpassing knowledge. Let us suppose them absent ; and the remainder, however intense and astonishing, will appear to be, as it were, comprehensible. I need not enlarge upon the value of having such a boundless prospect of atonement presented to our minds—a prospect bearing the same character of infinity which adoring faith beholds in all the works and ways of the Most High.

ments of doctrine, may be one in heart. "He that hath the Son hath life," in whatever form of words he may express his faith. Nevertheless it is not a matter of indifference to attain to as much scriptural accuracy as we can, in the mode of conceiving and conveying our opinions. The more correct we are, the more we shall avoid perplexity, and promote the comfort of ourselves and others. We shall also be the better enabled to edify one another in love; and to see the harmony, excellence, and beauty of the holy scriptures. Above all, let us pray for brotherly love, and that we may say from the heart—"Grace be with all them that love our Lord Jesus Christ in sincerity."

Finally: may the Lord dispose us all, by his Spirit, to hear and embrace the gracious invitations with which he thus addresses us (Isaiah xlv.)—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." Amen.

GOD'S PROMISE MADE IN REFERENCE TO PLACES OF WORSHIP*.

"I WILL come to thee, and I will bless thee." You will observe that the divine presence and blessing are promised.

1. The presence of God, in the places where his name is recorded, is the first part of the promise. And how much is implied in this! What is it that constitutes the joy of heaven, and causes rapturous hosannas to arise from angels' tongues? It is, without all doubt, the presence of the Holy One. All their springs of joy are in him. His smile makes paradise what it is. Where he is, it is heaven.

He fulfilled the promise to the Israelites in a visible manner. He was with them in their journeyings through the wilderness. He was in the pillar of cloud by day, and the pillar of fire by night. And his glory, the indication of his presence, filled the tabernacle. In the temple also, he dwelt in the most holy place, between the cherubim. This was the source of comfort to all the pious worshippers.

We have not these ostensible manifestations; nor are we to look for them; nor indeed do we need them. God comes now to his temples in a spiritual manner, but not less real; and it is the conviction of his presence which is the ground of hope and joy to the faithful. God is present by the influences of his Holy Spirit, enlightening the understanding, opening the heart, pointing the awakened and trembling spirits of true penitents to the atoning sacrifice, comforting the distressed, directing the perplexed, strengthening the weak, making all the ordinances and institutions of his house channels of grace and

mercy. He comes, in short, to supply all his people's need out of the fulness treasured up for them in Jesus Christ. These are the great things which are ensured by God's coming to the places where his name is recorded.

And O, what amazing condescension it is, that the Almighty should visit us at all; that the high and holy One that inhabiteth eternity should dwell with man, sinful man—nay, that he should express his satisfaction in it; that he should promise to "dwell with them that are of an humble and contrite spirit, to revive the spirit of the humble, and the heart of the contrite ones!" And how is the wonder increased if we consider the contrast between him who thus deigns to visit, and the beings amongst whom he takes up his residence—the infinitely holy Being who is of purer eyes than to behold iniquity, and fallen men whose foundation is in the dust, and whose whole nature is sinful and vile! Well might the king of Israel exclaim as he thought upon it, "Will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain him, how much less this house that I have built!"

But there is not a truth more indisputable than that God does thus come to his temples. It rests upon his own word; and he is faithful who hath promised. My brethren, if God vouchsafe his presence in the house which we this day consecrate to his name, there will be nothing else required to make it the abode of bliss. It will be the very gate of heaven.

2. This, however, is but one part of the cheering promise: "I will come to thee," he says, "and I will bless thee." And his blessing is all that we need to restore to us the joys of paradise. By sin we lost the blessing, and incurred his curse. Here is a promise then, that, if we call upon his name in his house of prayer, he will remove the curse, and he will bring back the blessing.

And here is the very substance of the gospel. Hence St. Paul saith, "Blessed be God the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." And to the very same purpose St. Peter, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." And in this consists the blessing which, as sinners, all men need.

Sin is the great curse of the human race; and, until sin is removed, there can be no real blessedness. On this ground, then, God meets us. He has sent his Son to die for our sins, and to rise again for our justification. He hath caused holy places to be built, wherein the doctrines of his grace and mercy may be proclaimed—where the blessing of turning men from sin may be effected. And he communicates this blessing by enlightening their minds to see and feel the evil of sin, and by giving them repentance on account of its commission—by directing them to the only way by which it can be freely pardoned, viz., the cross of Christ, and by communicating all those gracious dispositions which lead the convinced sinner to holiness and obedience, and make him meet to be partaker of the inheritance of the saints in light. It is God's Spirit, sent forth in his word and ordinances, that effects all the great change which makes man blessed. It is his Spirit that convinceth men of sin, and leads them to renounce it. It is the same Spirit that directs them to "the blood that cleanseth from all unrighteousness," and teaches them "to deny ungodliness and worldly lusts, and to walk righteously, soberly, and godly, in this present evil world."

And what blessings, brethren, are these! If God thus bless you, it will be heaven begun on earth. It will have in it all the elements of heaven—all that can prepare for it—all that can make you fit to enter into its enjoyment. It is this blessing which alone is

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equired to give pastors to our churches after God's own heart, and clothe them with salvation, and make them the saviour of life unto life. It is this blessing which will quicken dead sinners, and rouse drowsy aints, and give the pulse of health and joy to all: it is the dew of this blessing which, like the womb of the morning, shall fill the church with "the first-born whose names are written in heaven." It is this blessing which shall defend the church from all hostile attacks, which shall fill her enemies with shame, whilst on her own head her crown shall flourish. It is this blessing which shall make her provisions of the sanctuary nourishing and refreshing. In a word, it is God's blessing in his temples which gives life everlasting. "For there the Lord commands his blessing, even life for evermore." It is in fulfilment of the promise, that this life is commenced in the soul, that it is carried on and finally perfected. "And this is life eternal—that they may know thee the only true God, and Jesus Christ whom thou hast sent."

Here then is the comprehensive promise which the Almighty has made in reference to those places where his name is faithfully recorded. It contains all that men we can desire. If we have his presence and blessing, we need not covet any other possession. And they are things, brethren, which we all need, and which we cannot do without. They are such as are indispensable to our well being. We cannot be happy without them. Whatever else we may possess or want is of little consequence; but the divine favour, God's comfort under our troubles, support in death, preparation for heaven, eternal life, all which are connected with his presence and blessing—if we are destitute of these, then we are the most wretched of creatures, and it would have been better for us had we never been born.

But, if we have the promise of the text fulfilled in our experience, we are indeed the blessed of the Lord; we possess solid, substantial bliss. All that earth can give us is fading, perishing, transitory—such are its highest blessings; but those which our God gives are spiritual, satisfying, sanctifying, eternal. "He gives grace, and he gives glory; and no good thing does he withhold from them that lead a godly life."

You have now heard what you are to expect in this house. And does it not give it the utmost importance in your eyes?—the Almighty to come to this temple, to bring with him all the blessings that you can need—pardon, and holiness, and heaven? O, my friends, let us in some measure enter into the spirit of the text to-day, and let us look for the fulfilment of the promise to ourselves! Come, O Spirit of the Lord, and make possession of our hearts!

"Thy glory never hence depart;
Yet choose not, Lord, this house alone;
Thy kingdom come to every heart,
In every bosom fix thy throne."

Poetry.

THE IMAGE OF DEATH.

BEFORE my face the picture hangs,
That daily should put me in mind
Of those cold qualms and bitter pangs
That shortly I am like to find:
But yet, alas! full little I
Do think hereon, that I must die.

I often look upon a face,
Most ugly, grisly, bare, and thin;
I often view the hollow place
Where eyes and nose have sometime been;

I see the bones across that lie,
Yet little think, that I must die.

I read the label underneath,
That telleth me whereto I must:
I see the sentence eke, that saith,
"Remember, man, that thou art dust."
But yet, alas! but seldom I
Do think indeed, that I must die!

Continually at my bed's head
An hearse doth hang, which doth me tell
That I, ere morning, may be dead,
Though now I feel myself full well;
But yet, alas! for all this, I
Have little mind that I must die!

The gown which I do use to wear,
The knife wherewith I cut my meat,
And eke that old and ancient chair
Which is my only usual seat;
All these do tell me I must die,
And yet my life amend not I!

My ancestors are turn'd to clay,
And many of my mates are gone;
My youngers daily drop away;
And can I think to 'scape alone?
No, no, I know that I must die,
And yet my life amend not I!

Not Solomon, for all his wit,
Nor Sampson, though he were so strong,
No king, nor ever person yet
Could 'scape, but death laid him along!
Wherefore I know that I must die,
And yet my life amend not I!

Though all the east did quake to hear
Of Alexander's dreadful name,
And all the west did likewise fear
To hear of Julius Cæsar's fame,
Yet both by death in dust now lie;
Who then can 'scape, but he must die!

If none can 'scape death's dreadful dart,
If rich and poor his beck obey,
If strong, if wise, if all do smart,
Then I to 'scape shall have no way.
O grant me grace, O God, that I
My life may mend, sith I must die!

SOUTHWELL

RESIGNATION *.

"I was dumb, I opened not my mouth; because thou didst smite."—Ps. xxxix. 9.

THOUGH sorrow's dark and gloomy night
O'erwhelm our souls with fear,
Yet through the darkness gleams a light;
For God, our God is near.]

Our heart's delight from our embrace
Snatch'd in an evil hour;
Yet, Lord, we own thy sovereign grace,
And bow beneath thy power.

* From "Hours of Thought, or Poetic Musings." By J. S. Hardy. London. 12mo. pp. 172. Harvey and Darton. 1840.

We know that thy designs are right,
Though dark thy purpose be;
And when most adverse in our sight,
Are mercies wrought by thee.

How often are afflictions sent
To wean our carthly love!
Blessings divine, and kindly meant
To fix our thoughts above.

Else earth had been our resting-place—
Our little Goshen still;
And we had spurn'd his saving grace,
Rebellious 'gainst his will.

Thrice welcome, then, affliction's brand,
Since God decrees it so;
Love smiles beneath his chast'ning hand,
And mercy gives the blow.

Miscellaneous.

A CONJEVERAM PAGODA*.—The following day a feast or ceremony was in the largest and most beautiful of the temples. My brahmin told me to be there an hour earlier, and he would see what he could do. I gladly and readily availed myself of this permission, and accordingly was conveyed in my palanquin to Conjeveram, and had it placed under a row of fine trees opposite the great domed pagoda. I had gone in a very long white muslin dress, and had braided my hair across my forehead and twisted it behind like the natives, to be as little conspicuous as possible, while a large and thickly-sprigged black veil was over my head and face; I had also black silk gloves, and stockings. I alighted and walked into the outer circle of the pagoda, with two of my bearers close to me, the tom-toms, drums and cymbals, making a most deafening noise. I had stationed myself near the door of the grand entrance, where I had not remained above a few minutes when my venerable friend made his appearance; he told me he had consulted with one of the head people, and I might be permitted to see the place before the grand ceremony commenced, provided I would enter without my shoes and give ten rupees to one of the gods, both which conditions I agreed to. I hastened back to my palanquin and took off my shoes, and, accompanied as before, resumed my place within the grand entrance. My boys were ordered to remain behind; being of a different cast, they were not allowed to go further. I followed my conductor through many long and dark passages, where I heard shrieks and groans, apparently proceeding from recesses that were close by me. My heart beat very quickly. I heartily repented of my curiosity, and yet felt ashamed to turn back. At length we arrived in one of the most beautiful vestibules I had ever beheld, or my imagination could ever picture; it was lighted from the top of the dome, and the mid-day sun cast his piercing rays down upon us. The pavement was of the finest white marble, inlaid with coloured stones in the shape of hideous monsters; under what class or description to

place them it is impossible to say. The walls were also of marble, to the height of perhaps 100 feet; they were shaped so as to form recesses of about four feet broad, and about ten feet between each other, in which were placed images, or, as they call them, swameys. These were alternately of silver and gold, some of them ten or twelve feet high, with emerald and ruby eyes, and some of them seemed to stare down upon us in the most awful manner. Before many of these were men lying flat on their faces, who, from fear of calling down the vengeance of the god, or to avoid a glare from their precious eyes, would crawl on their stomachs like a snake till they were out of sight. I had scarcely time to glance over the whole of the magnificent gilding and images, before a sound of music, accompanied with the most diabolical yells, burst upon my ear. My conductor hurried me into a recess behind some pillars of jet black marble, and then, from the opposite side, entered twelve dancing-girls, arrayed in the most gorgeous dresses. They wore a kind of short petticoat which reached very little below the knee—some of them were made of gold, others of silver kin-koab, which fastened round the small of the waist just above the hip; they had also a little bodice of satin, with a sleeve tight to the elbow; this bodice just confined the bosom, and reached no further down, so that the whole person was bare from it to the petticoat. The glossy and lovely black hair of these girls was confined tightly round the head, on the top of which was placed a large gold plate studded with splendid jewels; two or three pairs of ear-rings were in the ears, formed of diamonds and emeralds; they had also each a large nose-ring. Their arms and necks were literally a blaze of precious stones; their pretty little ankles were ornamented in the same manner. These jewels were not their own property, they belonged to the pagoda, and the girls were decked in them every festival; it is needless to add that these girls are remarkable for their beauty. Their dance consists of a succession of graceful movements with the arms and head, turning into different figures, and resting in picturesque attitudes and groups; but the whole effect was much spoiled by the horrid discord of the music. Tongs, shovel, poker, and pan-lid, would have been much more harmonious; and yet the natives consider that they only excel us in one thing, which is music! My brahmin friend, I saw clearly, began to be anxious for my departure, and though I felt much inclined to rebel against his authority, he conducted me once more through the dark and narrow passages, and we reached the outer court, just as a crowd of brahmins and dancing-girls were entering the great gates. I hurried to my palanquin, being anxious to put on my shoes, for, though a very hot day, I felt chilled by standing so long on the marble pavement. I inquired the next day of my conductor whether I had been mistaken in imagining that I heard shrieks and groans as we passed along the dark passages. He said I had not; and that they were occasioned by some members of the community inflicting penance on their bodies.

MAN'S JUDGMENT.—Nothing is more fallible than the judgment of man; and yet in no respect are we less tolerant towards one another than when we detect a false conclusion in speculative theology, or discover the slightest discrepancy between what a man professes to hold, and the language in which he clothes his opinions.—*Bp. Russell.*

* The Manners and Customs of Society in India: including scenes in the Mofussil stations; interspersed with characteristic tales and anecdotes; and reminiscences of the late Burmese war. To which are added instructions for the guidance of cadets, and other young gentlemen, during their first year's residence in India. By Mrs. Major Clemons. Smith, Elder, and Co. London, 1841. We have inserted the above extract for the sake of the curious description it contains; but we feel it necessary to mark with our gravest reprehension the fact of a person professing Christianity having actually made an offering to an IDOL GOD! "Shall I not visit for these things? saith the Lord."—*Ed.*

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THE SHEPHERD'S VOICE SPEAKING TO THE FLOCK FROM THE BED OF SICKNESS.

BY THE REV. BENJAMIN PEILE, M.A.,
Curate of Hatfield, Hants.

PART II.

IF you feel, my dear friends, that I am speaking the words of truth and soberness, go to your chamber and pray God to give you a grateful heart, and power from on high to perform your vows. It requires a courage and an effort, far greater than your unassisted powers can make, to break through old habits of disregard to sacred things, and to introduce new and better and holier habits in their place; but the grace of God is sufficient for you: in his name you shall do great things, yea, it is he that shall make you tread down your enemies. And let me say one word in behalf of your farming men. There are many in this parish, not only on farms, but in shops, public-houses, and stables, who from year's end to year's end never enter the doors of their parish church. It is the duty of masters to see to this, and to enforce their attendance by the sanction of your positive authority. I am told, indeed, by some of them that their work on the sabbath is such that they must stay away, that work in doors and work out-of-doors, prevents them; by others, that they are horse-keepers at inns or livery-stables; by others, that their duty is to feed and fatten cattle, and therefore that they cannot come. What! dear brethren, is the fattening, or the feeding, or the hiring of a beast, of more value in your eyes than the soul of a man for whom Christ died? God

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forbid that you should think so! but what verdict does God himself pronounce upon you, if he sees that any man is debarred by you from waiting upon him on his own sabbath, in order that he may wait instead upon the beasts that perish, or that you may make money by sabbath trading? Doth God care for oxen compared with the souls of men? My brethren, I know that the beasts of the field must be fed: I know that they must be attended to on the sabbath. Our Lord himself does not forbid that we should lead the ox or the ass from the stall to the watering; but is there only one man in your service who can do this? Cannot other labourers be instructed to assist in this charge? Is there any necessity to make one poor man dishonour God on the sabbath, Sunday after Sunday, by never going near his house of prayer, while by good management all might go, and your cattle be still attended to. As for those who are detained from church by masters who let out horses on the sabbath for mere pleasure and amusement, I entreat you to remember that nothing can justify such a breach of the sabbath, and that no man of real Christian principle would either sanction or practice it. I pray you consider these things: I pray you ask yourselves (for the great responsibility rests with you)—“How can I do this wickedness, and sin against God?” I believe that God will require the souls of these men at your hands, if by these, or any other employments, there is any man in this parish prevented from honouring God on the sabbath.

Another thought struck me too, as I paused at your houses: I could not but remember in

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how many instances the farms had passed into different hands from those which held them when I first came to dwell among you*. I asked myself, where are those who once held them? They like you once rose early, and late took rest, and ate the bread of carefulness: they were right to do so. They once leant upon the gates, and surveyed the lands over which your eyes now wander with such interest: "how jocund did they drive their teams a-field!" how anxiously they watched the gathering clouds, or exulted in the clear blue sky and bright sunbeams; but where are they now? Their earthly cares and sorrows are all over: corn-fields, teams, oxen, sheep, barns, markets, money, now no longer agitate their bosoms.

"Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep."

Their eternal state either of happiness or woe is irrevocably fixed: the dream of life is over, and eternity is begun, never to end. Your turn is coming: grey hairs are here and there upon you: three-score years and three-score years and ten have passed over you. Even youth is no security against death. Brethren, the time is short: death hastens on his way! O, wake up from your slumbers: prepare to meet your God; for the place that now knoweth you shall soon know you no more for ever!

And were there no other objects to arrest me in my wanderings, but the farm-houses of the yeomen and the cottages of the poor? Yes, there were the villas and the domains of the wealthy and the powerful, with their fertile lawns and their broad acres. I could not pass them by: nay, I felt that if there were any class of a minister's flock that required his fervent prayers, it was the possessors of those abodes of opulence and luxury. The words of scripture seemed to recur to my mind at that hour (when I most felt my own responsibility) with an awful and almost overwhelming force—"How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark x. 23-25). "The care of this world, and the deceitfulness of riches choke the word; and he (their possessor) becometh unfruitful."

Then how fearful the warnings of scripture! "Woe unto you, ye rich; for ye have received your consolation" (Luke vi. 24). And again, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten: your gold and silver is cankered,

* Twenty-six of the farms have been thus vacated by the death of those who held them.

and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped together treasure for the last days" (James v. 1-3). What can be more alarming than such fearful declarations as these! I remember no such denunciations against poverty. There must, therefore, be immense danger in the various degrees of elevation which the rich occupy. And surely the danger must consist in the power they possess of gratifying self, and the awful responsibility they incur, if they forget that they are stewards for God. Yes, not a talent, not an acre, not a shilling we possess, is our own: we hold these things in trust from God; to employ them for God; to seek his glory and the honour of his name in the disposition we make of them; to use them in spreading around us, at home and abroad, the light of everlasting truth; and, above all, to restrain vice by our authority, and show forth the light of the gospel by our example. O conceive, for a moment, the commanding station and the extensive influence of the rich and powerful. Imagine such a one moving amongst his dependents with this motto engraved upon his heart—"Whosoever my hand findeth to do, I will do all to the glory of God." Behold him acting as the father of his train of domestics and dependents, studying their separate characters, enquiring into their spiritual wants, furnishing them with the word of God, encouraging the man who fears God, visiting with his just anger the man who dishonours him, like Abraham of old, commanding his household after him to keep the way of the Lord. See him appointing to stations of subordinate authority under him only those who are eminent for their piety as well as their talents, for the conduct of their several spheres of duty and service. Conceive the delegated power such men as these would possess, if they were commanded to employ none under them but those who had a character for moral conduct as well as for mechanical skill. How they would restrain swearing and impurity of language: how their eye would follow their men beyond the precincts of their sphere of labour, and report them to their superior if they were found to be men of profligate habits or infidel principles! Imagine with what force a word in season would come from their lips, if it were spoken to encourage the good labourer, and discourage the profane swearer, the seducer of innocence, the violator of the sabbath. My brethren, this is no sketch of fancy, no vision of what can never be accomplished. I draw the picture from real life: I know instances where it is done; where those eminent for rank, for wealth, for station, for authority, make them

all bow to one grand magnificent object—"the glory of their God." Peace reigns in their hearts and throughout their houses; and "holiness to the Lord" is the motto stamped upon every act which their hand findeth to do. And what is the consequence? Their influence and example is felt throughout every department of their large establishments. To them it is a matter of much consideration what is the character or conduct of the labourers they employ. They remember that in the parishes in which they reside, these men also take up their residence: they ponder over the fearful consequences of giving employment to those who would use the money they earn to corrupt the youth of both sexes, and spread the ruin and consequent desolation of sin in houses and cottages where domestic happiness once found a peaceful abode. O! it is impossible to calculate the mischief spread throughout a parish by men who have not the fear of God before their eyes; or to conceive the sinking of heart with which they witness the havoc that is made, who have been anxiously training the young, watching over their opening years, striving to lead them on from step to step in the ways of piety and peace; who have been gradually winning those of maturer age to think of their souls, their Saviour, and their God; and who then behold the enemy come rushing in like a flood, breaking down the fences with which they had endeavoured to guard them, carrying off the lambs, spreading the infection of bad example among the flock, and uprooting in a month the labour, the care, and the anxiety of years. I pray you, my dear brethren, come to our aid: assist us in our duties: let every master make it his duty to look to the moral and religious character of his labourers, and require the attendance at church of every man he employs. Reading the word of God to the people, and preaching it, are God's grand ordinances for the conversion of man: they who come at first "to scoff" may "remain to pray." They will say with Jacob of old—"How dreadful is this place!" the word of God, sharp and powerful as it is, will "make manifest the secrets of their hearts, and so, falling down upon their face, they will worship God, and report that God is there in very truth." In a dying hour, my dear brethren, you will feel the blessing of having been the means of thus bringing one wanderer back to the fold; while, if you are indifferent to these things, you will experience the awful weight of responsibility you have incurred by not using your power and authority boldly to rebuke vice, and check the wide-spreading evils you might have prevented. Pardon my venturing to speak thus plainly to you: a sick bed, the apparently

sudden termination to my ministry amongst you, and my having been mercifully spared thus to declare to you my convictions: all these considerations have deeply impressed me with the necessity of ministerial fidelity, not unaccompanied by the reproach that the "fear of man" had oftentimes deterred me from declaring to you the whole counsel of God. But, believe me, though I thus speak, I had much reason, while I prayed God to bless you and to establish you more and more in the vital principles, and consequent practice of gospel truth—I say, I had reason to bless God in your behalf; for, with few exceptions, I knew that the houses of the rich in this parish were houses where morning and evening prayer is wont to be made; and I know that the blessing of this practice will descend upon your own heads, for "he that watereth shall be watered also himself." I remembered with gratitude the sight my eyes have witnessed of whole families kneeling at the sacramental table. I rejoice in these days, when almost undisguised popery has entered the very sanctuary of the established church, that you still give in your firm uncompromising adherence to the grand vital principles of the reformation; and I thank God for the active labours of yourselves and your children in visiting from house to house among the poor. O, if there be a sight on earth which glorified spirits love to look upon, it surely is to behold those who are elevated by Providence to stations of power or rank leaving for a while the luxuries and comforts which surround them, to cross the thresholds of indigence, to open the pages of God's word, to speak words of pity and consolation to the poor, and thus to realize the words of holy writ—"When the ear hears them, then it blesses them; and, when the eye sees them, it gives witness to them; because they deliver the poor that cried, the fatherless, and him that had none to help him." May the Spirit and the blessing of Almighty God rest upon you, my dear brethren, and all who are near and dear to you.

And now I would say a few words in conclusion.

First, to the young; secondly, to the undecided; thirdly, to the scoffer; fourthly, to the children of God.

First, to the young. I speak especially to the educated; because God, who in his mercy has promised that not any temptation shall take us beyond what we are able to bear, restrains the devil from placing before the poor many of those temptations which he allows him to suggest to the better informed. To you I say, beware of sceptical opinions: you may have had doubts and difficulties respecting revealed religion: there is an indistinctness perhaps at the present time upon

your mind relative to some of the evidences of Christianity: clear them up. A dying hour requires strong evidences: if there is a link wanting in the chain, it will suggest itself to your mind at that hour, and prevent your firm reliance upon the Rock of your salvation, and your receiving that comfort which faith alone can enable you to enjoy. Clear it up: work it out: read and pray: consult friends: open your mind to your ministers: leave nothing undone till you arrive at the firm conviction, "Thy word is truth." I have myself done in earlier life what I recommend to you: I found the value and comfort of this, when I most needed it: I felt sure that every syllable of the bible was substantiated by an accumulation of irrefragable evidence, against which the powers of hell could not prevail; and I enjoyed the comfort and the support of its precious promises in my hour of trial.

Secondly, to the undecided. Remember the word of God is most express upon this point, viz., the necessity of decision. There are some who seem afraid of taking a decided line for God, who seem afraid of going to extremes, who desire to avoid any thing that would make them appear singular. My brethren, all this is in direct opposition to God's word. The religion of Jesus is an extreme remedy for a case of extreme misery, the death of the Saviour for the death of the sinner. The bible declares that we must love God with all the heart, all the soul, all the mind, all the strength. What is this but the very extremity of self-denial and self-devotion? "Choose ye this day whom ye will serve." "How long halt ye between two opinions?" Mediocrity is, moreover, hateful to God. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. iii. 15, 16). Can any thing shew more decidedly the abhorrence of the Lord at a middle course in religion than this? And, as to being singular where the mass are irreligious, the man of God must be a marked man. Christ was singular; so were his apostles; so was Abel, Noah, Abraham, Moses, and every man who, in obedience to the command of God, comes out and is separate from sinners. Of course I do not mean that you are to assume a singularity: the world will soon discover it. You cannot be one of God's people, and be like those who are his enemies: the thing is impossible.

Thirdly, to the scoffer. O that there should be one in a parish where the Lord has appointed such means to hold up the light of *truth to the people!* But yes: there are

scoffers who say, as their brethren did of old, "Where is the promise of his coming?" Notwithstanding all the advice you receive, you scoff at God's word, pollute his sabbaths, ridicule his ordinances, and set at nought the exhortations of his ministers. Deluded, wretched men! "It is hard for you to kick against the pricks." You affect to despise the bible; but you still fear its warnings; and, if a trifling illness lays you by for a day, God on his judgment-seat and hell with its flames fill up the whole field of your affrighted vision as an awful reality, though you will not confess it. If you die as you are now living, your doom is certain and irrevocable: you must perish everlastingly. O consider this in time! Remember, and have pity on your never-dying souls. Remember death! Remember God! Remember eternity! Probably your death will be sudden: the habits of a scoffer's life all tend to the probability of a sudden death. You are now standing perhaps on the threshold of the grave: another broken sabbath, another profane oath, another word spoken in defiance of God's power or in dishonour of his word—and the measure of your iniquity may be filled up. Stop, I beg, I entreat, I implore you, in your awful course: behold Christ still liveth to intercede for you, to pardon, to save you. "The blood of Jesus Christ cleanseth from all sin." Ye will not come to him that you may live. The fault is your own if you die and perish in your sins: the suicide of your soul is your own act and deed: your blood is upon your own head. "Lord, in thy mercy and pity look down upon the wretched man, if such there be amongst us, who, despising thy love, is treasuring wrath against the day of wrath. Hear the prayer of thy servant when he calls upon thee in his behalf: send one bright beam of thy truth to lighten up the dark chambers of his heart, and reveal to him his wretchedness and danger, and thy long-suffering and love in Christ Jesus."

And lastly, dear children of God, how can I address you in language which will adequately express all the Christian love I feel for you? May I venture to quote the glowing language of the beloved disciple, and say—"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth" (3 John 2-4). Yes, believe me, it was such a solace (in the midst of the rebuke and blasphemy which abounds) as words cannot express, to remember the consistency of your

walk and conversation; to see you going on from grace to grace; to take my accustomed stand in imagination at the bible class, and, as my eye rested on each well-known familiar face, to feel assured that there were many there who had chosen and had been enabled still to keep the good part; or to cast my glance from pew to pew, and say to myself—"There sits a child of God!—and there!—and there!" Yes, these are among the joys of a sick minister's recollections. And then I felt sure of your prayers: I heard of your anxious enquiries: I knew you had me in your hearts, and bore my unworthy name to the throne of grace. Indeed, indeed, I felt the happiness of this, and prayed God to keep you, through his power, by faith unto salvation; and, while "you give all diligence to make your calling and election sure," I bid you, "fear not, for it is your Father's good pleasure to give you the kingdom."

And now farewell. "You see how large a letter I have written to you with mine own hand;" written, as perhaps its contents may too strongly testify, in the midst of much weakness and bodily languor, as my trembling hand and failing strength permitted; but still, I hope, expressive of the Christian love I feel, matured by the long residence of eighteen years among you. During that period, I can say with truth, that I have never entertained an unkind feeling to any one. If I have been so unhappy as to offend any, the least among you, only tell me how I have offended, that I may ask your forgiveness. If at any time I have spoken with apparent anger, believe me it was the sin I rebuked, while I loved the sinner. If there have ever appeared a want of sympathy in your sufferings, or an unwillingness to relieve them, I shall rejoice if my present experience lead me to be more feelingly alive to your distresses. As health and strength return, my heart rejoices with hope that the day may not be far distant when I may resume my public and private ministrations among you; but, if the Lord appoint it otherwise, I desire cheerfully to submit to his will, and to say—"It is the Lord: let him do as seemeth him good." Meanwhile, my dear friends, I earnestly ask your continued prayers that my illness may be sanctified to me, as well as an instructive warning to yourselves. Yes, brethren, pray for me, that I may be more devoted to my blessed Master's work, more anxious to win souls, and more determined than I have ever yet been to preach nothing and to know nothing among you but Christ crucified.

SCHISM.

BY THE REV. E. STRICKLAND, M.A.,
Curate of Brixton Deverill, Wilts.

No. I.

SCHISM in religion is a dangerous thing, and should be carefully avoided by all who fear God. Schism in theology is generally allowed to signify a rent in, or departure from, the doctrine and practice of the apostles, which begins to make its ravages among those who have been previously united. When the majority of a nation agrees to worship God after the apostolic model of doctrine, forms, and modes in their religious service, no thoroughly sincere Christian will lightly or at all depart from these, because they are authorised by the word of God, and consequently not repugnant to it. It is an object greatly to be desired, that a whole people, living under the same laws, should worship and glorify God, not only with one heart but also with one mouth. When professing Christians separate from each other, and propagate doctrines and set up needless and non-essential forms, contrary to scriptural and apostolic authority, mutual evils are the result; and the seceders, to justify their dissension, magnify and aggravate the points of difference beyond all reason and right. From this and kindred evils, we thus pray in our liturgy—"From rebellion, from all false doctrine, heresy, and schism, good Lord, deliver us." Dean Comber informs us these words* were added since the restoration, when our governors in church and state saw the sad effects of such dreadful evils, which had brought the church into jeopardy and a worthy king to the block.

The nature and criminality of schism, as of heresy, must be decided from what is found concerning it in the bible. What then are "the true sayings of God" (Rev. xix. 9) on this subject? For from these must our views be taken and our conduct regulated. If properly understood they cannot fail, with God's help, of bringing us to a just and sound conclusion. It is an easy matter to see that most subjects are pushed to unwarrantable extremes, which foster distorted and erroneous notions, and convey but a portion of the truth. This may be illustrated in the matter of episcopacy: one party so extol the office as to erect an universal popedom, and another are so led away with pretensions to liberty and an unrestrained exercise of their will and choice, "heaping to themselves teachers," that they fall into the opposite evil, rejecting episcopacy altogether; while the church of England does neither the one nor the other, but, like the Asiatic churches, has her angels or bishops "to reprove, rebuke, and exhort with all long suffering and doctrine" (2 Tim. iv. 2), and to "charge some that they preach true doctrines" (1 Tim. i. 3).

The word schism is only found once (1 Cor. xii. 25) in our English version of the New Testament, but to the Greek scholar it is quite familiar. In order to see the word in all its uses, I shall not only refer to every place where it is found as a noun, but also to the passages where the verb occurs from which it is derived. We find the former in the singular number six times, and in the plural twice; it is once in Matthew, once in Mark, thrice in John, and thrice in the first epistle to the Corinthians: the latter occurs ten times, thus making a recurrence altogether of eighteen times. We meet with it twice in each of the evangelists, and twice in the Acts of the Apostles.

I will now bring forward the passages themselves, and arrange and classify them according to their signification. Under the first class the noun occurs twice, and the verb eight times where it means a rent, a separation of parts, being applied to material substances. I first adduce the noun (Matt. ix. 16) —"The rent (*σχίσμα*) is made worse." In Mark ii.

* Dean Comber must have meant *some* of these words. In a prayer-book of queen Elizabeth, now before us, the *versicle* stands as in our present litany, with the exception of two words —"rebellion" and "schism."—ED.

21, there is exactly the same expression on the same subject. Now follows the verb. In Luke v. 30, it is used in relation to the same thing, the putting of a new piece on an old garment, where we are told "the new (*σχιζέτω*, tears it) maketh a rent." It is used thrice about the veil of the temple (Matt. xxvii. 51)—"The veil of the temple was rent (*ῥιζίσθη*) in twain from the top to the bottom." In Mark xv. 38, are precisely the same words. (Luke xxiii. 45)—"And the veil of the temple was rent (*ῥιζίσθη*) in the midst." In Matt. xxvii. 51, it is used of the rending of the rocks at our Saviour's crucifixion—"The earth did quake, and the rocks rent (*ῥιζίσθησαν*)."

Once it refers to the opening of the heavens at our Saviour's baptism (Mark i. 10)—"And straightway coming up out of the water, he saw the heavens opened (*σχιζομένης*)." Once it is used in relation to the garment of Jesus (John xix. 24)—"They said, let us not rend it (*μὴ σχίσωμεν*)."

Once in relation to a net (John xxi. 11)—"For all there were so many, yet was not the net broken (*οὐκ ῥιζίσθη*)."

In these instances the words are translated "by rent," "maketh a rent," "rend," "opened," and "broken." The primary meaning then of schism is a tearing, a division of parts, a rupture; and it appears always to be accompanied with a greater or less degree of force and violence.

The second class is expressive of a division of opinion about the character and pretensions of the Messiah and his apostles. It is thus used five times—thrice of Christ in St. John, where the noun is employed; and twice of the apostles in the Acts, where the verb is found. (John vii. 43)—"There was a division (*σχίσμα*) among the people because of him;" many people said, "Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?" There was considerable debating and division among them. Their prejudices and love of sin were touched by our Lord's discourses, which drew forth various and discordant opinions about him even when on earth, and show how little he was understood and appreciated. The people differed in their sentiments, and separated into parties. Can any one call such a state desirable, beneficial, or harmless? Surely not. In John ix. 16, there is a consultation of the Pharisees, in council assembled, about the restoration of sight to the blind man—"Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, how can a man that is a sinner do such miracles? And there was a division (*σχίσμα*) among them." They forgot that no time is unreasonable for the exercise of true charity. Here the divine word worked different and various effects, according to the different receptions with which it met, in the same way that the sun which melts wax, hardens clay. One part received the light—the other resisted it; and the same conduct has been too constantly manifested in every age of the church. (John x. 9)—"There was a division (*σχίσμα*) therefore again among the Jews for these sayings. And many of them said, he hath a devil, and is mad; why hear ye him? Others said, these are not the words of him that hath a devil; can a devil open the eyes of the blind?" Christ told them he had power to lay down his life and power to take it up, which caused difference of opinion and violent altercation; or, as Doddridge understands it, there was an "angry debate" amongst them.

I now come to the schisms about the apostles where the verb is used. (Acts xiv. 4)—"The multitude of the city was divided (*ῥιζίσθη*); part held with the Jews, and part with the apostles." The occasion of which was this: Paul and Barnabas preached at Iconium, when "the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." Thus the gospel was not the cause of evil, but the occasion of it. The gospel met with much opposition and contradiction; this was what Simeon affirmed would be

the case—that our Saviour "was set up for the fall and rising again of many in Israel, and for a sign that should be spoken against, that the thoughts of many hearts might be revealed" (Luke ii. 34-35), and thus by different results the dispositions of men might be evinced, and the approved made manifest. (Acts xxiii. 7)—"And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided (*ῥιζίσθη*)." St. Paul here showed a deep acquaintance with the human heart, and that universal disposition which continually manifests itself, of favouring those who take our part in any controverted point. Cowper says—"Grant me discernment, I allow it you." "When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Thus was one party roused against the other, and the multitude were alike infected. The Sanhedrin was divided, and the query is, how such discordant elements as those of which it was composed could ever unite. The Pharisees and Sadducees, divided parties, united in persecuting Paul, as Pontius Pilate and Herod Antipas, who were enemies, united in treating the blessed Saviour with derision.

The same spirit is at work now to destroy our Zion, but how hollow are all such confederations! This the scribes showed that were of the Pharisees' part, who turned round and said—"We find no evil in this man." The church of God has ever had her enemies combined against her. Hypocrisy and superstition, scepticism and profaneness, atheism and enthusiasm, have always united for the suppression of truth—for destroy it they cannot—and are ever ready to separate in order to compass their private destructive ends. The psalmist said—"They have consulted together with one consent; they are confederate against thee: the tabernacles of Edom, and the Ishmaelites of Moab; and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot." (Ps. lxxxiii. 5-8). In these passages the words are always rendered "division" and "divided," and are applied figuratively to states of mind among the multitudes, and are accompanied with violence and a warm debating temper.

In the third class are three applications of the noun in an ecclesiastical sense, two of which are in the plural, and one in the singular—the only places in the New Testament where church schisms are mentioned. 1 Cor. i. 10—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (*σχίσματα*) among you; but that ye be perfectly joined together in the same mind and in the same judgment." Here we have a three-fold unity recommended to us—of the head, the heart, and the tongue. And we have also three inducements given us for such an union: the apostle supplicated this might be so: he urged the motives and feelings that should actuate them from their being brethren; and all this he did by the power and authority of their common Lord Jesus Christ. Exhortation to unity is the alpha of the first chapter of the first epistle to the Corinthians, and the omega of the last chapter of the second epistle, where the apostle says—"Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." To attain to such a concord and agreement in their profession of Christianity, they were to have the same affections, sentiments, and opinions. As a step to this, the Roman Christians were commanded to "be of the same mind one toward another" (Rom. x. 16). A perfect union among Christians should be sought and maintained. It is nothing to the purpose to say, that the constitution of men will never allow it to be effected, and therefore it is useless to attempt it; for

such an inconsiderate assertion would nullify every command of God. It might as well be said, because men will never all love God with all their heart, and their neighbour as themselves, that there is no necessity for attempting to induce men to obey the commands of God on these and the like subjects. But it is commanded, and that should be enough; for what wise man ever argues thus? He knows that all divisions arise from an evil cause, and therefore should be completely done away as much as possible. In these sad times men glory in division, and declare it a blessing. Like Saul the king, they usurp the priesthood, and then pretend a godly reason (see 1 Sam. xv.) It is certain the more men love God, the nearer they come to this unity, which was broken among the Corinthians, who ranged themselves under different ministers, and thus caused ceaseless rivalries. Their conduct was indefensible, for Christ had said, "Call no man master." They had but one master, and his ministers they were to account as one with him, labouring for the accomplishment of his all-merciful designs. "He that planteth and he that watereth are one." "For," says the apostle, "we are labourers (*συνεργοί*) together with God"—i. e., his ministers are joint-labourers; there is co-operation, unanimity, and unity of design among them. "Is Christ divided?" Does his body or church consist of disagreeing and separate parts? How unreasonable the thought. "Therefore let no man glory in men" (1 Cor. iii. 21), or in the mere suggestions of men (see Dr. Lee's "Dissent unscriptural and unjustifiable"). What right had Paul, or any minister, to make a party? They had no right or pretensions whatever. This St. Paul shows when he asks—"Was Paul crucified for you, or were ye baptized in the name of Paul?" To be baptized into the name of the blessed Trinity (Matt. xxviii. 19) means that there is an obligation to believe, honour, and obey God, to dedicate ourselves to his service, and to follow his guidance and direction: so to be baptized into the name of Paul or any other one, would have imposed an obligation to follow doctrines contrary to Christ's, which thing St. Paul abhorred; for it would have made many ways, whereas God says, "I will give them (my people) one heart and one way, that they may fear me for ever, for the good of them, and of their children after them" (Jer. xxxii. 39). Schism then, in this place, appears to have consisted in the formation of religious parties after the manner of the schools of philosophy, which had sects denominated from their teachers; but Christians were to avoid such an evil, and cease to imitate such conduct as would lead to it. About indifferent matters Paul granted sufficient licence in the fourteenth and fifteenth chapters of his epistle to the Romans, where is pointed out the necessity of the "strong bearing with the weak" in such matters. Among the Corinthians were warm discussions, angry debates, and violent contentions—all symptoms of a sad disordered condition; on which account the apostle says, "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions (*ἰδιονομαίαι*), are ye not carnal, and walk as men?" (1 Cor. iii. 3). The word *ἰδιονομαίαι*, which means factious parties, occurs thrice in the New Testament; and, should there be any doubt about the evil of schism, this word may help us to come to a conclusion. In Gal. v. 20, *ἰδιονομαίαι*, translated seditions, are among the works of the flesh. By seditions are generally understood divisions in the state—by schism, division in the church. St. Paul, in the conclusion of his epistle to the Romans, pressed unity as a subject of great importance; and condemned divisions, which may be reckoned among the "offences" mentioned (Matt. xviii. 7), on the causes of which a woe is denounced. "Now I beseech you, brethren, mark (as men from the watch-tower are wont to espy the approaching enemy) them which cause divi-

sions (*ἰδιονομαίαι*) and offences contrary to the doctrine which ye have received; and avoid them" (Rom. xvi. 17). There was to be no schism or departure from the observance of the external ordinances of worship, because, if there was, it would destroy the internal union of the church. Heresy perverts and destroys sound doctrine—schism wounds discipline. Right doctrines may be held where there is a rupture of discipline, but both should go together, forming "the unity of the Spirit in the bond of peace." Schism does not in scripture appear to mean an open separation, but a divided feeling by which the affection of the brethren was alienated, and the internal union of their hearts violated. This was blamed, condemned, and forbidden; and surely, had St. Paul lived in our days, he would, with proportionate warmth, have denounced our dissensions and open schisms.

Unity is as strongly recommended in the Old Testament as in the New. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. cxxxiii. 1). No civil or religious society can prosper without it—"A house divided against itself cannot stand." Unity is good and pleasant, therefore disunion is bad and hateful. "Jerusalem is builded as a city that is compact together" (Ps. cxxii. 3), by which is pointed out the love and concord that were between the citizens. The whole Jewish economy was based on principles tending to promote and preserve union. To prevent idolatry, there was perfect uniformity in divine worship. "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes: there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (Deut. xii. 13, 14). Every rite and ceremony was fixed, and had its determinate meaning, and pointed out the good things that were to come. One place was established where these rites and ceremonies were carefully and punctually observed. Had it not been so, every man would have formed his worship according to his own mind, and the whole beauty and importance of the grand representative system would have been destroyed; and the Messiah, and the glories of his kingdom, could not have been seen through the medium of the Jewish ritual (see Dr. A. Clarke on Deut. xii.) If there was uniformity in the Jewish church, which was a type of the Christian church, surely the Christian church should have the reality of the type. Unity is now as needful as then; it has not been relaxed by Christ or his apostles, but commanded by them both.

The awful transactions recorded in the sixteenth chapter of Numbers, show how jealous God is of the sole right of appointing the way and means of salvation. The service of Korah and his company was a new service, contrary to God's expressed will, and not equally available with that of God's appointment, as we see from its being resented by God in a manner so tremendously awful. The psalmist, speaking on the same subject, says—"They envied Moses also in the camp, and Aaron, the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked" (Ps. cvi. 10-18). Moses and Aaron were appointed by God—the one governor of the church, the other of the state. "Let schismatics and rebels beware of that 'pit' which is bottomless, and of that 'fire' which shall never be quenched" (Bishop Horne).

In Joshua (chap. xxii.) we learn that the Israelites were dreadfully alarmed at the prospect of a schism in their own body, both as it relates to ecclesiastical and civil matters. The tribes had just settled on the different portions of their inheritance, when the two tribes and a half, on the other side Jordan, built a high

and conspicuous altar; not because they apostatized from their religion, but because it was their desire to show their relationship to the inhabitants of Western Canaan, their perfect unity in religion, and their equal right to the tabernacle of Shiloh, and the service there performed. The altar they built was high, and clearly intended for an altar of testimony, and not of worship; for God's altar was to be five cubits long, five broad, and three high, without steps (Ex. xxvii. 1; xx. 26). Their brethren misunderstood their intention and prepared for war, in obedience to the religion of their church and state (Deut. xiii. 12, &c.) They went against them, accounting schism to be rebellion, saying, "Rebel not against the Lord, nor rebel against us, in building you an altar beside the altar of the Lord your God" (ver. 19). How then did the two tribes and a half receive this rebuke? In a way that showed they were equally zealous for God and unity. They also accounted the sin of rearing altar against altar rebellion, and abhorred it. "God forbid," said they, "that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle" (ver. 29).

But what was dreaded in this instance did eventually come to pass. When Jeroboam revolted against Rehoboam, and was acknowledged king by the ten tribes, he made a schism, separated from the religion of the Lord, forsook the communion of Judah, and no longer frequented the temple; which was the chosen and appointed place to offer worship to the Lord. This paved the way for the origin of the Samaritans, who were schismatics, so called from Samaria, the capital of their kingdom. How needful at all times is the warning, "My son, fear thou the Lord and the king, and meddle not with them that are given to change" (Prov. xxiv. 25).

In our church we pray that "all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." And are we to be taught that our prayer is useless and unavailing? Surely not. Would to God that all hatred, and animosity, and censure, and detraction, would cease among Christians. Would that there was in all men an anxious care to bear and forbear. It is not right to enlist ourselves under this or that name, however influential and popular; because this has crumbled the church of God, and defaced its symmetry, its grandeur, and its beauty.

1 Cor. xi. 18—"For, first of all, when ye come together in the church, I hear that there be divisions (*oxyisma*) among you, and I partly believe it"—i. e., I believe it in some measure, or with respect to a part of you. Here schisms are divisions and factions in the church, and not from it; if division therefore is fomented in the church without a cause, it justly falls under the charge of schism. "The Paulicians, the Cephites, and Apollonians continued to be distinct parties, and ate their meals separately, even in the same house" (Dr. A. Clarke). It was on these irregularities that the charge of schism is here grounded. Modes different from the original institution, as the apostle goes on to show, had been wantonly introduced in the administration of the Lord's supper. The Lord's supper is a bond of union; all eat the same bread, and drink the same cup, to show the unity of believers with Christ and one another. The evil was, they did not join in one united body, but ate apart, even to excess. "One was hungry, and another was drunken" (ver. 21). But this divine ordinance is not to be turned into a bodily repast, and the gratification and indulgence of the flesh. Thus in this matter we see schism to be a rent, a groundless separation, a wanton faction among the members of

the church. Schism, commenced in this or any other way, leads to angry and uncharitable strifes, and ends in heresy. It does not appear that schism here was too great a partiality for certain teachers, as above; but a total disregard and forgetfulness of one another. So bad was their conduct, they met together, not for the better, but for the worse. They assembled together, but it was with divided hearts. Thus the self-conceited Corinthians disgraced themselves more than any primitive Christian church (1 Cor. iv. 9—13); yet the apostle praised them (xi. 2) as well as blamed them afterwards (ver. 17), which should teach all men not to confound the good and bad.

Cyprian (tract 3, part 3, § 86), condemns schism in the church. He declares that schism must not be made, even though he who secedes remain in one faith and in the same traditions. Again, in tract 5, § 16, on the lapsed, he says, "The lapsed harms only himself; but one who undertakes to raise heresy and schism is a deceiver of many, by leading them along with him. The one both understands that he has sinned, and laments and mourns it; the other, puffed up in his wickedness and finding pleasure in his own offences, separates sons from the mother, entices sheep from their shepherd, and disturbs the sacraments of God." O that we had again the unity in the church which Irenæus speaks of (Adv. Her. b. 1, c. 3), and of which profane authors speak, who wondered at the love Christians had for one another (see Irenæus b. 4, c. 62).

1 Cor. xii. 24—26—"God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism (*oxyisma*) in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." This is the only place in our version where the word schism is found; and it is very important, as it speaks of what the body is in the absence of schism; and therefore affords us, by way of contrast, a key with which to open and discover the nature and heinousness of schism. Here is an elegant comparison between the natural body, and the mystical body which is the church. Were there schism in the body, its functions would be much impeded, its usefulness diminished, its beauty impaired, and the care and sympathy which one part feels and has with another, would be unnaturally violated. This is what schism would be in the body, and its parallel holds good in the church. By a strong grammatical figure, the members of the body are regarded as animated, sensitive, and intelligent. They are spoken of as having a common affection, love, and esteem for one another, as being deprived of selfishness, and filled with a common sympathy for each other's welfare. This is the absence of schism in the body; and it is what is wanted, and what ought to be in the church. Hence we may justly conclude that schism consists in the violation of that subordination of teaching, ministering, and governing, which was originally appointed in the church. It is an internal or open violation of unity, when individuals assume to themselves the power of either forming new communions, or of instituting new rites, or of creating a new ministry in opposition to such as have been established by regular authority, as being the ministry and the ordinances originally of apostolic institution (see Dr. Nott). Alas! that the Christian world should be so torn by factions and contentions. Let us be peace-makers on scriptural grounds, not sinking one iota of God's truth, or accounting any part indifferent or non-essential. We want peace on principle, and not the stillness of indifference; and, by endeavouring to heal divisions and secure peace, we shall best consult our own interest and honour, and that of others also. What we must seek for is complete union. "For he

that is united in one thing, but in another falls apart, is no longer perfectly joined, nor fitted in to complete accordance. There is also such a thing as harmony of opinions where there is not yet harmony of sentiments; for instance, when, having the same faith, we are not joined together in love; for thus in opinions we are one (for we think the same things), but in sentiments not so. And such was the case at that time; this person choosing one leader, and that another. For this reason, he saith, it is necessary to agree both in mind and in judgment; for it was not from any difference in faith that the schism arose, but from the division of their judgment through human contentiousness" (Chrys. Hom. 1 Cor. i. 10).

THE BIRTH OF THE SAVIOUR OF THE WORLD:

A Sermon,

(For Christmas Day),

BY THE REV. EDWARD AURIOL, M.A.,

Vicar of Newton Valence with Harchley, Hants.

1 JOHN iv. 14.

"We have seen and do testify that the Father sent the Son to be the Saviour of the world."

THIS is the testimony of one peculiarly favoured as to the manifestation of the love of God. He who was permitted to have access to the Lord Jesus Christ when he was upon earth, at all times—the beloved apostle who leant on Jesus' bosom, who had now long been a preacher of the glorious gospel committed to his charge, and as he advanced in years felt more and more powerfully its constraining, animating, and cheering influence—speaking under the inspiration of the Holy Spirit, declares this to be the great instance and mark that God is love, viz., "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

Brethren, this is that we this day commemorate. O! what a day was that when, the fulness of time having come, God sent forth his Son, made of a woman; when the eternal God, "the brightness of the Father's glory and the express image of his person, and upholding all things by the word of his power," who, "being in the form of God, thought it not robbery to be equal with God," was "manifest in the flesh," and in the form of a helpless infant, miraculously conceived and born of a woman, came upon earth to fulfil that prophecy, wrapped for so many years in obscurity, but the ground of faith and object of comfortable anticipation to so many of the people of God of old, that the "seed of the woman should bruise the serpent's head." True it is that, in the counsels of eternal love, Jesus is the Lamb slain from the foundation of the world; but that which God prepared for the manifestation of his own glory in eternity, he displayed in time; and, dear brethren, so it is equally true that, in the same wisdom and knowledge, he "has appointed a

day in which he will judge the world in righteousness, even by the same Person whom he raised from the dead." And, though to him a thousand years are but as one day, no less certainly than in the fulness of time the one revealed purpose of the divine mind was accomplished—however wonderful and beyond all possibility of human calculations; so also will be the other—we must all appear before the judgment-seat of that same Jesus whose first coming into the world we are this day called upon to celebrate. With the view then of this awful certainty, may we have grace given us to consider profitably—

I. The statement made in my text;

II. The serious manner in which it is introduced as the personal testimony of John;

III. The consequences to be drawn from it.

I. Let us see the force of the statement made in the text—"The Father sent the Son to be the Saviour of the world." What solemn words are these, if we look at them either with respect to God, to ourselves, or to the eternity to which they relate!

Look at them with regard to God: "the Father sent the Son into the world." Here we have two Persons spoken of together, to both of whom the name and title of the Most High God is given in scripture, as consenting to such a work as angels never saw, as created minds could never have imagined. God the Father sends him whom he addresses with the title—"Thy throne, O God, is for ever and ever;" who claims to be his equal—"I and my Father are one." He sends him into the world: the eternal Son willingly comes; and how does he appear? As a lowly babe, born at Bethlehem; laid in a manger, because she who is the honoured instrument of his birth could not find a place for him in the inn. O! my brethren, these things are indeed past our comprehension, but they are the revealed truths of God's most holy word. And what could have been in the mind of God in this work, what in the devising and executing it, but love to them to whom the Eternal Son was sent, regard for his own pure and holy attributes, and such a gracious determination to display his nature as a "just God and a Saviour," that no cost was too great for the accomplishment of this most stupendous undertaking—"He spared not his only begotten Son?" O, my brethren, let the true nature of the Eternal Son be realized, as "God over all, blessed for ever:" let the wonderful mystery, that the Father should send the Son, be conceived; and surely we have reason to say, "Great is the mystery of godliness!" We are here invited to consider not merely the love of Jesus, dying for sinners, the anxiety displayed by him that those afar off might be

brought nigh unto the favour of God, but the nature of the love of the Father himself. He provides the way in which he may be satisfied in receiving sinners back into his favour. He sends his Son; and it is not as though the Lord Jesus were represented as undertaking to extort from his Father mercy for the lost and perishing, but the Father, whilst he cannot in jealousy for his own honour receive back the offender without a ransom, gives that ransom, even the price of his own Son, and reveals himself to us as "sending his Son," as "giving him," "delivering him up." O great and glorious, though mysterious truth! displaying the mind of God himself as love, in such a manner as it were impossible for it else to be seen; that the Almighty Sovereign of the universe (if we may be allowed the expression) should reveal himself to us as performing an act of self-denying love.

But then look at it as regards ourselves: "to be the Saviour of the world." In what a condition is that world into which the Son of God came down! All guilty before God—"every tongue is stopped, and all the world become guilty before God:" all lying under his curse. The very external features of it displaying marks of that curse in the thorns and thistles upon its surface; trouble and anguish, want and misery, disease and death—all testifying how changed a world it is since that time when the great Creator saw all that he had made, and pronounced it "very good." And then think what is implied in the term, a lost world; every child of it an heir of eternal condemnation, having a soul which is forfeited to the sentence of that just law which declares—"The soul that sinneth, it shall die." And if we consider this as true, not merely generally but individually, that every creature is thus lost as a child of sin and corruption, and that you and I stand thus in need of a deliverer, what a declaration is this of a Saviour found for the guilty, one who "was wounded for our transgressions, and bruised for our iniquities, one on whom was laid the iniquity of us all!" So that this was the merciful object of his humiliation and of his mission, that he might be the Saviour of the world: as he himself expresses it: "He came not into the world to condemn the world, but that the world through him might be saved." As though the marvel were that a world deserving condemnation should be visited by a just and holy God, not with a purpose of vengeance or of wrath, but one replete with mercy and love; so that not one of all that fallen race might ever look up with longings for deliverance, and say there is not a sufficient provision made for me in that means of

salvation provided by a compassionate God—not a creature to whom the gospel might not be published as glad tidings—not one to whom the heralds of salvation might not, like John the Baptist, direct the call—"Behold the Lamb of God, which taketh away the sins of the world!" And then that term—the Saviour—O how much is involved in the very name given to him! "He shall be called Jesus, for he shall save his people from their sins;" the deliverer from the wrath to come; the way of gracious approach to God; "the propitiation for our sins, and not for ours only, but for the sins of the whole world:" and in this sense Christ is revealed to us as the Saviour of the world. It is as though God were willing that on his part nothing should appear to interpose between himself and his lost creatures, so as to shut them out from beholding him in the character of a reconciled Father, as revealed in the 2nd of Corinthians (v. 19)—"God was in Christ, reconciling the world unto himself, not imputing their trespasses to them."

And then look at it as it respects eternity. The salvation of the gospel has the promise of eternal life. Christ is no partial deliverer: wherever his power is felt and known and experienced, there he is a Saviour for eternity. O think of that! Year after year rolls on; season after season returns; but all that we see around us has a limited existence: not so the salvation of which Jesus is the author. Eternity itself is involved in the deliverance from hell, the admission into glory. The price paid is infinite. The object for which it is paid must not be limited to the short space of some waning period; but eternity, with all its awful and unchangeable consequences, is contained in the expression—the Saviour of the world. This, then, is the statement of my text.

II. Let us next consider the solemn manner in which it is introduced. "We have seen and do testify," &c. John speaks here as an eyewitness. This he was competent to do, from the fact of his having beheld all the evidences which Jesus gave, when upon earth, of his being "Emmanuel, God with us"—a Saviour. His works bore testimony to his nature and his mission. In his own name he commanded the unclean spirits; and they came out. In his own name he healed diseases: he had but to speak the word, "I say unto thee, Arise!" and the sick man took up his bed and walked. He had but to say even to Lazarus, who had lain in the grave already four days, "Lazarus, come forth!" and he that was dead came forth. And whose power was this? Who is he that quickeneth whom he will? The Father himself claims no higher power than that of the Giver of life

author of being, according to his sovereign pleasure; and yet the Son exercises the power. And then especially John was one of the first witnesses—of that by which, as St. Paul reveals it to man, “he was declared to be the Father of God with power, according to the signs and proofs of that which he now is;” so that, having seen all these signs and proofs of that which he now is, he doubts not that he of whom he was indeed the true God; as he denotes in the concluding verse of this epistle, giving his statement in the gospel, which “The Word was made flesh, and dwelt among us; and we beheld his glory, the only-begotten of the Father, full of grace and truth.” But so also was John a witness to the truth that Christ was sent to be the Saviour of the world: wherever he beheld him acting the part of a Son, fulfilling that express prophecy concerning him, which in every word of it pours him as such, and which is contained in the 61st chapter of Isaiah—“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the gospel to the meek: he hath sent me to open the eyes of the blind, to proclaim the acceptable year of the Lord.” He beheld him, in every case of misery which was brought to him, granting immediate relief. Every man bound in the chains of Satan, like the woman who had been bowed down by the devil eighteen years; at once he released them. Were they blind, lame, or otherwise afflicted, he became the Saviour of the diseased.

Did he meet with any sorrowful widow at the gate of Nain, who had laid the body of her only son to the tomb; did he see them “weep not.” And what did he do to cheer and to comfort their hearts under such circumstances? He became a Saviour. He claimed the young man as his prey, and the young man, in common with all men, was a sinner; but Jesus rebuked him and made him give up his victory: why? Because Jesus was a Saviour. He was, as to the extent of his salvation, John was no case to which it did not reach; he was malignant, but his Lord possessed a power to cure; none so vile or unclean, to which a word he could at once cleanse and heal; none who applied who were healed. The Roman centurion, the Canaanitish woman, shared equally in the blessing of the Lord with the sons and daughters of Israel: the nobleman and the blind man were equally regarded: the rich man and the publican were alike ad-

mitted to eat with him. Nor was it left as a matter of doubt that it was the souls of men that he came to save. He said to the sick of the palsy—“Son, thy sins are forgiven thee.” And he proved that the Son of man had power on earth to forgive sins, by commanding him to “take up his bed and walk.” He declared concerning Zaccheus, “Salvation is come to this house;” and the fruits of salvation were immediately beheld in the repentance of the chief of the publicans; and then he proclaimed—“The Son of man came to seek and to save that which was lost.” To the woman who came to him in the Pharisee’s house, he declared that her sins were forgiven her; and to the disciples themselves he manifested continually that the object of his salvation was the souls of men; for he proclaimed—“Whosoever believeth on me hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” One, then, who had been a “witness to those things which Jesus began to do and to teach, till he was taken up into heaven,” might well say—“We have seen and do testify that the Father sent the Son to be the Saviour of the world.”

But, brethren, there is another manner in which John can declare this, and that in common with all believers. In this sense every experienced Christian, every one who has “learned Christ,” and has been taught the truth as it is in Jesus by the Holy Spirit, can here join with the apostle in this testimony. He may in fact apply to himself, in a certain sense, that sentence with which St. John begins this epistle. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” Yes; for, though in the flesh his eyes have not beheld the eternal Son of God, though he saw him not, neither conversed with him in the body, yet that is true of him which the same apostle declares—“We have the witness in ourselves.” And to what does that witness testify? To the exceeding love of God; that “God is love,” manifested even in this very truth declared in my text, that the “Father sent the Son to

be the Saviour of the world." The preceding verse shows that St. John speaks thus experimentally as a witness, in common with all believers: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." And in the verse which follows he confirms this view of the case—"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." By faith we know, we understand, we experience what it is that God should have sent his Son to be a Saviour. Every believer is a witness of this truth; for every believer is himself a saved person. His salvation does not begin after he has ceased to be a witness amongst his fellow-men; but he can say, from what he has found in his own heart and soul, just that which the Samaritans said to the woman who had told them of Jesus—"Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." He knows what salvation is, and that it is only in Christ. He knows what it is to be restored from a lost state; to be pardoned; to have peace; to be brought to live to that God whose laws he once slighted, whose service he once disregarded; and to be admitted into the family of his heavenly Father, from which he once was alienated and a stranger. And is not this salvation? He can tell to whom alone he owes it; not to any thing good in himself, not to any works of his own, but to this one truth, on which he now looks as an experimental, soul-animating, love-inspiring truth, and to which therefore he can now set his seal, that the Father has indeed sent his Son to be a Saviour. What gratitude do such owe to him for the mercies of this day! What an echo do their souls return to the message of the angel to the shepherds, announcing that they are tidings of great joy, which speak of a Saviour born; and how do they perceive in it, "Glory to God in the highest, and on earth peace, good will to men!" And shall not such confess that Jesus is the Son of God? And will not they in whom he dwells, and who dwell in him,

"Declare unto the world around
What a kind Saviour they have found!"

Yes, a Saviour of the world; for they themselves can testify to his sufficiency: they will own that none in the world could be less worthy than they. St. Paul speaks of himself as "the chief of sinners:" they will own that none in the world could require such a Saviour more than they do. They know what their own sins have been, for these are ever before them; and, if his blood avails to cleanse them from these, where shall they limit the sufficiency of its efficacy? They know the

stubbornness and deadness of their own hearts; and if his grace was able to quicken them, where shall they limit the saving power of their great Redeemer? So that, as far as the all-sufficiency of Jesus is concerned, those who have tasted that the Lord is gracious may join in the declaration; and their hearts, their lives, their communion with God, their works meet for repentance, springing from a sense of his love to their souls, confirm the truth of what they say when they declare, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

III. What then, lastly, are the inferences to be drawn from this statement thus testified to?

1. The first is the great importance of the question—"Who hath believed our report? and to whom is the saving arm of the Lord revealed?" If these things be declared, if this be the message of gospel love, for what purpose is it proclaimed, but that Jesus Christ may be acknowledged and felt to be a Saviour? "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." If the Father did send his Son to be a Saviour, it was that he might save his people from their sins, that he might "deliver us from the present evil world," that he might make us the children of God. Whilst St. John speaks thus fully of the sufficiency of Jesus, while he tells us again that "he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," there is not one of the sacred writers who gives less ground for the supposition that therefore the whole world will be saved: not one more prominently speaks of the great distinction between the saved people of God, and the world. The great question is, whether we, through the blessing of the Holy Spirit have believed, embraced, and laid hold of Jesus as our Saviour, whether we are abiding in him as a Saviour. Thus, in this very chapter, he says—"We are of God: he that knoweth God heareth us: he that is not of God heareth not us." It is not enough to believe the fact that the Father sent the Son to be the Saviour of the world: the very devils believe that fact, but they are not saved by it: they only tremble: it is as this truth is blessed to our salvation, to our being drawn by it to seek deliverance through him, deliverance from sin; with our whole hearts to give up ourselves to him, and to find his saving power manifested in our case.

2. But if this be the truth, then our happiness is in having to deal with such a God. "Whosoever committeth sin is the servant of sin;" and can there be any happiness in that service? No; there may be excitement; there may be ignorance of our state; there may be

a fancied pleasure, through the deceitfulness of sin; but the service of sin is cruel bondage; and it is not till we know for ourselves, till we feed upon, till we delight in this truth, that God gave his Son to be the Saviour from sin, that we can have any real peace, any real happiness.

My brethren, the world may turn this solemn season into a time of mere mirth, amusement, and merriment; and you may be tempted to think that in the noisy laugh and in the gay scene there is happiness: but such joy is as "the crackling of the thorns under the pot"—such laughter is mad. Compare it for a moment with the joy, the peace, the comfort of him who can say, "Blessed be God, that, as on this day the Father gave his Son to be my Saviour, a Saviour for me, from sin, from the world, in time, and for eternity, 'herein was love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' I have found him my Saviour: by his cross the world is crucified unto me and I unto the world. 'I love him, because he first loved me.'"

3. Lastly, then, we see from hence what saving faith is; that it is that work of the Holy Spirit in our souls by which we apprehend this gift of God for us. The ignorant are apt to say it is very easy to believe, to make faith all that is necessary to salvation. If merely to believe this fact were faith, then it were easy indeed; but this is not saving faith: faith apprehends it, takes it to ourselves. And this is the only source of real holiness, when we can say, and our witness is true, "We believe, and therefore we love: we trust in him that he saves us, and therefore we delight in him." Look then to his invitation thus to trust him: look to the many witnesses to his truth, that you may thus trust in him. Think what is implied in that word—a Saviour; and, taking that to yourselves, O that you may say from your own experience of his power to save, his love in saving, and his faithfulness in completing the work of grace which he himself begins—"We know that we are of God; and we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: this is the true God and eternal life."

POSTHUMOUS PAPERS OF ISAAC EMERSON.

No. IV.

THE PRINCE OF M—.

It was early in the forenoon of a summer's day, that I left the ancient city of E—. My road lay first by the side of a magnificent river, by degrees expanding into an estuary, and mingling its waters ere long with the ocean. It was dotted with picturesque islands, some

green and smooth, and some rugged and rocky, with the mouldering remnants upon them of castle or convent. After journeying a few miles, I crossed the river by a ferry, and proceeded through a champain country, diversified occasionally with dark heathy hills of no great height, beneath which lay here and there a village or a small country town. In the distance glimpses were caught from time to time of a long range of lofty blue mountains, in exploring the scenery of which I purposed spending the next two or three weeks.

But, though it was July, the day was singularly unpropitious to a tourist. The preceding night had been stormy, and black clouds were lowering on the heights we passed, threatening the return of rain. In fact, just as, after travelling about forty miles, I had reached an eminence from which I expected to see the whole mountain-chain stretching at no great interval before me, the tempest recommenced with so much fury that I was glad, instead of pausing to enjoy the splendid prospect, to push on as quickly as possible to some place of refuge. This I found at a tolerable inn in a small decayed town, seated at the foot of the first lower range of the mountains; and here I was absolutely forced by the unabating storm to continue till the next day. I was afterwards very glad of the delay; for I found in the town and in its neighbourhood much to interest me, which otherwise, as it had not been my original intention to stop there, I should have missed.

Receiving from mine host the account of a ruined cathedral, and a princely seat close at hand, I devoted the following morning, which was happily fair, to the examination of these objects. I first proceeded up the ill-built, ill-paved street of the town, till in the centre of it I stood before the outer gate of the domain of the prince of M—. It was a lofty gothic archway, surmounted by the shield of arms and other heraldic insignia of the family. On giving my name at the lodge, I received permission to view the grounds, and a forester of the prince's was appointed to attend me. We first visited the church, which stands as it were in a garden, a little behind the street, and near the banks of a clear brawling stream. A side door admitted us into the choir, which was fitted up in a modern style for present use; but, passing from this into the nave, I found myself in the midst of a venerable ruin. There were the massy columns and the pointed arches that divided off the aisles, but the roof was entirely destroyed: the central tower was overgrown with ivy, and a western tower was half fallen. There were fragments of tombs about; for here reposed those whose deeds had been emblazoned in the rolls of fame, though now the battered shield and the half-defaced inscription were their only memorial. The whole building was of imposing magnitude; for it had once been a cathedral; and prelates known in ecclesiastical and civil history had here had their seat. But in the wars of religion it had been torn to pieces; and now, with the exception of the small part kept in use, it served but as an ornamental ruin to the domain of the great feudal chief on whose property it stood.

Issuing from the grove in which the cathedral was embosomed, I traversed, conducted by my guide,

much beautiful scenery. Sometimes we ascended craggy rocks; sometimes we were deep in the recesses of a pine forest which stretched away many miles in different directions. Now we were beside a river, broad, calm, smooth, and glassy; next we came upon the same stream confined in a narrow channel, and boiling with impetuosity as it forced its headlong way. Here on an elevated platform we gazed on mountains whose heads were veiled in clouds or tipped with snow; there we looked out upon a rich expanse of champaign country. My attendant, who was an old retainer of the house, assured me that nearly all I saw belonged to his lord. And, as he was well acquainted with the local history and traditions of the neighbourhood, in all of which the ancestors of the prince of M— bore a leading part, he had perpetually some anecdote of interest to tell. Different spots that we visited had each its appropriate legend. In one place, just beneath where a spiry rock crowned with firs shot upwards to the sky, an ancient sovereign of the country was fond of placing himself to destroy the deer which his hunters drove by him through the hollows. In another not far off, another monarch had nearly perished from the assault of an infuriated stag.

It struck me as remarkable that the forester made no mention, in all his tales and anecdotes, of the present prince. I once or twice asked some question relating to him, for I was quite ignorant of his condition; but the retainer returned an evasive answer, and immediately spoke of some other topic. This, I must fairly own, a little whetted my curiosity; and I could not help, when surveying the prospects of highest grandeur, hazarding repeatedly a remark upon the good fortune of the noble owner of such a territory. My companion replied not, but his features assumed always a peculiar expression. At last, having for some time traversed a winding path among deep plantations, through which I occasionally caught a glimpse of a torrent dashing tumultuously over masses of rock that impeded its progress, a sudden turn brought me in front of a kind of grotto. It stood in a small open space, surrounded by the trees, and was built in a rustic style. I advanced to the door, which was opened by the forester, and I found myself in an apartment of tolerable size, the walls of which were ornamented with pictures. While I was contemplating one of these, it suddenly slipped aside, and I saw in its stead a splendid cataract foaming before me, and multiplied on all sides by the mirrors placed round and above a larger hall, into which I passed through the opening thus unexpectedly made for me. The end of this hall hangs quite over the gulf into which the river precipitates itself, and from it I could see, a little below, a bridge of a single arch, thrown picturesquely across the stream, while all around rose hills of graceful outline covered with pine woods, and far away through an opening between two soared the snowy peaks of the more distant mountains. I stayed long viewing the noble scenery, and enjoying the thoughts which it suggested. It was a place to muse in, a place to forget the world in. The forester observed my gratification, and said—"This is where my honoured lord in happier days used to love to come. He often breakfasted here,

and spent the morning with his books in this hermitage. Those were pleasant times; but you, sir, have more enjoyment of these woods and this place than he has."

"What then," I asked, "is the reason, my friend? For I have observed that hitherto you have carefully avoided any allusion to the prince. Has any misfortune happened to him?"

"Follow me, sir," said the man, "and you shall see."

I followed round a low hill, and soon perceived that he was bringing me near to the point where I had entered the domain. We shortly came to a flat space, where a new building beautifully situated seemed to be erecting. It was of large extent. Large quantities of the finest hewn stone were lying about ready for use. The palace, for such it promised to be, was not far advanced: in some parts the walls were but a few feet above the ground, but other portions had risen higher; and it was easy to believe that when completed it would be a most magnificent structure. But I saw no workmen engaged upon it: no noise of business was heard. There were all the materials: there were the builders' huts and offices; but there was no builder near, and an air of desolation seemed to reign over the whole, as I perceived a kind of covering of slate upon the unfinished walls, as if to show that the building was not soon to be resumed.

"You are surprised, sir," said the forester, "I see, and cannot understand the meaning of this. This palace was begun by my late lord, the last prince, who pulled down the ancient castle; and it was advanced as you see when he died. His death, sir, stopped the works at once; for my present lord—may God restore him!" and here the tears trickled down his weather-beaten cheeks—"my present lord is far away, and I fear he never will return. He has been many years in confinement, for he, sir, is insane."

It was even so. The heir of a long line of nobles, the feudal chief, beloved of his vassals, possessed of vast estates, whose family had once been a sovereign house—he was an incurable lunatic. Never with such effect did the striking language of the scripture flash upon my mind as at that moment: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth." A sudden stop had been put to the magnificent palace, because the heir was helpless to authorize its completion. It was far more affecting to gaze upon it in such a state, than if it had been an ancient building fallen to decay. Such a ruin would have excited the imagination by the memory of glories it had witnessed; but this skeleton structure suggested only thoughts of humiliation—how prematurely the plans of human wisdom are brought to disappointment!

"I have learned," I said to myself, as I slowly retraced my steps to the inn, "a not unprofitable lesson to-day. I was ready to envy the good fortune of that noble proprietor as I traversed his domain. I was thinking what I would do were I in his place. And all the while he was degraded below the poorest menial that ever ministered in his halls. Let me remember more vividly the emptiness of worldly honour, the little value of earthly riches. Let me se-

that treasure which really profits, that noble on which shall not be taken away." And I have I trust, more deeply ever since, that, as a stranger a pilgrim here, I must not make my home on ; but must raise my eyes to that house not : with hands, eternal in the heavens. I.

The Cabinet.

THE HEAVENLY INHERITANCE.—Children of what shall I urge on you as your first duty, on surveying the glorious inheritance reserved for Does not the apostle direct me in the words text, "Giving thanks unto the Father?" Yes, you cannot come down from the mount, from a you have been taking a Pisgah view of the promised land where your inheritance lies, and catching a glimpse of its glory, without lifting up a song of praise to that Father of all mercies who, before the foundation of the world, prepared for you this inheritance; who sent his own dear Son to earth to purchase you; and has sent his Holy Spirit into your hearts, to make you meet for its everlasting enjoyment. And, when you reflect that the Father's wholly unfeigned love is the fountain from which all these blessings flow, what should your whole life be, but an uninterrupted act of thanksgiving to the Father, giving him thanks by the most willing obedience to his commandments, the most entire devotedness to his service, the most cheerful confidence in his love, and the most cheerful resignation to his will. I trust the words "most cheerful," because I consider that fullness, in trust and resignation, the very soul of thankfulness towards God. And should not you, dear child of God, thus cheerfully and thankfully abide in such a Father's love, and acquiesce in such a Father's will? Can you distrust, for the provision of your journey through the wilderness, as needful, that love which has provided for you an inheritance, purchased at such a price, to be enjoyed at its close? or repine at any of his dispensations, however afflictive, by which he is making you fit for his enjoyment? Gratefully then reflect that every trial with which he has ever chastened you, every furnace of affliction through which he has ever made you pass, this has been your heavenly Father's gracious design, that all your sufferings, physical or mental, in their nature and measure, their time and duration, have been arranged by him for the accomplishment of this design of his love, with a wise and faithful adaptation to your peculiar character. And when you consider how large a measure of whatever blessing you possess for your heavenly inheritance, have acquired under the teaching of the Holy Spirit in the school of sanctified affliction, can you resist giving thanks unto the Father, most hearty thanks, for those very trials which have blighted all hopes of earthly happiness, but which you have rich cause to regard as special proofs of your heavenly Father's love, since he has graciously made them instrumental in working out for you "a far more precious and eternal weight of glory?" Sure I am, that will be the feelings with which, when you stand on Mount Zion and look back on your journey through the wilderness, you will survey these trials; that some of your sweetest songs of praise will then be sung up, on their account, before the throne. Anticipate now, I affectionately conjure you, the feelings of gratitude with which you will then regard these trials; and begin now, before the throne of grace, the offering of thankful praise on their account, which you have been pouring forth with such rapturous joy before the throne of glory.—*Rev. H. White's Sermon—on the fitness for the Inheritance.*

Poetry.

LAYS OF PALESTINE.

No. XIV.

By T. G. NICHOLAS.

(For the Church of England Magazine.)

"I will not fail thee, nor forsake thee."—*JOSH. I. v.*

I WILL not leave thee, when the sound
Of battle rends the concave o'er thee—
When bursts the tide of strife around,
And wave the crested plumes before thee—
Thou still shalt find a helper nigh,
And spoil the strong of victory:
Myriads thy single arm shall shun,
And thousands flee the blade of one.

I will not leave thee, when the hours
Of balmy peace return again—
When, 'neath the shade of orange bowers,
Rises at eve the dulcet strain.
Firm as the everlasting hills,
Where gush the deep perennial rills,
The promis'd blessing shall endure
Thro' lapse of countless ages sure.

I will not leave thee: when the night
Of sorrow weighs thy spirit down,
Thou shalt discern some purpose bright,
Shrouded beneath the darkening frown;
When pass the transient clouds away
Before the bright sun's welcome ray,
Upon their dim expanse shall glow
The hues of love's own covenant bow.

I will not leave thee, when the smile
Of prosperous joy's too-fleeting day
Would thy unstable soul beguile,
And lead thy erring feet astray.
Should hope's glad flower around thee fling
Its blossoms, cold and withering,
'Tis mercy bids thee school thy heart
From earth's deceitful wiles to part.

I will not leave thee, when the dew
Of death upon thy brow lies chill—
When fades this world upon thy view,
And the weak pulse grows faint and still:
When crumbles to its native clay
This fragile tenement away,
Thy soul shall bathe its eagle-sight
In heaven's own blessedness of light.

Wad. Coll. Oxford.

WORLDLY FRIENDSHIP*.

WORLDLY friendship is a bubble
Floating on the noisy tide;
Fondly sought, but gained with trouble;
Swelling till it bursts with pride.

* From "A Tribute of Song, being thoughts and feelings expressed in verse." By the rev. W. P. Hutton, M.A., rector of St. Bridget's, Chester. London: Hatchards, Hamilton, and Co. Chester: J. Seacombe. 1841. 18mo., pp. 100.—This small volume, published in aid of a charitable institution in Chester—"A Refuge for the Destitute"—is extremely creditable to the author.—*Ed.*

Should it smile upon us kindly—

'Tis its interest to complete ;

Do we trust its promise blindly,

Soon, alas ! it proves deceit.

Ah ! how oft a friend betrays us,

E'en because his love we crave ;

O ! how many ne'er will praise us

Till we moulder in the grave !

Jesus ! thou whose love is endless—

Never changing—never cold ;

When the world hath left us friendless,

In our hearts that love unfold !

Miscellaneous.

BURMESE OPIUM SMOKING AND GAMBLING.—Among the vicious habits to which the Burmans are particularly prone, are opium smoking and gambling. These they indulge in to the ruin of body and estate, in defiance of the severe punishments which are enacted for their suppression. They are generally united in the same person ; for the gambler flies to opium to relieve himself from a sense of his losses, and he acquires from its use a feigning courage, which renders him insensible of disappointment. The professed opium-smoker is a character to be met with in every part of the country : he never remains long in one place, but wanders from town to town, alternately a bachelor and a married man ; the husband of many wives, and the father of a multitude of children. To-day he is seen with a silk potso of thirty stripes ; he has a roll of gold leaf in each of his ears, an inch in diameter, and carries a couple of ruby rings upon his fingers. These are, probably, the plunder of some rich widow, whom he has beguiled into a temporary marriage. A month hence he will be found in a distant part of the country, in the company of a band of players : the rings have vanished from his fingers, and his ears are plugged with wood ; but his easy flow of language, and the grace with which he plays upon the harp, have already attracted the notice of a young woman, whose rings and bracelets he will soon obtain possession of. There are, however, thousands of people of the greatest respectability who indulge in the habit with such secrecy and address that they are never even suspected by the world. Arrack paralyses the physical energies, and benumbs the understanding ; but opium, although it may weaken the body, has no visible effect on the mind* ; opium is therefore chosen as a means of excitement, because it does not betray itself. A Burman, who was once reproached with his excessive use of the drug, defended himself with no little ingenuity—"I can work," said he, "with these hands, as I could always do, and I can express the sentiments of my mind by the usual mode of speech ; but I have other powers and sensations awakened by its use, which are independent of body and mind, neither influencing nor subordinate to one or the other !" Notwithstanding that opium is a contraband article, it finds its way into every part of the kingdom, as do also all the liqueurs of Europe : these the people of rank will swallow with avidity, although they will not burn their throats with arrack. An officer who once penetrated into a Shan state, so remote and isolated that in a journey of ten days he met only one traveller on the way, found the prince fully capable of descanting upon the delicious flavour of cherry-brandy, which was the only English article that was known to him by its right name. As to gambling, it is indigenous in all the Indo-Chinese nations, the

son inheriting the passion from his sire, more fully developed than any other hereditary predilection.—*Asiatic Journal*.

DOME OF ST. PETER'S.—At last we ascended the dome, and were well rewarded for our fatigue, although the undertaking is a formidable one. The ascent is facilitated in every possible way, and is perfectly safe, firm and excellent staircases leading to the very top. A sort of winding road conducts to the roof of the nave, by which beasts of burden may reach the leads. On its vast space rise eighteen small domes, which give light to the chapels below, but are not visible when you look at the church from the piazza below. Besides these, are workshops for the people who are constantly employed in repairing the roof, and storehouses for the materials required ; we saw a fire in one, and a fountain was playing near ; the place had the appearance of a little town. The view into the piazza from the platform, on which rise the gigantic statues in front of the church, is extremely fine. We now mounted by a short flight of stairs to the first interior gallery of the dome, and stood so near the mosaics representing the evangelists that we could touch them. These, from the aisle below, have the appearance of finished paintings, but we found them mosaic-work of the coarsest description, each piece perhaps an inch square. The size of these figures may be imagined, when I tell you that the pen in the hand of St. Mark is six feet long, and the letters of the inscription which surrounds the dome are three feet in height. This inscription consists of the text on which the popes, claiming to be the descendants of St. Peter, found their right to supremacy :—"Tu es Petrus, et super hunc petrum edificabo ecclesiam meam, et tibi dabo claves regni cœlorum." From the second gallery within the dome we had a better conception of the grandeur and size of the church than from any other point. The spacious aisle beneath us seemed shortened to half its length, and yet the dome still rose high above our heads. From this gallery we proceeded to the third by passages and staircases, the narrowness of which, and the form of the cupola, obliged us to walk with our bodies bent sideways into a curve. Around this third gallery are windows, one of which was opened for us, and I looked down : but the height was awful, and with closed eyes and a giddy head I turned away. A few more steps brought us to the outside gallery, the highest point to which we proposed to climb ; for we did not venture into the ball, seeing little to reward us for the exertion of mounting a perpendicular iron ladder of thirty steps, with an aperture of 18 inches diameter to squeeze through at the top. It is true we could have said we had been in the ball of St. Peter's, but I covet little the glory of such achievements, from which no pleasure is derived. By degrees we took courage to look down on the glorious view. It was a day of cloudless beauty—the air soft and glowing. Certainly no city I have ever yet seen presents so beautiful a panorama as Rome. Viewed from this height, lying beneath the canopy of an Italian sky, and bathed in an atmosphere of purple light, no words can tell its beauty. Beneath us were the domes and palaces of the modern city, while the ruins of ancient Rome rose in the distance ; the windings of the Tiber seemed as a silver thread, and in a long bright line on the edge of the horizon I recognized with delight the waters of the Mediterranean. We stood gazing long in silent admiration.—*Cath. Taylor*.

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* We believe this statement, that the use of opium has no visible effect upon the mind, to be utterly unsupported by fact.—*Ed.*



GLoucISTER CATHEDRAL.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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GLOUCESTER CATHEDRAL.

THE bishopric of Gloucester was one of those founded by Henry the eighth, by letters patent dated September 3, A.D. 1541; John Wakeman, abbot of Tewkesbury, being appointed the first bishop. In 1551, when bishop Hooper succeeded to Worcester, he made a deed of gift of the revenues of Gloucester to the crown; the bishopric being virtually dissolved, or united to that of Worcester, so as to form one jurisdiction. The learned Fosbrooke, in his invaluable history of the city of Gloucester, says, "In 1550 the famous Hooper was made bishop of Gloucester; but the endowments being deemed too scanty (or rather, perhaps, lands of the see of Worcester being wanted by some courtiers, which could not well be obtained by other means), Worcester, upon the deprivation of Dr. Heath, was united to Gloucester, the latter being at first converted into an archdeaconry, but afterwards made a joint see. This union, however, commenced and ended with the reign of Edward VI. *

Gloucester is said to have been a bishopric so early as A.D. 189, presently after the faith of Christ was received by Lucius, the first king of the Britons. In A.D. 490, Aldad, or Eldad, filled the see; and mention is made of Theonus, another bishop, who was translated to London, A.D. 553. In 679 it was annexed to the newly erected bishopric of Worcester.

* See "Life and Martyrdom of Bishop Hooper." By George Worrall Counsel, esq. London: Hamilton's. Gloucester: Jew. 1841.

In 680, Wulphere, first Christian king of Mercia, founded a monastery at Gloucester, which was completed by his brother and successor Ethelred, and dedicated to St. Peter. Osric, king of Northumberland, his nephew, made his sister Kemburg first abbess; she governed twenty-nine years, and was buried near her brother Osric, who died in 729; her sister Eadburga succeeded, and governed the nunnery twenty-five years. Eva, her sister, succeeded her, and presided thirty-three years. She was buried with her sister Eadburga near her brother Osric. She died in the year 768, and was the last abbess. These three abbesses were kings' wives.

The nunnery being destroyed by the Danes, was refounded by Bernulf, king of Mercia, in 821, for secular priests. These, by the instigation of Wolstan, bishop of Worcester, were ejected by Canute in 1022, who introduced Benedictine monks; to whom, however, the governor and inhabitants of the town were so averse, that in 1033 seven of them were slain. The Benedictines nevertheless kept possession of the monastery, which was governed in succession by thirty-two abbots. It was one of the thirty-seven mitred abbeys of the kingdom, the abbots summoned to the provincial chapters attending as peers of the realm. The abbey itself meanwhile had undergone great changes. It had repeatedly been nearly consumed by fire.

The present cathedral is generally allowed to be equal in external appearance to any other in the kingdom. It combines specimens of Norman with those of earlier and later

English architecture. It consists of a nave, choir, aisles, transepts, Lady-chapel, and grand central tower, &c. &c.

The oldest parts are the nave, the chantry chapels around the choir, and the crypts, which are supposed to have belonged to the abbey church founded shortly before the conquest by Aldred, bishop of Worcester, who pulled down the old decayed church and built a new one, which, however, was in the course of a few years nearly burned down. In 1089, abbot Seilo rebuilt it from the foundation. During the time of abbot Hemeline, the abbey and great part of the town were burnt; the former, however, was speedily restored.

On the 22nd of September, 1327, while Thokey was abbot, king Edward II. was cruelly murdered in Berkeley castle by two villains, which coming to the knowledge of the abbot, he, with his convent solemnly robed, accompanied by a procession of the whole city, went to Berkeley, and brought away in his chariot the corpse of the unfortunate king. After his body had been viewed by several persons who were appointed for that purpose, he was decently and privately buried, without any funeral pomp, by the abbey, to which he had been a great benefactor. His son, king Edward III., erected a fine monument of alabaster, with his portrait on it, a crown on his head, a sceptre in his right hand, and a globe or mound in his left; and founded a chantry in the place where he was buried. The common tradition is, that his body was drawn by stags, for which reason there are several paintings of them round the pillars at each end of his tomb, which stands on the right hand of the entrance into the Lady chapel; however, these stags are only intended to represent the family badges borne afterwards by Richard II., and are carved and painted as such in Westminster abbey.

From the death of king Edward we must date the origin of the cathedral. Thokey built the south aisle. Growing old, he resigned in 1329; and at his recommendation John Wygemore was made abbot, who began building St. Andrew's, supposed to be the cross aisle, which in six years he finished, out of the oblations made at the tomb of Edward II., which was so much frequented by persons, that the city could scarcely contain them; and their offerings were so great, it is thought they would have been enough to have re-built the whole church. He died on the 12th of March, 1337, and was buried on the south side, near the entrance of the choir.

Adam de Staunton succeeded. He built the great vault of the choir and the stalls on

the prior's side of it. Dying in 1351, he was buried at the altar of St. Thomas.

Thomas Horton succeeded. He caused the great altar and presbytery to be made, together with St. Paul's aisle. He died in 1378, and was buried in the north part of the great cross aisle.

Walter Froucester was installed 1381. He made the great cloisters; and dying in 1412, was buried in a chapel at the south-west part of the choir.

John Marwent, abbot in 1420, made the west front, and erected the porch and two pillars, one on each side of the body of the church. Dying in 1437, he was succeeded by Reginald Boulers, who, in 1450, was, by order of Richard duke of York, then at variance with Henry VI., sent prisoner to Ludlow castle, but was soon after released, and made bishop of Hereford. He was succeeded at Gloucester abbey by Thomas Seabroke, who pulled down the old tower, and began building the present one, but died before it was finished. His name, motto, and arms remain on several of the bricks, which proves that he paved the choir. He died in 1457, and was buried in the chapel, on the south-west end of the choir, where his effigy is placed at length, in white alabaster, in his robes.

Richard Hanley succeeded; and died before he had completed our Lady's chapel, which he began in 1472.

William Parker, the last abbot, adorned the south (or king Edward's) gate belonging to the abbey; enlarged the gate leading to the buildings which now constitute the episcopal palace, which he repaired. He erected the vestry at the north end of the cross aisle; and a chapel on the north side of the choir (just below king Edward II.), wherein is a tomb erected to his memory, and an alabaster monument, with his effigy in white marble lying at full length on it, in his robes, with a mitre and pastoral staff.

The great cloisters on the north side, built by Froucester, are esteemed the first in England. They make a square of 147 feet, in breadth 13 feet, and in height 164. On the south side are twenty seats, according to tradition, for the monks to write in, before the invention of printing. Oliver Cromwell, when at Gloucester, made a stable of these cloisters. Adjoining is a small cloister containing four aisles.

The tower, a splendid piece of architecture, is 225 feet high, supported by a strong wall at each of the four corners, by a slender arch from the east to the west side, and a small pillar in the middle. It has a peal of light bells.

Abbot Seabroke began building the tower,

but died before it was finished. He first committed the care of it to Robert Tull, a monk belonging to the abbey, afterwards consecrated bishop of Saint David's, A.D. 1450. This appears by two verses in the choir, over the arch of the tower.

*Hoc quod digestum specularis opusque politum,
Tullii hæc ex opera Sebroke abbata iubente.*

The nave, or body of the church, consists of a middle aisle and two side aisles, separated from the middle by two rows of pillars, eight on each side, seven of which are about seven yards in circumference each; they are round, with four smaller ones over them. The eighth was handsomely fluted by abbot Morwent, who built the west part of the church where these stand.

There was formerly in the body of the church, against the east wall, a quantity of wainscot, adjoining to which the dean and prebendaries had a seat when sermons were preached there. In removing the wainscotting in 1718, behind it was found a fine old painting, on oak, representing the general judgment. This picture is supposed to have lain there ever since the year 1541, and is now put up against the wall leading to the whispering gallery, which extends from one side of the choir to the other, built in the form of an octagon. A whisper on one side is distinctly heard on the other, twenty-five yards distant, although the passage is open in the middle, and there are large openings in the wall for a door and window. In the middle of the whispering place are these verses:—

*Doubt not but God, who sits on high,
Thy secret prayers can hear;
When a dead wall thus cunningly
Conveys soft whispers to the ear.*

At the east end are the remains of an altar of unhewn stone, on each side of which the abbot and others used to stand, to hear divine service performed in the Lady chapel.

Round the choir are twelve chapels, which were dedicated to the twelve apostles.

Under the church is the charnel or bone-house, wherein is piled up a vast quantity of bones. In this place are four chapels, in the altar-places of which are now to be seen some of the basons fixed there for the purpose of holding holy water; also the place where people were confined and starved to death yet remains; and a prison, a large room, which can only be entered by creeping through a very low place on the hands and knees.

In the great cross aisle, under the tower, is a chapel dedicated to St. Anthony; and on the wooden wainscotting is painted St. Anthony and his pig, with a bell.

In the north cloister is the lavatory, consisting of eight arches; and directly opposite

is the sudatory, or place where the monks used to hang up their towels, consisting of two arches.

In the west cloister, at the north end, is a door which led into the abbey refectory, or great hall, which was a considerable time ago demolished. About the middle is a door leading to the house now assigned to the dean, and which formerly belonged to the chief prior of the abbey.

In the aisle, on the north side of the choir, going into the Lady chapel, is the most ancient part of the cathedral, and presents a beautiful view of the old Saxon architecture.

The chapel house, near the library, is a fine antique room, supposed to have been built by William the Conqueror, and where he held his parliaments.

The Lady chapel has been used for early morning prayers ever since the seats were brought thither from the choir, when that was beautified. At the east end of it is a very fine lofty altar, to which there is an ascent by three steps. Here is a large east window, the glass of which was curiously painted, but the figures are now effaced. There were three confessionals on the south side of this chapel, which is now certainly one of the largest in the kingdom, so that at the dissolution it is said to have been one of the richest; and a tradition goes, that great part of it was then gilt, and beautifully ornamented. There were battlements upon it until they were pulled down in the civil wars.

Just below the ascent into the choir, on each side of it, was a fine stone screen work, erected by one of the abbots. This was taken down in the year 1741; and in the room of it was erected a handsome screen of carved stone work, supported by three arches, which stood on fluted pillars, four at each abutment.

When the workmen were making the above alteration, they found in the passage three abbots buried near the surface of the ground, in stone coffins, in their pontificalibus, part of their gloves and apparel remaining; and another stone coffin with a sword, a little pewter chalice, a staff, and two skulls in it.

In 1820, the present classically correct and appropriate screen was substituted for the above. The blank walls in a line with the screen, separating the aisles of the nave from the transepts, were taken down; and, by their removal, an uninterrupted view and a new and pleasing character are given to those parts of the church. The modern altar-screen, which disfigured the Lady chapel, has also been removed, and the remains of the original altar-piece, which was of the richest workmanship, and superbly decorated with curious painting and gilding, are suffi-

ciently perfect, though much mutilated, to afford an useful and interesting study to the architect and antiquary.

DIMENSIONS OF THE CATHEDRAL.

Total Length and Breadth	420 feet by 144
Of the Nave.....	171 ——— 84
Choir	140
Transept.....	66
Tower.....	225 feet high
The Lady chapel	90 feet by 30
Cloisters.....	141 ——— 130

The College Green, which was formerly divided by a cross wall into Upper and Lower Churchyard, is partly planted with lime trees, and disposed into several pleasant walks. In the upper part a portion is set apart for interment. In the centre of the lower green a beautiful statue of queen Anne has been lately erected. The queen is represented in her robes of state, crowned and having a sceptre in her right hand, and a mundus or globe in her left; the east side of the pedestal is decorated with military trophies, the north-west and south sides with cherubs, supporting the arms of England, Ireland, and Scotland. This very fine specimen of sculpture was executed by Mr. John Ricketts, of this city, in 1730, and formerly stood opposite the Bell inn, in the Southgate-street; from whence it was removed about 60 years ago, to the park of John Pitt, esq., one of the representatives in parliament of this city. It was presented by W. Goodrich, esq., to the dean and chapter. The height of the statue is six feet three inches, and the pedestal on which it stands seven feet six inches. At the top of the lower green, and near the west door of the church, is the dean's house, a roomy building.

In the several portions of the cathedral are many most splendid monuments, too numerous to be mentioned in this place, but which well deserve the notice of the visitor. By the recent ecclesiastical bill, Gloucester and Bristol now form one see, with a separate and distinct cathedral establishment at each city. It had been originally proposed that the bishoprics of Llandaff and Bristol should be merged into one, but this was not carried into effect; and, on the translation of Dr. Allen from Bristol to Ely, Dr. Monk became bishop of the united see. M.

CHURCH ORDER IN THINGS INDIFFERENT.

NO. VII.

BY THE REV. ROBERT EDEN, M.A.,
Minister of St. Mary's Chapel, Lambeth.

It has been my aim in the remarks that have been offered already under this title, to show that the English church has been neither superstitious nor arbitrary in her ritual appointments—that she has a good reason to give for the several arrangements which enter into her public services. It has been attempted to make this clear in respect of some well-

known particulars in her ceremonies. The following brief remarks will be the last I shall offer in connexion with the subject of "church order."

Any one who, as a stranger to our practices or a dissentient from them, should attend our services, and see the congregation sit down during the reading of the epistle, and stand up when the gospel is read, might ask, why is this distinction made? Not, I apprehend, because the church, which directs that the gospel shall be read, "the people standing up," imagines that there is any difference in the authority of that portion of scripture which is read for the gospel from that which constitutes the epistle, but simply because the gospel is almost always a narrative of the words and actions of our Lord himself. It relates some miracle wrought by his hands, or some discourse that fell from his lips; and, in order to show peculiar reverence to Christ, the congregation are instructed to rise when the sound of his divine voice, or even of his footsteps moving from place to place, is about to be heard.

It is undeniable that this practice has been copied by our church from ancient usage. It is not original—not devised, but retained, by the reformers: for two peculiar marks of honour were shown in the ancient church at the reading of the gospel. All the congregation stood up at the reading of them, "as being the word of the Master, whereas at the reading of the epistles they were indulged the posture of sitting, as being the word of the servants." The catholic church, eastern and western, has always paid this reverence to the Son of God above all other messengers. The practice has been continued by our church; so that we have not only antiquity, but also authority for this usage: we have not only the example of the early church, making it clear that the practice in question was not an innovation of the reformers, but we have the enactment of the church in the latter days, making it as evident that the practice has not remained in the church through inadvertence. And surely a pious feeling is at the foundation of this usage. It is a reverential custom, designed to honour the Son of God; and no less honour is paid to the sovereign of our own nation, at the reading of whose commissions the highest assembly among us, even of our nobles, stand up and uncover the head. It is difficult to see what mischief can be apprehended from such a practice, where the people are continually hearing expositions of scripture taken from the epistles, in which no hint is given of the inferior authority of those epistles as inspired writings to the words of Christ himself. An exhortation, taken from one of St. Paul's or St. Peter's epistles, is pressed upon the consciences of the hearers as being "not the word of man, but the word of God;" and, with this perpetual antidote in the teaching of the ministers of the church, it is not easy to foresee any mischief as likely to arise from the habit of "standing up" when the gospel is read, while the people sit down during the epistle. The other honour alluded to, as paid to the gospel, was that, after the naming of it, all the people standing up said, "Glory be to thee, O Lord." This usage was borrowed from ancient liturgies, but our reformers continued it in ours; and, though no direction is found in the rubric, yet it has the sanction of custom, and is continued in nearly all our churches. In proof of the antiquity of the last-named practice, may be alleged those words in Chrysostom's liturgy, "Glorifying God, that hath sent to them also this word of salvation." And, as to the point of standing when the gospel is read, Gratian, a Benedictine of Bologna, who published a collection of the canon law in the twelfth century, refers to the practice. Sozomen, too, an ecclesiastical historian of a much older date, tells us that it was a new fashion in Alexandria, that the bishop did not rise up when the gospel was read, which, says he, "I never

observed nor heard amongst any others whatsoever." It is an observation of Hooker, that such ceremonies are most profitable against Arians, Jews, and infidels, who derogate from the honour of our Lord—a sentiment with which every thinking person must coincide—since it is the office of the church, not only to teach the individuals of each congregation the truths which they are concerned to know for their personal edification, but to lift up a standard against heresy and unbelief—to record her testimony against all impugnors of divine truth. Now, as the deity of Christ is the corner-stone of the edifice of sound doctrine, the church, by this act of rising up when Christ's own voice is about to be heard, silently declares that she honours her Lord as she honours not any of the children of men; that she gives to him a rank which is one of solitary greatness, and to a co-equality wherewith she raises not any one, even of those who "spoke as they were moved by the Holy Ghost." I might multiply instances of the practice alluded to, but shall satisfy myself with naming one other evidence—that of the council of Toledo, in the latter part of the sixth century, which ordered that the "laude," or praises, should be said, not after the epistle, but immediately after the gospel, for the glory of Christ which was preached in the gospel. It is almost needless to observe that, by the expression "for the glory of Christ," it is not meant that any special honour is by that act conferred upon that infinitely glorious Being—that any accession is thereby made to his greatness, but that it is a testimony to the glory of his nature; and that, like as in the Lord's supper, by the use of the symbols of his broken body and blood shed, we do "show forth" his death, so, by standing up when his own voice is about to be heard, we do exhibit as a church, before the church universal and before all men, in a noiseless but not senseless change of posture, our unchangeable adherence to the truth which is elsewhere expressly affirmed in a dogmatic shape, and implied in the words which we address unto our exalted Lord, "Thou art the King of glory, O Christ!"

To pass on to the practice of turning towards the east at the repeating of the creed. This, too, is an ancient custom. If any decline complying with it, they infringe not any ritual law, because there is nothing in the practice itself which should make it obligatory, nor is it commanded by any authority. No rubric enjoins it; no peculiar fitness in the practice renders it morally necessary. But if any retain the practice, they may be defended upon the ground that it is intended hereby to honour the "Sun of righteousness," who hath risen upon us to enlighten us with that doctrine of salvation, the chief heads of which are enumerated in the creed which, in that attitude, we repeat. No custom is to be branded as superstitious, for which the users offer an intelligent reason. Whatever some may think of the force of the reason offered as containing an argument which is to bind themselves, the employers of that reasoning entitle themselves to an exemption from the imputation of introducing "they know not what" into the worship of God, if they offer a plea grounded upon the supposed tendency of the practice to edification; while, at the same time, it does not contravene any great truth or leading principle of the word of God. This latter condition must always, of course, be included; otherwise we are in danger of falling into some grievous errors; and perhaps just the very errors against which, as a reformed church, we are making our stand.

• Mr. Wheatly observes, that the custom of saying, "Glory be to thee, O Lord," was enjoined by king Edward the sixth's first common prayer book, and so has continued ever since. "I do not know," he says, "how it came to be left out of the rubric afterwards. It certainly could have nothing objected to it; and therefore it is restored in the Scotch liturgy." Bishop Cressell says, that "it seems to have been left out by the printer's negligence."

The final observation I shall offer, respects the consecration of churches. It has been alleged that the presence of a worshipping congregation is of itself sufficient consecration. If it be meant by those who hold this language, that as "God is a spirit," so only they who "worship him in spirit and in truth" are accepted of him, nothing can be more undeniable; and the intention of this practice is utterly misconstrued, if it be supposed that they who adopt it imagine that God dwells in any exclusive sense in that house which has been set apart to his service. Much more seriously is the practice of consecrating our churches misinterpreted, if we be held to assert thereby that the presence on such occasions of any, even the highest, officers in the ministry confers a holiness upon the building. "But Solomon built him an house:" and how far that prince was from imagining that any ceremonies could add to the divine glory, or make the place holy of themselves, let any judge, after reading attentively the language which that munificent prince employed when he had brought the memorable work to its conclusion. Yet we know that he dedicated the temple to God by an express service. The pious and dignified sentiments which were put forth on that occasion are such as belong to all periods of the church. The God to whom that national house of prayer was erected, is the same God to whom the churches of Christendom are built; for "to us there is but one God, even the Father." It is right reasoning, therefore, to conclude that what was then acceptable to him as a tribute to the glory of his name, loses now none of its appropriateness. The ceremonies subsequently performed in that house are indeed no longer permissible, because Christ, who is the "very image" of those early "shadows," hath superseded the whole of that prefigurative ritual. But the spirit that led the founder of that house to dedicate it by a solemn service to God is still to be cherished, because it is composed of those elements which are unalterably commendable—reverence and love to God. There was nothing Jewish in that act, though it was done by one of that nation; its only distinctive feature was religious. And what change has the change of dispensation from Jewish to Christian made in our obligation to cherish a "religious" spirit, except in having heightened such obligation? It is well known that a church, after having been consecrated, is by this act for ever appropriated to the purposes of worship. By the law of the land accompanying that ceremony, and placing it upon record, it is enacted that the building, so set apart, shall never be used for any ordinary civil purposes. Now it is due to the honour of him to whom these Christian temples are built, that the founders of them should have pure and religious designs from the commencement; and these none could be certainly known to have, if it were possible that the building which he now appoints for divine worship, and the emoluments of which are not to come to himself, should ever be convertible to his private purposes. The most liberal bestower of funds to rear an ecclesiastical edifice could never feel quite sure himself, and certainly would never make it plain unto others, that he was actuated by an unalloyed zeal for the honour of God, if the building to which he has contributed might, by some unforeseen circumstances, come back into his hands, and be profitable to him as a building to be let out for public offices, as a warehouse, or as an inn. True, he might renounce his right to it by some legal instrument which he should execute at the time when it was first opened for divine service; but will this be so strong a compulsion to a tender conscience as the knowledge that he has not only deprived himself of all right to the building, but has also made it over inalienably to God? To the mind which has a perception of what is morally beautiful, what can be conceived as more becoming, than to invoke the divine

presence in, and blessing upon, all future assemblies in that place? Although it would be superstitious to suppose that the stones, and the timber, and the vessels, and the books, and the vestments, and the communion table, and the font, acquired any intrinsic sanctity by the ceremony of consecration of the building of which they are the materials, or the furniture; yet none can doubt that it would be a symptom at least of good feeling, though it would be no evidence of a heart in all respects right with God, if any should shrink from profaneness or levity when entering a place that has been fenced off from all that was unholy; or should be conscious of sensations of a deeper and holier kind upon paying a visit to such a place (even out of the hours of divine service), than he would entertain if he entered a house of prayer that had not, in the same way, been constituted the peculiar and irrevocable property of the Most High.

I sum up the remarks that have been offered in the course of this series, by stating that we can never sufficiently admire the moderation of the reformers in the course they selected when they settled our "church order." They shewed themselves to be physicians, profoundly educated, and skilful in their practice. They discovered not only the part affected, but the measure of the remedy. They saw not only how far the Romish church had been corrupted, but how far also they might proceed in removing her corruptions; and therefore, though many ceremonies of that vitiated communion were rejected because inconsistent with simplicity, and calculated to keep up the superstition to which they owed their origin—many, which were deemed to be free from any such tendency, were retained. These were rites of the church in the earliest ages; and never had it come to be a question whether they should endure to the latest ages, had not those venerable primitive usages been blended with spurious additions of man's devising. To demolish and reconstruct had been comparatively easy. To peel off and disentangle was no ordinary task: but the latter was the only lawful course; and, in having acted it out with severe scrupulousness, the English church has won to herself immortal fame, as she has laid the foundation of her perpetuity.

Miscellaneous.

THE BOOK OF COMMON PRAYER, THE BEST MISSIONARY MANUAL.—At the very moment that presbyterians in America were pressing bishop Hobart with the triumphant question—"Of what use is the prayer-book in converting the heathen?" at that very moment were presbyterian missionaries in the east engaged in translating into those foreign tongues that very book, as being the greatest aid they could have in converting the heathen; and, what is more, making the translation of it to precede, in some instances, that of the scriptures themselves, as an expedient to the introduction of them to the narrow and bewildered minds of the heathen. Under date of Sept. 4, 1817, Dr. Morrison, the "apostle," as he has been termed, of China, thus writes home—himself a dissenter—to a board of dissenters:—"I have translated the morning and evening prayers just as they stand in the book of common prayer, altering only those which relate to the rulers of the land. These I am printing, together with the psalter, divided for the thirty days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. The heathen, at first, require helps for social devotion; and to me it appeared that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellencies, that a version of them into Chinese, as they were, was better for me

than to new-model them."—*Bishop Hobart's Life*, pp. 363, 364.

MALARIA.—Like most other poisons, malaria is capricious in its action, inscrutable in its nature, and appears to be under the influence of no uniform laws. Although it is said to be the effect of the decomposition of vegetable and animal substances, and to be always found in the neighbourhood of marshy districts, yet it is occasionally seen where no vegetable is to be detected, and no marsh exists. Notwithstanding, however, the difficulties which impede the investigation of the inquirer, a large amount of valuable information has been collected on the subject of malaria, by which some notion may be obtained of the peculiar conditions under which it is originated, and the laws which govern its action on the animal economy. This subject is not exclusively of importance to the professional man, but it is one in which every individual member of the community feels a deep interest. It has been justly observed, that if the sword has slain its thousands, malaria has slain its tens of thousands. It is disease, not the field of action, which digs the grave of armies; it is malaria by which the brave and intrepid spirit, fitted for better things, is quenched. This is the destroying angel, the real pestilence which walks at noonday, and to which all the other causes of mortality are but as feeble auxiliaries in the work of destruction to human life caused by malaria; we have only to compare the average duration of life in countries free from its influence with those where it is known to exist in all its virulence. The average of life in this country may be said to be fifty. In Holland it is only twenty-five; the executioner is malaria. There are districts in France where the average is but twenty-two, twenty, and eighteen.—*Polytechnic Journal*.

A CHAPTER ON FLOWERS.—Flowers, of all created things, are the most innocent and simple, and most superbly complex—playthings for childhood, ornaments for the grave, and the companion of the cold corpse in the coffin. Flowers, beloved by the wandering idiot, and studied by the deep-thinking man of science! Flowers, that of all perishing things are most perishing, yet of all earthly things are the most heavenly. Flowers, that unceasingly expand to heaven their grateful, and to man their cheerful looks—partners of human joy, soothers of human sorrow; fit emblems of the victor's triumphs, of the young bride's blushes—welcome to crowded halls, and graceful upon solitary graves! Flowers are, in the volume of nature, what the expression, "God is love," is in the volume of revelation. What a dreary desolate place would be a face without a smile—a feast without a welcome! Are not flowers the stars of the earth, and are not flowers the stars of heaven? One cannot look closely at the structure of a flower without loving it. They are emblems and manifestations of God's love to the creation, and they are the means and ministrations of man's love to his fellow creatures, for they first awaken in his mind a sense of the beautiful and the good. The very intility of flowers is their excellence and great beauty, for they lead us to thoughts of generosity and moral beauty, detached from and superior to all selfishness; so that they are pretty lessons in nature's book of instruction, teaching man that he liveth not by bread alone, but that he hath another than an animal life.—*Florist's Magazine*.

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Ecclesiastical Intelligence.

JULY, 1841.

Ordinations.

ORDINATIONS APPOINTED.

BP. of Hereford, July 4.

P. of Winchester, July 11.

BP. of Ripon, July 25.

BP. of Sarum, Sept. 19.

ORDAINED

of ELY, St. George's, Hanover Square, London, May 25.

FRIESTS.

imbridge.—W. M. H. Elwys, M.A., W. Murell, M.A., Trin. H.; W. ou, G.A., Magd.; E. A. Peck, B.A., f. Townson, M.A., Queens'.
str.—S. Jones (lett. dim. bp. of f').

DEACONS.

ford.—E. Reynolds, B.A., Wad.
imbridge.—T. Andrew, B.A., Pemb.; kull, M.A., C. Colson, B.A., P. Frost, John's; J. Hemery, M.A., Trin.; T. B.A.; J. Martyn, B.A., St. John's; Oliver, B.A., Trin. (lett. dim. bp. of G. F. Reynier, B.A., J. W. S. Ruge- t., St. John's; W. R. Sharpe, B.A., E. Thompson, B.A., Christ's; C. A. on, M.A., King's.
etc.—J. Davis (lett. dim. bp. of f'); J. J. Williams.

P. of Bath and Wells, June 6.

FRIESTS.

ford.—E. Burney, B.A.; Magd. H.; irrow, B.A., Pemb.; W. S. Oke, B.A.; umders, B.A., Wad.; T. W. West, fagd. H.

imbridge.—D. Ayres, B.A., Queens'; wennis, B.A., Clare.

ublin.—S. Williams, B.A.

impector.—H. J. Prince.

DEACONS.

xford.—C. C. Goodden, B.A., Exet.; kler, B.A., Brazen.; C. J. Penny, uen's; C. S. Ross, B.A., Magd. H.; t, M.A., New Inn H.; W. F. Sweet, emb.

imbridge.—J. S. Foster, B.A., Pemb.
ublin.—J. R. Burrows, B.A.

y BP. of CHESTER, June 6.

FRIESTS.

xford.—J. Rusbridger, M.A., Wad.; Vect, M.A., Ball.

imbridge.—J. C. T. Dunn, B.A., ; G. K. Fennell, Trin.; J. Francis, rist's; G. Frazer, Queens'; F. H. B.A., Caius; J. N. Simpkinson, B.A., mith, B.A., Trin.

DEACONS.

Of Oxford.—T. E. Dorville, B.A., Worc.; R. Moorson, B.A., Univ.; H. D. Ramus Du Pre, Exet.

Of Cambridge.—C. F. D. Lyne, B.A., Pemb.; B. Maitland, M.A., Trin.; R. S. Smith, Caius; J. W. S. Watkin, B.A., St. John's; G. L. Wilson, B.A., Christ's.

By BP. of DOWN AND CONNOR, at St. Anne's, Belfast, June 6.

PRIESTS.

T. B. Adair, B.A.; R. A. Agar, B.A.; W. Campbell, B.A.; R. Gibbins, M.A.; J. B. Godfrey, B.A.; E. J. Hatrick, B.A.; W. M. Hind, B.A.; H. H. Hutchinson; A. H. Leech, B.A.; F. M'Cullough, B.A.; A. W. M. Stewart, M.A.

DEACONS.

H. Hodgson, B.A.; R. King, B.A.; T. R. Wright, B.A.; F. Young, M.A.

By BP. of GLOUCESTER AND BRISTOL, at St. Margaret's, Westminster, June 6.

PRIESTS.

Of Oxford.—E. E. Estcourt, M.A., Exet.; T. D. Wintle, Pemb.

Of Cambridge.—W. Blunt, M.A., Caius; J. H. B. Bund, B.A., Trin.; E. T. Codd, B.A., Trin.; M. S. Cole, B.A., Christ's; T. Framp- ton, B.A., St. John's; H. C. Hart, A.M., Trin.; J. Lowder, B.A., Queen's; A. W. Noel, M.A., Trin.; J. Paley, B.A., St. Peter's; G. J. Pierrou, B.A., Jesus; R. Roberts, B.A., Trin.

DEACONS.

Of Oxford.—W. T. Beckett, B.A., Trin.; C. R. Davy, B.A., Ball.; H. Formley, B.A., Brazen.; J. J. Lande, B.A., Pemb.; J. M. Neale, B.A., Trin.; C. Phillips, B.A., Trin.; J. De L. Simmons, B.A., St. Ed. H.; H. Skeine, B.A., Wad.; R. Underwood, B.A., St. John's.

Of Cambridge.—W. N. Griffin, M.A., St. John's; G. G. Gwyn, B.A. (lett. dim. bp. of Llandaff).

Of Durham.—G. C. Guise, B.A.

Literat.—W. Stephens.

By BP. of LINCOLN, at Lincoln Cath., June 6.

PRIESTS.

Of Oxford.—H. Bostock, M.A., Wad.; I. H. Gossett, B.A., Exet.

Of Cambridge.—J. George, B.A., Emm.; G. L. Gower, Trin. H.; W. P. Pickney, M.A., Trin.; A. Wilkins, B.A., Christ's.

DEACONS.

Of Oxford.—T. Jackson, B.A., Brasen.
Of Cambridge.—R. R. Ford, B.A., Queen's; G. Gunning, B.A.; R. Hibbs, B.A., St. John's; C. L. Maltby, B.A., St. John's; J. B. Reynardson, B.A.; J. C. Rowlett, B.A., Queens'; J. Thorold, B.A.; G. H. Woodcock, B.A., Emm.; B. W. Wright, B.A., Clare.

By BP. of MEATH, in the parish church of Ardracan.

PRIESTS.

Of Dublin.—W. Attwell, A.M., for Meath; W. Hamilton, A.B., for Dublin; F. Randall, A.B., for Dublin; F. R. Sadleir, A.M., for Meath; J. Wolfe, A.B., Meath.

DEACONS.

Of Dublin.—R. Courtenay, A.M., for Dublin; H. H. Dombrian, A.B., for Tuam.

By BP. of OXFORD, at Ch. Ch., June 6.

PRIESTS.

Of Oxford.—J. Barclay, M.A., Ch. Ch.; G. A. Butler, B.A., Queen's; C. Carey, M.A., Oriel; G. T. Driffild, B.A., Brazen.; J. P. Evans, B.A., Jesus; C. A. Griffith, B.A., W. D. Hall, B.A., New; H. Hall, M.A., Ch. Ch.; E. J. Hensley, M.A., C.C.C.; W. Hulme, B.A., Ball.; E. A. Lit- ton, M.A., Oriel; C. Nevinston, B.A., Wad.; M. Pattison, M.A., Linc.; S. J. Rigaud, S.C.L.; Exet.; A. B. C. Starkey, B.A., John's; L. Woolcombe, M.A., Exet.

Of Cambridge.—W. Nagle, B.A., Caius.

DEACONS.

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Of Cambridge.—W. C. Sharp, M.A., St. John's.

Preferments.

G. A. Selwyn, M.A., curate of New Windsor, to be bp. of New Zealand.
Sir Herbert Oakley, bart., to be archdeacon of Colchester, vice Mr. Lyall resigned (pat. bp. of London).

no.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
.....	St. Paul's, Bury...	230	Ld. Chau...	206	Baller, J.	Troston (R.), Suf- folk	369	Ld. Chanc..	332
H.C.R.	Daglingworth (R.)	.....	Sir J. Smyth,	112	Burnaby, T. ...	Market Bosworth (R.), Leic.	2530	Sir W. W. Dixie, bt	903
W. H.	Stapleton (P. C.), Glouc.	9175	bart	559	Carew, G. P. ...	Shevioke (R.), Corow	453	W. H. P. Ca- rew, esq.	412
P. P.	Burnham (V.), Som.	1113	D. and C. of Wells ..	180	Donton, J.	Biggleswade (V.), Beds.	3226	Preb. in Linc. Cath.	300
R. G.	Compton Dando, Som.	389	Bp. of Bath and Wells	373	Dugard, G.	Birch-within-War- rington (P. C.)..	.....	J. Dickenson, esq.	100
et, E.	Bollingbroke c., Hareby (R.), Linc.	795	C. Bosanquet, esq.	100	George, J.	Deeping St. James, Linc.	1587	Sir T. Which- cote, bt. ...	191
bank,	Udimore (P. C.), Sussex	454	Earl of Bur- lington ..	.....	.....	.....	.....	.....	.....

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Glazebrook, J. K.	St. James (P. C.), Lower Darwen, Lanc.				Prater, T.	Hardwick (R.), Northampton	86	Heirs of rev. E. Hughes.	
Good, H.	Wimborne Minster, Dorset	4000			Robinson, G. A.	Thornaby			
Gwynne, G. J.	Wallstown (R.), co. Cork		Bp. of Cloyne.		Rowan, E. W.	Ballyhugh (R.), Antrim		Bp. of Down & Connor.	
Hall, P.	Long Acre chap. London				Schomberg, J. D.	Polesworth (V.), Warwick	1870	Ld. Chanc.	*502
Merning, H.	St. Giles (V.), Oxford	2855	St. John's	160	Seale, E. T.	Blackawton (V.), Devon	1477	Sir J. H. Seale	*122
Lett, C.	Lanbeg (P. C.), Antrim		Bp. of Down & Connor.		Sleath, J.	Thoraby (R.), Northampton	198		*364
Little, R.	Yarmouth (R.), Isle of Wight	580	Ld. Chan.	43	Stewart, H.	Carrowdore (P. C.), Milbrook (P. C.), Devon		Abp. of Armagh	50
Lyne, C.	Tywardreath (V.), Cornwall	1238	W. Rashleigh, esq.	*135	Thomas, J. N.	Kilranne (R.), co. Tipperary		Earl of Mount Edgcumbe.	
Macdonald, W. M.	Calstone (R.), Wilts.	32	Marq. of Lansdowne	*102	Townsend, T.	St. George, Bloomsbury (R.), London	16473	Bp. of Killaloe.	*1153
Miller, G. D.	Skenfeth (V.), Monmouth	600	Mrs. S. Pugh		Willis, W. D.	Elsted (R.), Sussex	174	Rev. P. V. Harcourt	*187
Ommannoy, E. A.	Chew Magna (V.), c. Dandry, Som.	2048	Heirs of R. Roberts, esq.	*634	Willoughby, H.	Frampton Cotterell (R.), Glouce.	1816	Duke of Devonport, &c.	230
Pitt, C. W.	Stapleford Abbots (R.), Essex	507	The Queen	*483	Young, J. C.	Mynty (V.), Glouce.	535	Archd. of Wilts.	*106

Boul'on, W., mast. Wem sch., Salop.
Buckley, J., chap. duke of Beaufort.
Cartman, mast. Skipworth gram. sch.
Cumming, H. S., rec. Down (pat. bp.)

Faulkner, W. N., preb. New chapel, Tipperary (pat. bp. of Cashel).
Fraser, W., chap. lord-lieut. Ireland.
Gray, H. F., hon. canon Wells (pat. bp.)
Hamilton, W. K., canon res. Sarum.

Holdsworth, J., B.A., sec. mast. Skipworth gram. sch.
Keppel, hon. E. S., dep. clerk to the queen.
Owen, H., chap. earl Stradbroke.

Clergymen Deceased

Allen, J., vic. Bladlington, Glouc. (pat. d. and c. Ch. Ch., Oxford).
Bardin, Dr., rec. Derryloan, Tyrone.
Blencowe, W. M.
Butler, Dr., at Burchurch, Kilkenny.
Calthrop, C., princ. Madras seminary.
Duncan, J., late p. c. St. Andrew's Less. Camb.
Dyke, H. T., vic. Pelynt, Cornw. (pat. T. W. Buller, esq.)
Ferrers, J. B., rec. Beddington, Surrey (pat. rep. of admiral sir B. H. Carew) 83.
Gavan, J., rec. Wallstown, Cork.
Handyside, R., vic. Willington, Yorks. (pat. d. and c. of York).
Hole, J., rec. Woolfardisworthy, Devon (pat. family), 78.

Horne, W., of Gore court, near Maidstone.
Kipling, C., rec. Coston, Linc. (pat. Id. chan.), and p. c. Stony Stratford (pat. bp. Linc.) 73.
Lloyd, L., rec. Nanerch, Flint. (pat. bp. of St. Asaph).
Mathias, W. B., late chap. Bethesda chap., Dublin.
Messenger, G. P. C., Barton St. David, Som.
Meyrick, T., rec. Covenham St. Mary's, Linc. (pat. lord chanc.), 66.
Portis, J., late rec. Little Ilford, Essex (pat. W. Hobbs, esq.)
Prior, J. D., cur. West Houghton, Lanc., 39.

Rawden, R., rec. Workleigh, 70.
Roos, hon. T. M.
Savage, R., rec. Harford, Devon, 68.
Sidgwick, W., of Skipton, 35.
Stavely, E., vic. Drishah.
Stephenson, W. R., rec. Cullingham, Essex, and Neenton, Salop, 63.
Thomas, sir J. G., vic. Bodiam, and of Worthing, Sussex.
White, W., vic. Stradbroke, Suff. (pat. bp. of Ely).
White, J., Blanco, at Liverpool, 67.
Wilson, T., at Suenon, Notts.

University Intelligence.

CAMBRIDGE.

May 19.—The chancellor's gold medal for the best English poem was adjudged to J. C. Conybeare, of St. Peter's. Subject—"The death of the Marquess Camden." The author of the exercise with the motto, "*Non legendum esse mortem quam immortalitas consequatur*" is requested to call upon the vice-chancellor.

Trinity College, May 20, 1841.—Notice is hereby given, that at a congregation on Wednesday, May 26, the following grace will be submitted to the senate:—

To appoint the Margaret professor of divinity, the regius professor, the professor of moral philosophy, the Norrisian professor of divinity, the moderators and examiners for the mathematical and classical triposes of the current and the last preceding year, the examiners for the chancellor's medals, and the examiners for the Smith's prizes, a syndicate to consider and report to the senate:—

1. Whether a theological examination might not be established, and the opportunity of an elementary course of theological study afforded, without encroaching upon the time for preparation at present allotted to candidates for mathematical and classical honours.

2. Whether the time of residence required before admission to the ordinary examination *ad respondendum questioni*, might be without disadvantage abridged.

3. Whether it would be desirable to discontinue the present mode of arranging the lists of those who pass the ordinary examination *ad respondendum questioni*, and to substitute for it an alphabetical arrangement in each of two classes, of which the first (and probably the greater) should contain the names of such as, in the opinion of the examiners, had passed with decided credit; and the second, of such as they might deem to possess competent attainments for admission *ad respondendum questioni*.

4. Whether, in the event of such changes being deemed expedient, any means might be adopted, which would render the further dependence of the classical on the mathematical tripos unnecessary to the due maintenance of mathematical science in the university.

5. Whether a certificate of attendance upon a certain number of courses of professors' lectures should not be demanded of every candidate for mathematical or classical honours, or for admission to the theological examination above mentioned, should it be considered desirable to establish it.

May 28.—The following were elected Tyrwhitt's Hebrew scholars: H. Bail y, B.A., St. John's, first Hebrew scholar; W. H. Gailluard, E.A., Pembroke, second Hebrew scholar.

We understand that the author of the second best English poem on the death of the marquess Camden, bearing the motto "*Non*

legendum esse mortem quam immortalitas consequatur," is Mr. John Purchas, of Christ's college, son of captain Purchas, R.N.

At a congregation, May 26, the grace for the appointment of a syndicate to consider and report to the senate on certain proposals for the establishment of a course of theological study (dated "Trinity college, May 20, 1841"), was rejected by a majority of 48 to 25.

At the same congregation it was understood that another grace would be brought forward to appoint the vice-chancellor, the master of Trinity college, the master of Jesus, the master of Pembroke, the master of Emmanuel, and the master of St. John's; the five regius professors, the Margaret and the Norrisian professors of divinity; professor Whewell, and Mr. Perry, of Trinity college; Mr. Hymers and Mr. Collison, of St. John's college; Mr. Cookson, of St. Peter's college; Mr. Thurtell, of Caius college; Mr. Calthrop, of Corpus Christi college; Mr. Harvey, of King's college; Mr. Phillips, of Queens' college; Mr. Phillpotts, of Catharine hall; and Mr. Hildyard, of Christ's college, a syndicate to consider in what manner a theological examination may be best established in the university, and to report to the senate before the 3rd of November next. This grace was however withdrawn, with an understanding that it would be submitted again in substance at the next congregation, in the event of the former grace being rejected, as was the case, in the senate.

June 5.—Many members of the university having left for the vacation, it is understood that the grace for appointing a syndicate on the subject of additional theological examinations, will not be submitted to the senate during the present term. It will however, we understand, be brought forward early after the re-assembling of the university in October next.

The Porson Prize (the interest of 400*l.* stock) was adjudged to Mr. G. Druce, of St. Peter's college. Subject: Shakspeare's "Tempest," act iv., sc. 1.

Beginning, "This is most strange."
And ending, "To still my breaking mind."
Translated into Greek verse.

The Norrisian professor of divinity has given notice that his lectures in Michaelmas term, 1841, will commence on Tuesday, Oct. 19.

June 11.—At a congregation the following were appointed Barnaby lecturers:—

R. W. Bacon, M.A., fellow of King's—Mathematics.
Rev. W. Mandell, B.D., fellow of Queen's—Philosophy.
Rev. F. Sheppard, M.A., fellow of Clare—Rhetoric.
Rev. B. W. Beaton, M.A., fellow of Pembroke—Logic.

OXFORD.

EXAMINATION, EASTER TERM, 1841.

CLASS I.—Carden, J., Mert.; Chretien, C. P., Brasen.; Hedley, W., Queen's; Karlake, E. K., Ch. Ch.; Northcote, J. S., C. C. C.

CLASS II.—Bellamy, J., St. John's; Chepmell, W. H., Magd.; Clough, A. H., Ball.; Foulkes, E. S., Jesus; Garbett, E., Brasen.; Harris, H., Magd.; Mant, P. W., New Inn; Prior, H. L., Trin.; Pritchard, H., C. C. C.; Rendall, J., Ball.; Smith, R. P., Pemb.; Stretch, T. C. B., Worc.; Terry, M., Linc.; Walker, J., Brasen.

CLASS III.—Chase, T. H., Queen's; Compton, B., Mert.; Downing, W. C., Exeter; Garside, C. B., Brasen.; Gibbs, H. H., Exeter; Govett, H., Worc.; Kingdon, P. A., Exeter; Le Mesurier, J., Ch. Ch.; Mercier, L. P., Univ.; Moberly, O. E., Ball.; Morton, M. C., Exeter; Murray, P. H., Ch. Ch.; Rust, G., Pemb.; Winnington, I. A. H., Ch. Ch.

CLASS IV.—Archer, C. H., Ball.; Barnes, W., Ch. Ch.; Clifford, C. C., Ch. Ch.; Cobb, W., Ch. Ch.; Collyns, C. H., Ch. Ch.; Darnell, N., New; Evans, D. J., Jesus; Groom, J., Wat.; Harris, H., St. John's; Hunt, A. A., Exeter; Jackson, W., Worc.; Lewis, L., Jesus; Moorson, R., Univ.; Norman, J. P., Exeter; Poole, W., Oriel; Smith, J., Magd. H.; Sutton, R. S., Exeter; Teissier, Philip A. de, C. C. C.; Thompson, C. E., Trin.; Toms, H. W., Exeter; Tufnell, T. P., Wat.; Tylden, W., Ball.; Williams, R. P., Jesus.

Examiners.—R. MICHELL, E. A. DAYMAN, C. P. EDEN, W. E. JELF.

PRIZES.

English Verse.—"The Sandwich Islands." S. Lucas, commoner of Queen's.

Latin Verse.—"Vix per Angliam ferro strata." F. Fanshaw, schol. of Ball.

English Essay.—"The pleasures and advantages of literary pursuits, compared with those which arise from the excitement of political life." G. Marshall, stud. of Ch. Ch., and Craven schol.

Latin Essay.—"De Etruscorum cultu, legibus, et moribus, eorumque apud Romanos vestigiis." B. Jowett, fell. of Ball.

Mrs. Denyer's Theological Prizes have been adjudged as follows:—1. "On the Divinity of our blessed Lord and Saviour." Rev. S. A. Peers, M.A., fell. of C. C. C.—2. "On the Sufficiency of the Holy Scriptures for the Salvation of Man." Rev. M. Pattison, M.A., fell. of Linc.

May 22.—*Ch. Ch.*—The following have been elected from Westminster students:—G. R. H. Somerset, H. T. Glyn, H. E. Cramer.

June 5.—*Masters of the Schools.*—Rev. J. S. Pinkerton, M.A., fell. of St. John's; rev. W. Andrews, M.A., fell. of Exeter; rev. E. H. Hansell, M.A., demy of Magd.—nominated by the vice-chancellor and proctors to be masters of the schools for the year commencing with the present term.

Mert. Coll.—B. Compton, B.A., Mert.; E. M. Goulburn, B.A., Ball.; E. Hobhouse, B.A., Ball. elected fellows.

June 9.—J. A. Ogle, M.D., and C. G. B. Daubeny, M.A., to be examiners for degrees in medicine.

Moral Philosophy.—Rev. C. W. Stocker, D.D., appointed professor.

Trin. Coll. Schol. elected:—*Old Foundation*—H. J. Coleridge, Trin.; A. De Butts, Exet.; E. A. Freeman; E. T. Turner, Brasen. *Blount*—H. Wilkins. *Queen's Coll.*—H. Jacobs, elec. *Michael Exh.*—G. Read Bridgman, exhib.

DUBLIN.

June 6.—G. Salmon and W. Roberts elected fellows. G. Longfield obtained first, and W. Atkins second (Madden's) prize.

DURHAM.

Further Endowment.—At a convocation, May 22, the scheme of the eccles. commissioners, for the further endowment of the univ. received the approbation of the house. It is drawn up in pursuance of the intentions and engagements of bp. Van Mildert, in accordance with the previous resolution of the commissioners. The principal provisions are the wardenship on the first vacancy, to be attached to the deanery; the present warden receiving 500*l.* ann. during his incumbency. A canonry in the cathedral to be attached to the prof. of divinity and Greek. The present prof. of mathematics to be appointed prof. of mathematics and astronomy, with an ann. salary of 700*l.* When the wardenship shall be annexed to the deanery, the salary, paid to the present warden during his incumbency, to be applied to found a professorship of Hebrew and other oriental languages. In addition to the six already founded by the dean and chapter, there are to be eighteen fellowships. Two to be founded 30th Sept. 1841, and the same number each year until 1849, inclusive. Eight only of the twenty-four fellows who have exceeded the age of 25, are allowed to continue laymen. The lay fellowships are tenable for eight, the clerical for ten years. They are to be of

the ann. value of 120*l.*, the ten senior clerical fellows receiving 150*l.* Candidates for fellowships must have been B.A. in the university, and are to be elected according to the regulations now in force, or such other regulations as shall be duly made for securing the election of the most eminent candidate, regard being always had to moral character as well as to learning. The fellowships are to be vacated by marriage or ecclesiastical preferment. Towards providing the funds for these payments, all the estate and interest now vested in the ecclesiastical commissioners, in the lands, &c. formerly assigned to the deanery and to the eleventh canonry of the cathedral church of Durham (all tithes being excepted), are to be vested in the university; and, when necessary, any further provision is to be made for granting such additional endowment as may appear, to the ecclesiastical commissioners necessary for making up the deficiency. [The greatest benefit, we cannot help saying, that could be conferred upon the university of Durham, would be the founding of another college in that university. Who will be the noble benefactor to step forward for this?—ED.]

Proceedings of Societies.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

A meeting of this society was held 8th of May. Present, the archbishop of Canterbury, in the chair. The following report of the sub-committee was read and adopted:—The sub-committee regret to report that, on a comparison of the present income of the society with the amount of grants renewable this Easter, the committee are not able to make regular annual grants to new cases. They have turned their attention to the applications for endowment now before the society, and recommend the following grants to the consideration of the committee:—*Hallfax*, St. James, 200*l.* to meet 800*l.* locally raised.—*Middleton*, in Wirsbworth, 100*l.* to meet 900*l.* raised.—*Redcar*, par. Marske, 50*l.* to meet 360*l.*—*Eastover*, par. Bridgewater, 500*l.* to meet 3,886*l.* to be raised by local exertions.—*The Ville of Dunkirk* 300*l.* to meet 974*l.*—*Batley Carr*, par. Dewsbury, 300*l.* to meet 700*l.* in addition to pew rents.—*Carmarthen*, St. David, 100*l.*, in addition to 400*l.* already voted.—*Dalton*, par. Kirkby Ravensworth, 100*l.* to meet 300*l.* raised. The sub-committee have to report, that the society have in hand a sum arising from savings of annual income, together with an annual grant of 40*l.*, which will be set at liberty by the grant above referred to, of 100*l.* towards the endowment of a church at Middleton, in Wirsbworth. This sum they would recommend the committee to apportion in grants for a limited period, in the same manner as was adopted in 1839 with reference to a sum of 2,000*l.* then granted for three years to eleven

places. The sub-committee report, that applications for the renewal of grants have been received from nearly all the parishes or districts to which annual grants have been voted; and it appears that in no case would it be desirable to recommend a discontinuance of the grant.

NATIONAL SOCIETY.

The annual meeting was held in the central school-room sanctuary, at Westminster. The archbp. of Canterbury in the chair. The report stated that in the past year 566 grants for schools in connection with the established church had been made by government and the society; by which a sum of 34,006*l.* had been dedicated to the accommodation of 96,291 scholars. The product of the parochial collections which the queen had allowed was 26,527*l.*, collected at 8,015 places.

CHURCH PASTORAL AID SOCIETY.

The annual meeting was held the 11th May. Right hon. lord Ashley, M.P., in the chair. On the platform were the bishops of Winchester, Chester, and Lichfield, &c. After prayers, the rev. E. B. Were, secretary, read the report.

The income of the year ending 31st of March was 19,665*l.* 16s. 5d., an increase on that of the preceding of 3,489*l.* 9s. 7d. The actual expenditure during the past year has been 21,769*l.* 13s. 8d. In addition to the actual expenditure, the society is pledged to 5,875*l.* for grants. Without a large increase therefore of income, the committee will be compelled, next year, to sell their remaining funded property, amounting to 9,200*l.* In con-

quence of the above-mentioned excess of the liabilities of the society over its income, the committee felt that they could not comply with the fresh applications urged; and accordingly, at a meeting of the general committee, 6th Nov. last, it was resolved—"That, in the present state of the society's funds, it is expedient to inform the applicants for aid, that the committee regret they are compelled to forbear entering into the consideration of any new cases, until the result of an earnest appeal for increased contributions in support of the society's objects has transpired." Since that date several liberal contributions have been received; but the committee lament that they are still unable to remove this restriction, notwithstanding the urgent claims for aid waiting for consideration, and would therefore urge it on their Christian friends, whether they will suffer the society to be compelled to circumscribe its operations, without a fresh effort to augment its income. The committee have much pleasure in stating, that the bp. of Chichester has added his name to the list of vice-patrons; and that the regius professor of divinity at Oxford, the right hon. H. Goulburn, M.P., the right hon. sir G. Rose, M.P., and the hon. A. Kinnaid, have become vice-presidents. The list of the clerical members of the society has been increased by the addition of upwards of 270 names. There are now nearly 1,700 clergymen members of the society. The committee state, that several clergymen in various parts of the country have consented to act as corresponding members. And they would request the clerical members of the society to make their parishioners acquainted with its object and principles, and to permit its claims to be periodically advocated in their pulpits.

Operations.—During the past official year, the society has made additional grants to 57 incumbents, having the care of 219,171 souls; providing stipends for 48 clergymen and 12 lay assistants, at a charge of 3,047l., when all the appointments shall be made by the incumbents. Two grants amounting to 125l. have been made towards the building and fitting up of two school-rooms to be licensed for public worship, in places where local resources were exhausted. The existing grants are in aid of 277 incumbents, having under their direct ministerial care an aggregate population of 1,091,375, or each on an average the charge of 7,189 souls, whilst the average amount of their incomes is 163s.; and 139 of these are without parsonage-houses. Previously to the aid of the society, only 314 clergymen were engaged in the care of the above population; that number is now nearly doubled. The grants are to provide stipends for 290 clergymen and 30 lay assistants, at a charge, when all the appointments shall be made by the incumbents, of 25,715l. per annum; the incumbents supplying 5,358l. per ann. towards the amounts required for the several stipends. The society will thus be instrumental in bringing to the service of the church of England 30,768l. per annum, so soon as all its grants are in operation. 225 clergymen and 35 lay assistants are now supported in their labours, at a charge of 20,340l. per ann. The grants made towards the building, purchase, or fitting up of chapels and school-rooms, to be licensed for public worship, are 29; for these 1,596l. has been voted. This assistance towards extending the accommodation for public worship, for a population of 50,000, has been given in places where circumstances rendered such aid of vast importance. The committee have the gratification of reporting that the labours of the curates, and the prospect of aid from the society, have directly led to the erection of 67 churches and chapels; and measures are in progress for the erection of more churches and chapels. 106 additional licensed places, used as chapels, have been opened; and 401 additional full services on the Lord's day, 172 on week-days, and 161 additional cottage lectures have been established in consequence of the society's aid.

The chairman announced that a letter had been received from the bp. of Ripon, expressing his regret that his immediate absence from London rendered it impossible for him to attend the meeting, and another from the dean of Salisbury, and also a letter from the bp. of Llandaff, which was as follows, viz.:

"Deanery, St. Paul's, May 11, 1841.

"Dear sir,—It is with great concern that I find my-

self unable, from my state of health, to attend the annual meeting of the Church Pastoral Aid Society this day. I was desirous of bearing testimony to the great usefulness of this society, and more especially anxious to make my acknowledgments for the kind and liberal aid afforded to my own diocese. Every application, sanctioned by myself, has been promptly attended to, and, as far as the funds of the society would permit, bountifully answered. I have never met with the slightest disposition to interfere with my province, or with the incumbent who stood in need of assistance. My own recommendation of a curate has always been deemed sufficient; and when a recommendation has proceeded from other quarters, I have felt the benefit of strict inquiry into the qualifications of the party recommended. Nothing, indeed, appears to me fairer than that those who supply the salary, whether from their own means or from a fund intrusted to their administration, should satisfy themselves that the grant will be well bestowed. In all that I have heard and read, as matter of complaint against the society, I see no evidence of a narrow or party spirit in the inquiries they make; and I firmly believe they are guided by no other motive than a wish to assist the church in the performance of her duties where assistance is most wanted, to act in concert with her established authorities, and in no instance to trench upon those authorities, or to lessen their influence.—If this testimony or paper is of any value, you are perfectly welcome to make what use of it you may think proper.—I remain, dear Sir, your faithful and obliged servant,

(Signed) "E. LLANDAFF."

The meeting was addressed by the bishops of Winchester, Chester, Lichfield, the revs. E. Tottenham, H. McNeile, R. C. Goodhart, archd. Shirley, C. Perry, &c., &c. [We conceive, all circumstances considered, the letter of the bp. of Llandaff most important to the well-being of the society.—Ed.]

THE PARKER SOCIETY.

The following gentlemen have been elected members of the council, to remain in office until May, 1842:—

Lord Ashley, M.P.; rev. John Ayre, hon. secretary; rev. R. G. Baker; rev. C. Benson, master of the Temple; rev. E. Bickersteth; J. Bridges, esq.; rev. G. Bryan; rev. R. Burgess; rev. S. Carr; rev. J. W. Cunningham; rev. T. Dale; rev. Dr. Dealtry, chancellor of Winchester; rev. R. Eden; sir W. R. Farquhar, bart., treasurer; rev. E. Hoare; rev. T. Hartwell Horne, preb. of St. Paul's; hon. and rev. B. W. Noel; H. Pownall, esq.; rev. J. Pratt, jun.; rev. M. M. Preston; rev. J. Scholefield, esq., prof. of Greek in univ. of Cambridge; G. Stokes, reg., hon. secretary; rev. Dr. Robinson; rev. D. Wilson.

John Bruce, esq., F.S.A., has been appointed registrar. This society, which was instituted last year, has now advanced to a remarkable magnitude. It enrolls among its supporters several of the royal family, eighteen bishops of our own and of the American church, and many peers—upwards of 4,000 members in all. Its object, indeed, is so simple and unobjectionable, as at once to commend itself both to the theologian and the lover of literature. It is just the reprinting of the leading divines of the church of England, whose works, now generally very scarce, appeared in the interval from the rise of the reformation to the death of queen Elizabeth. It thus rivals or interferes with no other similar institution. Its course is straightforward and exactly defined. The greatest pains are being taken to render the volumes which shall be put forth of high value, by a careful collation of different editions, and an exact verification of all the references; at the same time that, to avoid any thing like an appearance of party spirit, no liberties will be taken with an author, no omissions or alterations made, and no editorial opinions introduced. The works of bishop Ridley and archbishop Sandys are in the press, and may be expected to be ready in the autumn. Bishop Pilkington will speedily follow.

[We have before recommended the Parker Society to our readers. Nothing can be fairer than its purposed proceedings, or more desirable than its object. Many years ago, the excellent Legh Richmond—who, in his "Fathers of the English Church," produced a most valuable selection from

the writings of the reformers—expressed to us his anxious wish that the whole body of the leading theologians of that age should again see the light. That wish is, we trust, about to be accomplished. We call particular attention to the facts stated above, as we are not sure that every body fully understands the nature and objects of the Parker Society. We heartily wish it God speed, and are convinced that, if it at all accomplishes its plan as laid down, it will have deserved well of the church.—ED.]

PRAYER-BOOK AND HOMILY SOCIETY.

The twenty-fifth anniversary was held 6th May; lord Bexley in the chair. The rev. F. Dollman, sec., read the report, which stated that 1700 prayer-books, 444 books of prayer from the liturgy, and 15 books of homilies, have been purchased during the year by seamen. The gratuitous grants have been 680 books of select homilies, and 388 homily tracts; of 888 ships spoken with, 235 only had divine service on board. The books and tracts issued in the year were 63,655. The first homily in Hebrew had been published during the year. The receipts for the year amounted to 2,880*l.*, the expenses to 2,965*l.*

CHURCH BUILDING SOCIETY.

At the twenty-third annual meeting of the society, the archbishop of Canterbury presided. The report stated that the number of applications for aid was 181; and the number of grants made was 143, involving an outlay of 22,543*l.* By these means opportunity would be afforded of attending divine service for 45,757 persons, and of which 33,466 would be free sittings. The amount of the society's grants up to the 31st March last was 56,388*l.*; to meet which there was, however, but 55,190*l.* 6*s.* 7*d.* Since the formation of the society in the year 1818, additional accommodation has been provided for 522,137 persons, including 367,805 free sittings, at an expense of 304,010*l.* to the society. The report complained much of inadequate means.

NEWFOUNDLAND AND BRITISH NORTH AMERICAN SOCIETY.

The annual meeting took place 30th of April, at Exeter-hall; lord Bexley in the chair. The report stated that the bishop of Newfoundland had become a vice-president. The net receipts for the year were 4,148*l.*; its expenditure 4,147*l.*; the society, for the first time since its formation, being out of debt.

Diocesan Intelligence.—England and Ireland.

CHESTER.

Bolton-le-Moors.—A remarkable conversion has recently taken place in the town of Bolton-le-Moors, Lancashire, of a congregation of dissenters in connection with the methodists. The minister, the rev. Thomas Berry, had long been thoroughly dissatisfied with the whole system of dissent; and at length he mentioned the subject to some of his people, and ascertained that they also shared his sentiments. He then waited upon the vicar of the parish, the rev. James Slade, to whom he had been previously known for several years. The vicar communicated the case to the bishop, who, being satisfied with Mr. Berry's acquirements and religious opinions, agreed to ordain Mr. Berry, and appoint him as preacher to the chapel, under the established church. The members of Mr. Berry's congregation have accompanied the preacher, with the exception of a few persons holding extreme opinions, chiefly political. The chapel has been licensed, and is to be consecrated as soon as the pecuniary arrangements are completed. It was opened by the vicar for divine service under the establishment, on the first Sunday in May. It is further remarkable that, when Mr. Berry first named the subject to his coadjutor in the place, he received this answer—"Whether you are tired of dissent or not, I am; and I intend immediately to enter at one of the universities." And further, out of seven local preachers attached to the chapel, six have come over to the church. The whole transaction reflects credit to all the parties concerned; and there is little doubt that such conversions would be frequent, if the opinions and wishes of parties could be ascertained, and adequate facilities were given.—*Northampton Herald.*

Liverpool.—J. Gladstone, esq., of Liverpool, is now about to build a church in Liverpool, to contain 1,000 sittings; 100 to be free for the accommodation of seamen, and 50 for the aged and infirm poor. The endowment will be 2,000*l.*, which, it is expected, will produce 100*l.* per annum. The church is to be lighted with gas, and, including the price of the land (about 1,300*l.*) the whole cost will be 5,000*l.* It is Mr. Gladstone's intention to build a house for the minister, with two schools for the children of the neighbourhood.

Manchester.—The subscriptions for providing additional churches in Manchester amount to 46,000*l.*

HEREFORD.

Cathedral.—A fortunate discovery has been made in Hereford cathedral by Mr. Cottingham, the architect, by which the tower, which is alarmingly cracked in the walls, with its immense superincumbent weight, has been prevented from falling, and crushing the mighty fabric in one general ruin.—*Oxford Herald.*

LONDON.

Welsh Church.—A meeting of noblemen and gentlemen connected with the principality has been held, for opening a subscription to defray the expense of erecting a church in the metropolis, for the performance of divine service in Welsh. Earl Powis, called to the chair, said the want of a Welsh church had been long felt in London. His attention had been called to a passage in the proceedings of the Cymmrodorian Society, established in London in 1751, which proved that the proposition had been entertained at that period. He informed the meeting that it had met with the hearty concurrence of the bp. of London. They had therefore many encouragements to persevere. He trusted that every gentleman present would use his influence in collecting subscriptions to carry out the design. The bp. of Bangor moved the first resolution; lord Kenyon seconded it—unanimously adopted. A committee was appointed to carry into effect the purposes of the meeting. The bp. of St. David's moved a resolution—"That the committee be authorised respectfully to solicit that her majesty may be graciously pleased to sanction our proceedings in an undertaking so essential to the moral condition and religious improvement of her majesty's poor but loyal and devoted subjects, natives of the principality of Wales." Several other resolutions were passed. [We are truly rejoiced to find that there is now a possibility of Welshmen resident in London, or occasionally visiting it, having the means and opportunity of worshipping God in their native tongue. We sincerely hope the good work referred to will meet the ready co-operation of the friends of the promulgation of saving Christian truth.—ED.]

OXFORD.

Laying the Foundation Stone of the Martyrs' Monument at Oxford.—This ceremony has been for some time delayed, by reason of the necessity of digging deep for sure ground whereon to lay the foundation. It was also found necessary to throw a mass of concrete into this cavity, about ten feet in depth, and to cover the top with plank stones; an hexagonal area was thus formed of fifteen feet radius. A small stone, of the same shape, had been let into the centre of this area, which may be said to be the first element of the whole structure—the fundamental hexagon, according to which the future faces of the platform, steps, sides, niches of the monument, are to be adjusted. The 19th of May was at length fixed for the ceremony; the day opened very unpropitiously, for it rained more or less till the time appointed for the meeting, when it cleared up, the sun breaking through the clouds, and forming with them an apt emblem of those clouds which were dispelled by the reformation, and of the light

which broke through and dispersed those clouds. Nothing had been omitted by the committee to secure good order, and provide, as far as time and room permitted, for the accommodation of the public. The narrowness of the space, however, made it impossible to conduct any ceremony on an extensive scale, and any attempt of that sort would also have been attended with very considerable expense. Shortly after two o'clock, the rev. Dr. Plumtree, master of University college, chairman of the committee of management, accompanied by the committee and its honorary secretary, the rev. C. P. Golightly, the rev. J. R. Hall, vicar of St. Mary Magdalene, the churchwardens of the parish, and the girls of the parish school appointed to sing the psalm, and also Mr. Kirk, the builder (the contractor for the works of the martyrs' aisle and monument), descended into the hexagonal area of the concrete covered with plank-stone, upon which the platform or base of the memorial-cross is to be erected. The triangle tackle and foundation-stone having been prepared, and all things made ready for the ceremony, silence was obtained, when the rev. Vaughan Thomas, in conformity with the arrangement of the committee, addressed the meeting:—"I should have been well pleased if the office entrusted to me had been given to some other gentleman of the committee; for in that committee there are several eminently qualified for it, not only by intellectual and moral fitness, but by the lively interest they feel in the success of this arduous undertaking, and by their deep conviction of its importance. At my first entrance upon the discharge of this duty, I find many difficulties. They arise from the nature and number of the topics which seem to crowd upon me, each claiming for itself some notice, and many demanding priority of attention. Happily I am relieved from a large amount of embarrassment from such causes, by the recollection that this is neither the proper time nor proper place for taking any large religious surveys of those blessings which, under God's grace and providence, the martyred prelates obtained for the church and realm of England by the heroic testimonies which they bore to the truth; and by their sufferings for Christ's sake, and in the cause of his gospel, and for the purification of his church. Religious commemorations of God's mercies properly belong to the temple of the Lord. Public acts and offices of devotion should be performed under a hallowed roof. When the martyrs' aisle has been raised and enclosed (which has already reached the height of its plinth)—when the church, which it will greatly enlarge, is re-opened for divine service—without doubt its pulpit will discharge these debts of gratitude, and assist in the expression of our thankfulness.

"But, even with these deductions from the sum total of my difficulties, there still remains that of selecting a topic most suitable to this occasion. I think, however, that I can discover in the history of God's providences for the restoration of our branch of the universal church to scriptural purity and primitive practice, worship, and government—I think, I say, I can discover an event, in such sort coincident with the present year and month, as to make this a memorial season, the return of a centenary, and a very fit and suitable time for laying this foundation-stone. The event to which I allude is one so marked in itself and consequences, that it well deserves to be made an epoch in the annals of our spiritual deliverance. There may be some present in this large meeting who may suppose that I allude to the dates of the bishops' and archbishop's martyrdoms. But this is not the case. Their good confessions in the midst of desolation and death were reserved for a later time. The returns of these centenaries will not take place till 1865 and 1866; for it was on the 16th of October, 1555, when the right rev. fathers, bishops Ridley and Latimer, obtained their palms of martyrdom, having endured the violence of fire in the fosse of the city-wall, about two hundred yards to the south-east of the southern portion of this church-yard; and with respect to the date of the death of Cranmer, archbishop and martyr, he bore the like triumphant witness to the truth on the 21st of March, 1556, a little more than five months after his fellow-sufferers. So that the dates of their agonies will not so coincide with the present month and year as to make May, 1841, the return of a centenary in respect of either of them.

"There may be others who, finding that I have laid such stress upon the suitableness of the present month and year for this ceremony, may be led to the conclusion that it is the centenary return of another momentous epoch in the progress of our reformation—I mean the first printing of the English bible entire by Miles Coverdale, bishop of Exeter; but this took place on the 4th of October, 1535, and was, as you may recollect, gratefully remembered by suitable observances about five years and a half ago. Our thankfulness upon this occasion arises not from the first printing of the whole bible in English, but from the authorized and appointed distribution of it through the parish churches of England. This was effected, according to the declaration of the title-page, by Cranmer's bible*, May, 1541.

"This, then, is a most interesting point of time. It is the month which witnessed, 300 years ago, the first issue of an English printed bible, bearing upon its title-page a royal command for its parochial use throughout the realm; neither ought it to escape our notice, that a text is subjoined to the sacred volume, declaring 'that it was the Lord's doing, and marvellous in our eyes.' It was vain and useless to endeavour to recal the sanction, and defeat this authoritative distribution of the bible; it had been printed, published, distributed through the length and breadth of the land; it had given out no uncertain sound, but words easy to be understood—a sound which was to go into all the earth—a sound which was not to return void, but to accomplish the good pleasure of the Most High, and to prosper in the thing whereunto he had sent it. And we should be gratefully mindful at this time, not only generally of the restoration of our church to scriptural and primitive purity, but specially of the deliverance of God's holy word from its threefold bondage—from its imprisonment in an unknown tongue, from its imprisonment within the costly parchments of manuscript copies, and from its literal imprisonment under the safe custody of bolts and bars of iron.

"Such deliverances will, without doubt, form subjects of commemoration upon the re-opening of the church. Praises and thanksgivings for such blessings will be suitable offices in that holy place. But still we must not let this ceremony pass away without some accompaniment of religious duty. It must be remembered that both the martyrs' monument and the martyrs' aisle are to be erected "to the glory of God," as well as in commemoration of his servants; and the occasion of laying its foundation-stone demands some tribute of piety to God, as well as gratitude to man. Its dedication to the glory of God imposes upon us the duty of religious mindfulness, and seems to demand some spiritual service, as well as a secular ceremonial. Let us, then, devoutly thank God, for these great mercies to our church and nation. Let us praise him in the dead as well as in the living. Let us bless his holy name, for having bestowed upon his martyred servants those energies of heart and understanding by which their nature was enabled to overcome the violence of fire, and bear witness at their deaths to the truth of those doctrines which in their lives they had taught, affirmed, and defended."

On the conclusion of this eloquent address, the chairman proceeded to lay the first stone of the intended cross. When the stone had been duly lowered upon the platform, the chairman read aloud the inscription, which had been engraven on a plate of copper, previous to its being deposited in the hollow formed to receive it:—

To the glory of God,
and in grateful commemoration of his servants,
Thomas Cranmer,
Nicholas Ridley,
Hugh Latimer,
prelates of the church of England,
who near this spot
yielded their bodies to be burned,
bearing witness
to the sacred truths

* "The byble in Englyshe of the largest and greatest volume authorised and apointed by the commandment of our most redoubted prynces and soveraygne lorde Kyng Henry VIII. . . to be frequented and used in every church within this his said realme" and in the colophon. "Printed in Maye 1541."—see Cotton's Editions of the Bible, p. 118.

which they had affirmed and maintained
against the errors of the church of Rome,
and rejoicing
that to them it was given
not only to believe in Christ,
but also to suffer for his sake—
this monument
was erected by public subscription
in the year of our Lord God,
MDCCLXII.

This inscription is the same as that which will be engraven on the exterior of the base of the cross, and which will be seen by the public. The usual formalities were then gone through—of spreading the mortar, adjusting the tone with the plummet, &c., with the assistance of Mr. Kirk; and when these were concluded, the chairman, in a few words, gave thanks to Almighty God for the grace which he had vouchsafed to bestow upon these his servants, the martyred bishops, to enable them to follow the steps of their blessed Master, in a meek and patient endurance of cruel persecution, even unto death by fire, that they might maintain the cause of Jesus Christ and the purity of gospel truth; praising God also for having ordained, chiefly through their instrumentality, that the bible should be laid open to the people in the English tongue, and that God's holy word should be permitted to have free course throughout this land; and praying that their memory may be for ever cherished amongst us, to the honour and glory of God's holy name—that the sacred truths for which they were content to suffer death, may be for ever written in our hearts—and that the candle which was at this time lighted in England may, by God's grace, never be put out*, but may continue to spread the glorious light of his truth far and wide, even unto the ends of the earth.

The Lord's prayer was then repeated, and the old hundredth psalm having been sung with great effect by the children of the school, and the blessing pronounced by the chairman, the assembled crowd quietly dispersed.
—*From the Oxford University Herald.*

SODOR AND MAN.

Sunday morning, 30th May, the newly-appointed bishop (Dr. Short) was consecrated at her majesty's chapel royal, Whitehall. Dr. Short was formerly censor of Ch. Ch., Oxford.

WINCHESTER.

At a meeting held at the vestry room of Saint Saviour's, Southwark, on Friday, June 4, 1841, present, the venerable archdeacon Wilberforce in the chair,

The rev. J. C. Abdy
The rev. C. B. Bowles
The rev. Samuel Barber
The rev. Edward Blick
The rev. H. Clissold
The rev. W. Curling
The rev. T. T. Cuffe
The rev. J. Edgar Gibson
The rev. J. S. Hodson
The rev. John Horton
The rev. W. Hutchinson
The rev. Dr. Kenney
The rev. Joseph Ketley
The rev. W. Lambert
The rev. Arthur Legrew

The rev. Edmund Lilley
The rev. Charles Mackenzie
The rev. Henry Mackenzie
The rev. J. B. Marsden
The rev. Frederick Maurice
The rev. Okey Nash
The rev. Wodehouse Raven
The rev. Thomas Ready
The rev. T. J. Rowsell
The rev. John C. Saunders
The rev. Hobart Seymour
The rev. Samuel Smith
The rev. T. Streatfield
The rev. Robert Tritton
The rev. Edmund Winder

with others whose names were not ascertained, the meeting having been opened with prayers, it was resolved unanimously—I. Moved by the rev. Dr. Kenney, seconded by the rev. H. Clissold—"That a church fund be now formed for the archdeaconry of Surrey."

II. Moved by the rev. J. C. Abdy, seconded by the rev. William Hutchinson—"That the sums raised in each deanery be apportioned at each archidiaconal visitation of the same, by the clergy of that deanery who shall be present, the archdeacon in the chair, in aid of the operations of the church at home and abroad.

* In allusion to Lattimer's address to Ridley when at the stake—"Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

III. Moved by the rev. Samuel Smith, seconded by the rev. S. Barber—"That the ven. the archdeacon be requested to prepare a scheme of distribution previous to each visitation.

IV. Moved by the rev. Wm. Curling, seconded by the rev. J. B. Marsden—"That such scheme be adopted, under such modifications as the clergy may agree upon, subject to the approval of the bishop of the diocese."

V. Moved by the rev. Edward Blick, seconded by the rev. John Horton—"That as a rule, the fund be divided into two equal portions; the one to be distributed among certain societies on the list of the Church Fund; the other to be a floating capital, to be voted at the annual visitation, according to the preceding resolutions."

VI. Moved by the rev. Hobart Seymour, seconded by the rev. Henry Mackenzie—"That the following seven societies be now placed on the list of the church fund:—the Society for Promoting Christian Knowledge; the Society for the Propagation of the Gospel in Foreign Parts; the Church Missionary Society; the National Society for Promoting the Education of the Poor in the Principles of the Established Church; the Incorporated Society for Building and Enlarging Churches and Chapels; the Church Pastoral Aid Society; the Society for Providing additional Curates in populous places."

VII. Moved by the rev. John C. Saunders, seconded by the rev. S. Barber—"That the bishop of the diocese be requested to accept the office of patron, and the archdeacon that of president; and that two of the clergy of each deanery be annually nominated as secretaries, at the visitation, to whom, under the patron and president, the details of management be committed."

VIII. Moved by the rev. Samuel Smith, seconded by the rev. Hobart Seymour—"That the rev. Henry Mackenzie, minister of Saint James', Bermondsey, and the rev. John C. Saunders, minister of Christ's Church, Rotherhithe, be requested to act as secretaries; and the rev. J. C. Abdy, rector of St. John's, Southwark, as treasurer, *pro tem.*, for the deanery of Southwark."

IX. Moved by the rev. Dr. Kenney; seconded by the rev. J. C. Abdy, and carried by acclamation—"That the thanks of this meeting be presented to the venerable the archdeacon, for his kindness in presiding upon the present occasion."

YORK.

Address to the Archbishop.—"We, the undersigned, desire to express our dutiful attachment to your grace, as well as our thanks for the energy which you have exhibited in the late visitation of York minster. Whatever disputes may arise as to the legal method of carrying the sentence which has been passed into effect, yet to detect and censure such practices as have been brought to light, must be admitted, according to the laws of God and this church, to be the unquestionable prerogative of your grace.

"We are well aware at how great a sacrifice of personal feeling your grace has discharged this momentous duty. That so grave a cause for your interference should have existed, we deeply deplore. We feel with what truth it has been observed by our great Stillington, that 'such kind of practices, which savour only of this world, are those which give such advantages against our profession in such an age of infidelity as ours.' We cannot but perceive that the transactions which have transpired will countenance, however unjustly, suspicions and imputations which we disown and abhor—will weaken our hands in the exercise of our pastoral office, and be a scandal to the collective church. But we thank your grace for doing your part to abate the evil; for showing that even advanced age does not withhold you from the due exercise of your apostolic office. And we pray God that, notwithstanding these scenes of painful distraction, he would shed the blessing of peace upon your closing years, and brighten them with the hope of immortality."

The above address was signed by 109 clergymen of the archdeaconry of York, and 93 clergymen of the archdeaconry of the East Riding.

His grace returned the following answer to the archdeacon :

"Grosvener-square, April 30, 1841.

"My dear Archdeacon—Under the trying circumstances in which I have been placed by the result of my late visitation of the dean and chapter of York, nothing can contribute more to the relief of my own mind than the assurances from the clergy of my diocese, that I have, in their opinion, faithfully fulfilled the very painful duty which devolved upon me on that occasion. Your communication, therefore, of the sentiments expressed on the subject by so numerous and highly respectable a body of the clergy of the archdeaconry, and embodied in the address which I have just received, has afforded me the truest gratification; and I must request you to have the goodness to convey to my reverend brethren my sincere thanks for this fresh proof of the kind attachment I have at all times experienced from them, and the continuance of which, for the brief space it may be the pleasure of the Almighty still to prolong my days here, it will be my earnest desire to retain."

All the non-residentiary canons who attended on the three first occasions at the archbishop's visitation of York minister, have declared to his grace their entire concurrence in the memorial addressed to him by the archdeacons and other non-residentiary canons at the time of his passing sentence on the dean, and have expressed their regret that, from their absence, they did not know of the address in time to sign it.

CHURCHES CONSECRATED.

Bath and Wells.—Ash chap., par. Martock, Som.
Chichester.—St. Mark's, Horsham.
Cork, &c.—Churchtown, Inchinalacky.

CHURCHES OPENED.

Ripon.—St. Luke's, Leeds (by license).
Rochester.—Tunbridge Wells chap.

FOUNDATIONS LAID.

Carlisle.—St. Michael's Stanwix, rebuilt, bp. Carlisle, June 1; Wreay chap., May 17.

Tributes of respect have recently been presented to the following:—

R. Barnett, Gorton, Manchester.
J. C. Boldington, of Horton, near Bradford, Yorks.
W. L. Cox, p. c. Brierley-hill, Stafford.
W. W. Gale, late of Kingston Deverell, plate.
F. K. Leighton, late vic. Great Ilford, Essex.
W. E. Lumb, late cur. Ledbergh.
W. Marsh, vic. Ashburton, plate.
J. Mason, Handley, Dorset.
W. Morgan, Ch. Ch., Bradford, Yorks.
S. T. Mosse, cur. Ashbourne.
G. Smith, late cur. Marr, Doncaster.
T. Storer, late cur. St. Martin's, Leicester.
W. Williams, cur. Wigmors.
H. W. Wright, inc. St. John's, Newcastle-on-Tyne, gold watch and silver salver.

SCOTTISH EPISCOPAL CHURCH.

EDINBURGH.

June 2.—The very rev. C. Terrott, dean of the diocese of Edinburgh, and senior minister of St. Paul's episcopal chapel, York-place, in that city, was consecrated bishop of the said diocese in St. Andrew's chapel, Aberdeen.

All the other bishops of the church were present, bp. Torry acting as primus, being senior bishop.

Primus.—The right rev. bp. Skinner was afterwards elected primus of the episcopal church, in the room of the late bp. Walker.

Miscellaneous.

New Colonial Bishoprics.—At a meeting of archbishops and bishops held at Lambeth, on Whit-Tuesday, 1841, the following declaration was agreed to:—"We, the undersigned archbishops and bishops of the united church of England and Ireland, contemplate with deep concern the insufficient provision which has been hitherto made for the spiritual care of the members of our national church residing in the British colonies and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances, the administration of which is committed to the episcopal order. We, therefore, hold it to be our duty, in compliance with the resolutions of a meeting convened by the archbishop of Canterbury on the 27th of April last, to undertake the charge of the fund for the endowment of additional bishoprics in the colonies, and to become responsible for its application. On due consideration of the relative claims of those dependencies of the empire which require our assistance, we are of opinion that the immediate erection of bishoprics is much to be desired in the following places:—New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, Ceylon. When competent provision shall have been made for the endowment of these bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, Southern India. In the first instance, we propose that an episcopal see be established at the seat of government in New Zealand; offers having been already made, which appear to obviate all difficulty as to endowment. Our next object will be to make a similar provision for the congregations of our own communion established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the

bishops of the ancient churches of the east, to whom our church has been, for many centuries, known only by name. We propose, therefore, that a see be fixed at Valetta, the residence of the English government, and that its jurisdiction extend to all the clergy of our church residing within the limits above specified. In this city, through the munificence of her majesty the queen dowager, a church is in course of erection, which, when completed, will form a suitable cathedral. Our attention will then be directed to the countries named in the foregoing lists, without binding ourselves to the exact order therein followed, or precluding ourselves from granting assistance to any place where means may be found for the earlier endowment of a bishopric. In no case shall we proceed without the concurrence of her majesty's government; and we think it expedient to appoint a standing committee, consisting of the archbishop of Canterbury, the archbishop of York, the archbishop of Armagh, the archbishop of Dublin, the bishop of London, the bishop of Durham, the bishop of Winchester, the bishop of Lincoln, the bishop of Rochester; with full powers to confer with the ministers of the crown, and to arrange measures, in concert with them, for the erection of bishoprics in the places above enumerated. We appoint as our treasurers the hon. Mr. Justice Coleridge, the ven. archd. Hale, and W. E. Gladstone, esq., M.P.; and as hon. sec. the rev. E. Hawkins. For the attainment of these most desirable objects, a sum of money will be required, large as to its actual amount, but small when compared with the means which this country possesses, by the bounty of Divine Providence, for advancing the glory of God and the welfare of mankind. Under a deep feeling of the sacredness and importance of this great work, and in the hope that Almighty God may graciously dispose the hearts of his servants to a corresponding measure of liberality, we earnestly commend it to the good-will, the assistance, and the prayers of all the members of our church."

REGISTER

OF

Ecclesiastical Intelligence.

AUGUST, 1841.

Ordinations.

ORDINATIONS APPOINTED.

of BATH AND WELLS, Sept. 19, at Wells.

of LINCOLN, Sept. 19, at Lincoln.

of PETERBOROUGH, Sept. 19, at Peterborough.

of SALISBURY, Sept. 19, at Salisbury.

ORDAINED

ARCHBP. of CANTERBURY, June 6.

PRIESTS.

Oxford.—T. Milles, B.A., Trin.; C. H. M.A., Trin.

Cambridge.—C. T. Curtis, B.A. Trin.; J. Milner, M.A., Pemb.; W. Randolph, St. John's.

DEACON.

Oxford.—A. G. Baxter, B.A., Wore.

By BP. of LONDON, June 6.

PRIESTS.

Oxford.—J. Bandinel, B.A., Wad.; Bernard, M.A., Exet.; R. Cole, M.A., n's; G. H. U. Fagan, M.A., Oriel; J. M. B.A., New Inn H.; C. Holland, B.A., E. H. Linzee, B.A., Ch. Ch.; J. H. B.A., Ch. Ch.

Cambridge.—M. Biggs, B.A., Pemb.; armit, B.A., Trin.; W. Jay, M.A., D. Moore, B.A., Cath.; W. Nicholson, Jesus; T. T. Stocks, B.A., Jesus; H. food, M.A., St. John's.

Arch Mission. coll., Islington.—R. G. A. Kinsling.

DEACONS.

Oxford.—A. Baker, B.A., Wad.; W. Mack, B.A., Magd. H.; W. Woodward, Magd. H.

Cambridge.—B. J. Armstrong, B.A., J. Beck, B.A., Christ's; R. Fluke, St. John's; D. S. Halkett, B.A., Trin.; Jenkins, B.A., Trin.; G. Kemp, B.A., G.; H. Meeres, B.A., Clare; R. H. B.A., Trin.; T. F. Stocks, M.A., R. W. Thackeray, B.A., Pemb.; J. M. B.A., Cath.

Arch Mission. coll., Islington.—C. T.

Frey, C. A. Golliner, S. Hobbs, A. P. Lee, J. C. Reichardt, E. Sargent, J. T. Tucker. Literate.—D. G. Bishop.

By BP. of PETERBOROUGH, at Cathedral, June 27.

PRIESTS.

Of Oxford.—G. F. Goddard, B.A., Magd. Of Cambridge.—W. Bond, B.A., Caius; G. H. Capron, B.A., St. John's; R. James, B.A., Clare; F. A. S. Marshall, B.A., Caius; C. A. Moore, S.C.L., Trin. H.; W. L. Scott, B.A., Caius.

DEACONS.

Of Oxford.—A. A. Aylward, B.A., Wore. Of Cambridge.—H. V. Broughton, B.A., St. Pet.; H. E. Bullivant, B.A., Cath.; B. Dixie, B.A., Emm.; J. Elliott, B.A., Cath.; E. Everett, B.A., St. John's; H. J. Peach, B.A., Emm.

By BP. of LICHFIELD, at Eccleshall Church, June 27.

PRIESTS.

Of Oxford.—C. H. Camplon, B.A., Ch. Ch.; W. Green, M.A., Wore.; P. B. Parke, B.A., Ch. Ch.; A. M. C. Stapylton, B.A., Univ.

Of Cambridge.—J. J. Barlow, B.A., St. John's; A. Paris, B.A., C. C. O.; G. Wray, M.A., St. John's.

Of Dublin.—M. O'Connor, M.B.

DEACONS.

Of Oxford.—M. H. S. Champneys, M.A.; G. S. Harding, B.A., Brasen.

Of Cambridge.—E. H. Carr, B.A., Trin.; A. Davis, B.A., Queens'; J. A. Hatchard, B.A., C. C. C.; J. Higgs, B.A., C. C. C.; J. Y. Hughes, B.A., Cath.; E. Ollivant, B.A., Trin.; A. T. Paget, B.A., Caius; W. S. Vaudrey, M.A., Queens'; R. C. Willy, B.A., St. John's; W. Williamson, M.A., Clare; J. Woolley, M.A., Emm.

Of Dublin.—T. Gawthrop, B.A.; R. Rowbotham, B.A.

By BP. of HEREFORD, in the parish church of Eton Bishop, July 4.

PRIEST.

Of Oxford.—J. C. Prichard, M.A., Oriel;

J. L. Sheppard, B.A., Wad.; J. Woolley, M.A., Univ.

Of Cambridge.—J. C. Atkinson, B.A., St. John's; R. Whiston, M.A., Trin.

DEACONS.

Of Oxford.—L. E. G. Clarke, B.A., Brasen.; C. D. Everett, B.A., Queen's; E. Garbett, B.A., Brasen.; R. Hobhouse, B.A., Ball.

Of Cambridge.—P. R. Mills, B.A., Trin.; K. E. A. Money, C. C. C.; J. D. Williams, B.A., Queens'.

By BP. of ST. ASAPH, July 4.

PRIESTS.

Of Oxford.—O. J. Humphreys, B.A. Jesus; R. Williams, M.A., Jesus.

By BP. of WINCHESTER, at Farnham, July 11.

PRIESTS.

Of Oxford.—W. B. Graham, B.A., Magd. H.; J. S. Hodson, M.A., Mert.; F. B. Linche, B.A., Wad.; R. M. Milne, B.A., Magd. H.; E. Rawnsley, B.A., Brasen.; P. W. Robertson, B.A., Brasen.; G. Robinson, M.A., Ball.; H. W. Sullivan, M.A., Ball.; H. Joddrell, M.A., Exet.

Of Cambridge.—E. J. Boyce, B.A., Trin.; J. J. Burton, B.A., (lett. dim. bp. of Chichester); I. Hitchen, M.A., Pemb.; J. Kerley, B.A., Queens'; W. Savile, B.A., Eman. Of Dublin.—J. P. Sargent, M.A. (lett. dim. abp. of Dublin); S. Wright, for Jersey.

DEACONS.

Of Oxford.—C. G. T. Barlow, B.A., Ball.; E. D. Bascom, B.A., St. Mary H.; W. Cartwright, B.A., Brasen.; E. C. Holt, B.A., Brasen.; D. Royce, B.A., Ch. Ch.; F. J. Taylor, B.A., Ch. Ch.

Of Cambridge.—W. J. Butler, B.A., Trin.; W. H. Hoare, M.A., St. John's; A. Leeman, B.A., St. John's.

Preferments.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Sard, H. S.	Trinity (P. C.), Westbrombich				Currie, T.	Roudham (V.), Norf.		{ Sir J. S. Sebright }	73
restaff, R.	Lydiat (P. C.), Lanc.		{ Rect. of Halsall }		Daubeny, H. W. B.	Hannington		Col. Frake..	
a, P.	St. Martin's, Leicester	3034	Lord Chanc.	140	Eldridge, R.	Chipping Norton (V.), Oxon	2637	{ D. & C. of Gloucester }	*129
shell, H.	Switthland (R.), Leic.		The Queen..		Frazer, W.	Shanrahan and Templelency (V.), co. Tipper.		The Crown .	
m, G. H.	Stoke Doyle (R.), Northamp.	162	{ G. Capron, esq. }	142	Gambier, S. J.	Grinskill (P. C.), Salop	203	{ J. Wood, esq. }	82
laid, W.	St. Odogh (R.), co. Kilkenny, and (P. C.) St. Mary's, Kilkenny		Bp. of Ossory		Gervaise, F.	Drumkren (R.), co. Fermanagh.		{ Bp. of Clogher }	
a, T.	Bonnington (R.), Kent	127	{ T. Papillon, esq. }	196	Grant, R.	Downton (V.), Wilts.	3519	Winch. Coll.	*571
may, J. K.	Garriston (V.), co. Dublin		Archbp. of Dublin		Gray, H. F.	Pilton c., Wootton (V.)	1425	{ Bp. of Bath and Wells }	*235
t, B.	Stoley (R.), Norf...	267	{ B. Cubitt, esq. }	*220	Horsley, J. W.	Dunkirk, Kent			
a, T.	Sandford (V.), Oxon.	534	{ Bp. Oxford, by lapse .. }		Howman, G. E.	Barnsley (R.), Glouc.	318	{ Sir J. M. M. grave, bart. Bp. of Carlisle }	*222
					Jackson, W.	Cliburn (R.), West.	222		

Name.	Parish & County.	Pop.	Pat.	Val.	Name.	Parish & County.	Pop.	Pat.	Val.
James, T.	Manerdivy (R.), Pemb.	850	Lord Chanc.	£333	Reade, R.	Ronald Kirk, York	2507	J Bowes, esq.	978
Johnson, E. H.	Poling (V.), Sussex.	202	Bp. of Chichester ..	158	Ready, T. M.	Mountnessing (V.), Essex.	706	Lord Petre...	117
Kelly, A. P.	St. John's, Hoxton (P. C.)		Archd. of London ..		Reeves, W.	Kirkstall (P. C.), co. Antrim		Earl of Mount- cashel	
Kershaw, G. W.	Thwaite (R.), Suff.				Risley, J. H.	Akely (R.), Bucks.	291	New Coll. Oxford	255
Law, J.	Elveton (R.), Hants.	461	Lord Cal- thorpe	235	Rogers, H.	All Saints (V.), Bristol		D. & C. of Bristol ..	160
Lawton, M. A.	Salton (V.), Yorks.	355	G. W. Dow- ker, esq.	90	Salvin, H.	Alston (V.), Cumb.	6858	Com. Green- wich Hosp.	139
Lupton, J.	Ovingdean (R.), Sussex	119	J. L. Bennett, and E. Corn- ford, esq.	355	Scott, E. D.	Poulton (No. C.), Lanc.		Bp. of Glouc. & Bristol.	64
Master, R.	Brightwaltham, Berks.	442	B. Wrought- ton, esq.	700	Sherwood, T.	Pauntley, Glouc. (P. C.)	263	Duke of Cleveland.	
Newport, S.	Whitechurch, La- coran, and Colli- garn, co. Water- ford		Duke of De- vonshire ..		Slade, H. R.	Henley, Salop		T. Henesse, esq.	131
Nolan, T.	St. Barnabas, Li- verpool (P. C.) ..		Trustees		Smith, W.	Stewton (R.), Linc.	69	Magd. Coll. Oxford ..	251
Parks, W.	Kainow (P. C.), Cheshire	1087	Vic. of Pres- bury	90	Stafford, J. C.	Dinton (V.), e. Tel- font, Wilts.	749	D. & C. of Norwich ..	279
Parry, T.	Kenilworth (V.), Warw.	3007	Lord Chanc.	280	Thurlow, J.	Worsted (V.), Nor- folk	830	Earl of Chi- chester ..	7
Pearse, T.	Roche (R.), Corn- wall				Trotter, T. L.	Gt. Stainton (R.), Durham	248	Archd. of Canterbury	438
Penfold, J.	Thorley (V.), I. of Wight				Vores, T.	St. Mary's, Hast- ings		John Rogers, esq.	
Prosser, J.	Thame (V. &c., &c.), Oxford ..	4241	W. Long, esq.	300	Wilkinson, A.	Christ Ch. (P. C.), Downside		Archd. of Wilts.	
Pryor, R. V.	Spettisbury c. Char- ton (R.), Dorset ..	991	V. Pryor, esq.	517	Woodall, H.	St. Margaret's (R.), Canterbury			
Pycock J.	Morley, Inc. near Leeds				Wright, J.	Congham (R.), Norf.	200		
Reade, G.	Currin (R.), co. Monaghan		Bp. of Clog- her		Young, J. C.	Minety (V.), Wilts.			

Bishop, D. G., mast. Buntingford sch.
Brock, M., lect. All Saints, Bath.
Cole, H., mln. Tavistock chap., London.
Cuming, S., rur. d. Mourne, co. Down.
Cupples, T., rur. d. Dunluce, co. Antrim.
Donaldson, J. W., mast. Bury St. Edmund's sch.

Hamilton, W. K., treas. of cathed., Salisbury,
and preb. of Calne.
Miller, J., mast. dioc. school, Derry.
Proctor, N., chap. H.M.S. Niagara.
Rogers, W., preb. Kilmaedonough (pat. D.
and C. of Cloyne).
Rowan, rur. d. Ballymoney, co. Donegal.

Shannon, R. Q., preb. Clonmethan, St. P-
trick's (pat. shp. Dublin).
Short, M. L., chanc. St. Pat. cath., Dublin
(pat. archbp.).
Smith, H., chap. Kingsbridge Union.
Smith, S., lect. Trinity ch., Margate.
Stroud, J., chap. earl of Egmont.
Wilson, W. B., chap. H.M.S. Monarch.

Clergymen Deceased.

Atkinson, W., p. c. Blawith, (pat. T. R. G.
Braddy, esq.) 48.
Bawden, R., rect. Warkleigh, Devon (pat. J.
Gould, esq.).
Biging, J. K., inc. Penselwood, Som., and
p. c. Bourton, Dorset (pat. earl of Iches-
ter and sir H. Hoare).
Bromhead, R., inc. Temple Norton, Derby, 68.
Buchanan, R., rect. Kilkenny.
Butt, T., p. c. Trentham, Staff., and rect.
Kinnersey (pat. duke of Sutherland).
Clements, J. C., Upper Clapton, Middx., 51.
Doyle, J., at Old Leighlin, co. Carlow.
Evans, A. B., rect. Coln Rogers, and vic. of
Barnwood, Glouc. (D. & C. of Glouc.)
82.
Ferris, C. F., of Dallington, Sussex.
Fisher, J., rect. Higham, Leic. (pat. family).
Freeman, W. G., rect. Great Milton, Camb.
(pat. King's coll.), and Caldecott, Warw.
(pat. 70).

Gilbert, T., of Colton Hall, 79.
Grantham, T. A., at Boston, America.
Hargreaves, J., rect. Handsworth, Staff.
(pat. sir R. Peel, bart.).
Huddart, T. P., rect. Clonliff (pat. Crown.)
Hopkinson, S. E., vic. Morton, Linc. (pat.
bp. of Linc.).
Johns, B. W., cur. Raloo, co. Antrim.
Kenny, T., rect. Donoughmore, co. Cork
(pat. bp.).
Kynnersley, rect. Draycott, Staff. (pat. lady
Stourton), 29.
McPherson, R. R. J., late of Rugby.
Merivale, A. F., late fell. Trin. coll., Camb.,
27.
Milnes, E., vic. Watlington, Oxon (pat. J. H.
Tilson, esq.).
Moffatt, W., rect. Currin and Drumkrin
Union (pat. bp. of Clogher).
Orrett, W. G., rect. Standish, Lanc. (pat.
C. Standish, esq.).

Payne, P. S. H., fell. Ball. coll., Oxon, St.
Pearson, J. P. C., Camertown, Cumb. (pat.
D. and C. of Carlisle).
Richards, R. G., rect. Hambleton, Hamt.
(pat. bp. of Winchester).
Roe, P., rect. St. Odogh, and p. c. St.
Mary's, Kilkenny (pat. bp. of Ossory).
Smith, W., dioc. sch., Derry.
Tinsley, G., rect. Fogart, co. Louth (pat. the
primate).
Welland, R. P., rect. Dunchidock and Shil-
lingford, Devon (pat. sir L. V. Falk, bart.)
84.
Wellings, T., vic. Bremfield, Salop (pat. ha.
R. H. Clive), 84.
Winnington, C. F., rect. Stamford-on-Teme,
Worc., and vic. Clifton-on-Teame (pat. d.
C. F. Winnington, bart.), 49.
Yonge, E. L., p. c. Frithelstock, Devon (pat.
Misses Johns), 30.

University Intelligence.

OXFORD, JUNE 11.

MATHEMATICAL HONOURS.—EASTER TERM, 1841.
Class 1.—J. Bellamy, St. John's; R. Compton, Mert.; W. Hedley,
Queen's; P. A. Kingdon, Exeter; J. Le Mesurier, Ch. Ch.; H. Prit-
chard, C. C. C.

Class 2.—F. Barrow, Wad.; J. Groom, Wad.
Class 3.—W. H. Cheppell, Magd. II.
Class 4.—E. F. Gepp, Wad.; Sir J. E. Harrington, Ch. Ch.; W.
C. H. Smith, Exeter; J. Smith, Magd. H.; H. Swayne, St. Mary
H.; C. Thompson, Trin.; T. R. Tuffnell, Wad.

ROBERT WALKER,
WM. F. DONKIN, } Examiners.
JOHN A. ASHWORTH,

June 15.—Visit of His Royal Highness Prince Albert.—The
commemoration of Oxford was celebrated this day; and, although
it was not a quadrennial celebration, the circumstance of his royal
highness prince Albert having selected it as the occasion of his first
visit to this university, rendered it one of unusual festivity and
splendour.

Rev. A. W. Haddon, M.A., admitted an actual fellow of Trin.;
R. A. Le Mesurier, Ch. Ch., was elected schol. C. C. C.

Prize Subjects, 1842.—Chancellor's prizes:—Latin verse, "Noachi
Diluvium;" English essay—"The influence of the science of politi-
cal economy upon the moral and social welfare of a nation;"

Latin essay—"De re frumentaria apud Athenienses." Sir Roger
Newdigate's prize.—For the best composition in English verse, not
limited to fifty lines, by any undergraduate who, on the day above
specified, shall not have exceeded four years from the time of his
matriculation—"Charles the Twelfth."

Mrs. Denyer's Theological Prizes.—The subjects for the year
1842 are—"On the necessity of the two sacraments retained in the
church of England, and that they only are necessary to be re-
tained;" "On original or birth sin, and the necessity of new birth
unto life."

Theological Prize—"The Conversion of Constantine."

July 5.—T. G. B. Estcourt, of C. C. C., D.C.L., and Sir R. H. Inglis,
Ch. Ch., D.C.L., were unanimously re-elected members of parliament
for the university.

St. John's.—T. Knox, schol. of St. John's, admitted actual fellow;
C. Deane, of kin to the founder, elected and admitted actual fellow;
H. Hayman and J. H. Eld (from Coventry school), elected schol.

Exeter Fellows elected.—*Scrump Foundation*—J. Rendall, B.L.
of Balliol coll. *Devon Foundation*—P. A. Kingdon, Exeter.
Petrean Foundation—J. P. Tweed, Pemb.

Wadham Fellows elected.—Rev. G. D. Wheeler, M.A., and
rev. C. Nevins, M.A., schol. of Wad., elected prob. fellows of
that society; and R. C. W. Ryder, Oriel, and S. J. Hulme, elected
schol. Wad. coll.

July 10.—At a meeting of the heads of houses and proctors,
it was resolved to recommend the rev. W. P. Powell, D.C.L., of Wad.
coll., and head master of Clitheroe grammar school, for the appoint-
ment to a chaplainship on the Madras station, placed by the gov-
ernment of the East India company at the disposal of his grace the
duke of Wellington, and given by his grace to some member of the
university, to be selected by the hebdomadal board.

CAMBRIDGE, JUNE 26.

nday last, Sir William Browne's Medals were awarded as

Ode.—"Principissa sanctis auspiciis recens nata."—Regi-
pula, Calus coll.

Ode.—"Annus exactis completur mensibus erbis."—Henry
Birch, King's coll.

Epigram.—"Hoc est
Vivere bis, vitâ posse priore frui."—

Piers Watt Boulton, Trin. coll.

Epigram.—"Vehemens vi vaporis impulsâ."—Matthew
at Boulton, Trinity coll.

Golden Medal.—On Tuesday last the Camden Gold Medal,
est exercise composed in Latin Hexameter verse, subject—

"Quique sui memores alios facere merendo,"
was adjudged to Henry Mildred Birch, school. of King's coll.

July 11.—*Comitibus Max.*—The queen's professor of civil law has
adjudged the following order of the honours for the academical year
1840-41:—

First Class.—Howes, Aul. Trin.; Stonestreet, St. John's (Joh.)

Second Class.—Jenner, Aul. Trin.; Caldwell, Aul. Trin.

Third Class.—Roche (Joh.)

On Tuesday, July 6, Alfred Williams, of King's coll., was ad-
mitted fellow of that society.

July 17.—*Noridian Prize.*—J. S. Howson, Trin.

King's.—A. Williams admitted fellow.

Clare.—F. Hildyard admitted senior fellow.

DURHAM.

ESTER TERM, 1841.—DEGREES IN ARTS.

B.A.—*Class. and Gen. Lit.*

—Robson, J. B.

—Carr, Outhbert; Hornby, R. W. P.; Roberson, F. B.

—Hayton, G.; Mason, J.; Sweeting, W.; Whitehead, J. A.

—Brown, W.; Fenwick, G. C.; Hill, J.; Wyvill, C. E.

M.A.—*Class. and Gen. Lit.*

—Hodgson, H. W., B.A.

EXAMINATION OF STUDENTS IN CIVIL ENGINEERING AND
MINING.

Math. Phys. and Pract. Science.

—Smith, S.

—Beaufort, F. T.

Chemistry and Mineralogy.

—Smith, S.

Languages.

Class 2.—Smith, S.

Examination for a Licence in Theology.—Blenkinson, E., B.A.;
Browne, M., B.A.; Burren, J.; Campbell, L. L., M.A.; Galloway,
W. B.; Hobhouse, R., B.A., Ball. coll., Oxf.; Hulton, A. H., B.A.;
Maughan, R.; Ormsby, G.; Peyton, A.; Preedy, W. T., B.A., St.
John's, Camb.; Shafto, A.; Stevenson, J.; Tibbs, H. W., B.A.,
Dublin.

The bishop of Durham's prize for passing the best examination in
Hebrew, Hellenistic Greek, and the gospel of St. Matthew, assigned
to Wm. B. Galloway.

A second prize assigned to H. W. Tibbs, B.A.

The bishop of Durham's prize to the best proficient in Mathe-
matics at the examination for the degree of B.A., and the final
examination of engineer students, assigned to S. Smith.

DUBLIN.

son, A.B., and W. Roberts, A.B., elected fellows.

at premium of 80l., with Madden's premium, was voted to
held, A.B.; and a premium of 50l. to the rev. W. Atkins,

rs Elected.—P. Moore, sen. soph.; and J. C. McDonnell,
smett, G. T. Hopkins, W. P. K. Dobbin, T. Twigg, C. P. T.
T. W. Moffett, J. H. Duck, J. O'Regan, W. G. Carroll, G.
C. P. McCarthy, A. O'Callaghan, jun. soph.

June 8.—The following were nominated alms:—*Classics*—J. Y.
Rutledge, T. Steele, R. T. Read, J. L. Robinson, P. Kenny, R. S.
Sinclair, B. Lucas, J. Pooler. *Science*—J. H. Flynn. *Hebrew*—
S. Synnott.

The board, having determined on founding a school of civil en-
gineering in connexion with the university, have given notice that
they intend to elect two professors, who shall lecture—one upon the
application of chemistry and geology to the arts of construction, the
other upon the practice of engineering.

Diocesan Intelligence.—England and Ireland.

CORK, CLOYNE, AND ROSS.

e large parish of St. Finbar, comprising, besides a
district of the city, an extensive portion of the
and liberties, a church has been built and en-
at the sole cost of S. Lane, esq., who has not only
a commodious and handsome church, but has ent-
he has given a glebe, and built a glebe-house,
sents the clergyman with a salary of 200l. a year.
rch, and glebe-house, in the gothic style, are es-
to have cost nearly 4,000l.

DOWN AND CONNOR.

ch Extension.—The second report of the Church
modation Society contains much that is encouraging.
five new churches were opened: Hollymount,
wn, endowed by lady Harriet Forde with 1,250l.,
for building; St. John's, Whitehouse, par. Carn-
to the endowment of which 1,100l. has been given
ev. W. Bland, S. Orr, Messrs. McCalmont, Thom-
; St. John's, Kilwarlin, Hillsborough, endowed
a year by marq. of Downshire; Glynn; and Kil-
Eight new churches are nearly completed: the
of Muckamore, endowed with 1,250l. by J.
on, esq., to the building of which his family have
0l.; St. James's chapel, Lower Kilwarlin, Hills-
to which marq. of Downshire has contributed;
Tyrella; Raloo, which visc. Dungannon has en-
rith 50l. a year, and towards building has given
toneyford chapel, par. Derlaghy; Drumtallagh
and Blaris, erected by marq. of Hertford, at the
1,000l. Besides these—sixteen churches erected
society in about two years—a church is proposed
lit at Ballyscullion; one at Castlewellan, towards
L. E. Ward, esq., has given 1,250l., the countess
ley has subscribed 200l., and promised the ent-
t for the minister; Killany, for which marq. of
ire has promised ground and 100l. subscription;
ort, towards which a subscription and endow-
ive been offered by W. Maxwell, esq.; Kircub-
which R. E. Ward, esq., has offered an endow-
75l. a year, and has given 300l. towards build-
nalong, towards building and endowing which
ord viscount Newry has liberally contributed;
ards a church in Belfast, to contain above 500
igs, W. Wilson, esq., has placed at the disposal
ety 4,500l. More than 30,000l. has been con-

tributed towards building and endowing churches within
the united dioceses in about two years.—*Irish Eccl.*
Journal.

[This is really a most gratifying statement.—Ed.]

LIMERICK.

The archbp. of Dublin will hold a triennial visitation of
this diocese at the cathedral in August. This will be the
first time of the primate of Dublin officiating here; but
the irreligious and ever deplorable legal enactment which
suppressed the Irish episcopal sees, has transferred this
important duty from the late archbishopric of Cashel to
the archbp. of Dublin.—*Limerick Chronicle.*

SODOR AND MANN.

Departure of the Bishop of Worcester.—Previously to
his lordship's departure, an address was presented to his
lordship by the venerable archdeacon Hall and the
clergy of the diocese, to which his lordship replied in a
truly Christian and apostolic spirit. In the expressions
of gratitude and regret contained in the address of the
clergy we very cordially participate, and add our assur-
ance, in which we are sure we are joined by the laity in
general, that his lordship, in quitting our secluded isle
for a more extensive sphere, carries with him the best
wishes and fervent prayers of all he leaves behind.
Through the kindness of the venerable the archdeacon we
have been favoured with a copy of the address and reply,
which we have much pleasure in placing before our
readers.

*Address of the clergy of Mann to the lord bishop of
Worcester:*—

"My Lord,—We the undersigned, the archdeacon and
clergy of the diocese of Sodor and Mann, beg to offer to
your lordship our very sincere congratulations on your
lordship's promotion to the see of Worcester.

"When, according to the will of Providence, your
lordship was first sent to preside over the church of
Christ in this island, we were lamenting the loss we had
sustained by the removal of your predecessor; but we had
soon abundant reason to be grateful to our divine Head
and Master, who had raised up to us in you another over-
seer to whom we could look in every difficulty as a safe
and sound adviser, and whom we could regard under all
circumstances as a protector and a friend.

"My lord, we are strongly, and we trust conscienti-

• From the "Mann Sun."

ously, attached both to the doctrine and government of our own church. We are satisfied on the plainest historical evidence, that episcopacy began in apostolic times. We rejoiced therefore that the church of Christ in this island was permitted to retain her own bishop. Yet, while we are convinced that experimentally the episcopal form of church government has been proved to be the safest and best, we looked with no small anxiety to the sort of person to whom we were to pay canonical obedience; could we then fail to be grateful to God, when we recognized in your lordship a Christian brother who was both able and willing to exercise his responsible office, not as being a lord over God's heritage, but as an example to his flock?

"Under your lordship's auspices, the Society for Promoting Christian Knowledge has been revived among us, and other Christian societies supported. Yet, while thus zealous for the spiritual welfare of the inhabitants of the island, and while holding firmly your own opinions, you have set us the example of neither acting unkindly towards those who differ from us, nor of opposing their opinions with violence of language or bitterness of feeling. You have taught us to be "pitiful, to be courteous, tender-hearted, and compassionate."

"On these subjects, my lord, it would give us pleasure to enlarge and to detail the many acts of your liberality during your short residence here, towards individuals among ourselves, to the poor, to schools, and to the church; but we must on this occasion content ourselves with placing on record our grateful sense of that one great act of disinterestedness on your part, which we took as an earnest of what your future conduct would be, and has been, among us—we mean the voluntary resignation of so large a portion of your this year's income."

"When we see in you, my lord, such manifest fruits of the Spirit of God, we are justified in presuming the acknowledged influence of that Spirit. We pray that its influence may be increased to you continually more and more."

"Your lordship is removed to a larger diocese—to a higher worldly position, more honour, more wealth, more labour, more temptation. We entreat you to remember that nowhere will you find hearts more gratefully attached to you than among the clergy of this secluded diocese—that nowhere will more fervent prayers be offered up in your behalf to the throne of grace, that every blessing may be granted to you and yours, and that "the very God of peace may sanctify you wholly, and that your whole spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ."

Signed by { John Cecil Hall, archdeacon.
F. B. Hartwell, vicar-gen.
Thos. Howard, rector of Ballaugh,
&c., &c., &c.

(Reply.)

"To the venerable the archdeacon and the reverend the clergy of Sodor and Mann:—

"My dear and rev. Brethren,—I thank you most sincerely for the kind and affectionate address with which you have been pleased to favour me on my translation to the see of Worcester. The period which has elapsed since I first entered on the duties of this diocese, short as it has been, has been long enough to produce in me sentiments of the sincerest affection and respect for the clergy placed under my charge; and I only lament that it has not been long enough to enable me to carry into effect that which in my own mind I had already projected. Your kindness, however, has much overrated the little services which it has been in my power to render you, and I trust that the same indulgent feeling which has thus favourably viewed my past conduct will likewise give me credit for my future intentions. It is indeed true that I am called, as you say, to a situation of more labour, as well as of more temptation. Of the labour I am not afraid, so long as it pleases God that I should retain my present state of health; but I humbly feel how much I shall stand in need of your prayers, that I may be strengthened by the Spirit of God to withstand those temptations to which a higher worldly position and more wealth must necessarily expose me."

"Finally, brethren, farewell; be perfect, be of good

comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

"Believe me to remain always, with sentiments of the sincerest attachment and esteem, your affectionate friend and brother,
H. WORCESTER.

"Bishop's Court, June 4, 1841."

YORK.

The Dean.—On Sunday morning, June 27, the most intense interest was created in this city in consequence of the intelligence having arrived that judgment had been given by lord Denman, in the court of queen's bench, in favour of the dean of York. It was immediately suggested by many of the citizens who had warmly sympathized with him, that a procession of the citizens should on the following day proceed to Fulford, to welcome his arrival from Stillingfleet, where he had been spending a few days at the residence of the rev. C. Hawkins. This, however, we understand was not approved of, in consequence of the indisposition of his daughter-in-law, Miss Peel Cockburn. It was, nevertheless, determined not to let the opportunity pass over without showing some manifestation of welcome towards the dean; and accordingly as it became known that he would arrive at the deanery about three o'clock in the afternoon of Monday, a large concourse of our fellow-citizens assembled at the west end of the minster. There were also present a number of ladies. About three o'clock the dean and his lady were driven up to the Minster-yard in a phaeton, followed by the rev. C. Hawkins in a carriage. As soon as the dean made his appearance, he was greeted by repeated cheers and bursts of applause, and a procession was formed through the grounds at the north side of the minster, where he was again repeatedly cheered, which he acknowledged by taking off his hat and frequently bowing to the multitude. When he arrived at the entrance to the deanery, he was met by the rev. H. S. Markham and the rev. W. Taylor, the latter of whom, standing on a chair, addressed the dean as follows:—

"Very rev. sir,—I have been requested to address you on this occasion, and it gives me the greatest happiness to do so by the honoured title of "Mr. Dean" (cheers), the more especially as the warmest expressions of regard which I, as an individual, could offer to you, are but echoes of the deep and unalterable feelings of attachment which now warm and invigorate the hearts of thousands glad to welcome your return. (Loud cheers). We have watched with anxious care the clouds which have lately hovered around you, and now hail with you their dispersion. (Cheers). But we have never ceased to feel that, however delayed, your return amongst us, as dean, was absolutely certain. And now, very rev. sir, in the name of all around me, I have only to add, that it is our most earnest prayer that peace and happiness may be the constant accompaniments of the remainder of your life." (Loud cheers).

Dr. Cockburn then stood up in the phaeton, and with great emotion spoke to the following effect. He observed that he wished he could find words to express the feelings which agitated him on that occasion, but when a heart overflowed with gratitude, as his did, he did so with the greatest difficulty. He had been, as they well knew, the object of an extremely aggravated persecution, but he did not on that occasion at all wish to enter on that subject. There was one thing however which he never could forget, and that was the disinterested friendship which he had experienced from the independent citizens of York. And he could not forget also that those independent citizens would shortly also be called upon to exercise the high privilege they possessed, of returning representatives to parliament. He did not at all wish to meddle with politics, for politics did not belong to his profession (applause), nor was he going to recommend to them any particular candidate for their suffrages, but he begged to plead for the poor. (Renewed applause). He had found from his own experience that many of the clauses in the new poor-law pressed very heavily on those whom they all should pity, and therefore when any candidate solicited their votes, he advised them to insist upon a pledge being made that he would endeavour to have the burdens of the poor removed. He did not mention this subject for political purposes, be-

cause it was a matter of little importance to him whether the government was composed of whigs or tories. They might think that this was an improper subject to be introduced for their consideration (cries of "no, no"), but it was one of the deepest importance to the community at large, and perhaps more worthy of their attention than the individual who was then addressing them. He would also state, that he mentioned this subject that they might not add sorrow to the sorrowful. (Loud applause). He was highly proud of the attention which the citizens of York had shown him that day; it was an honour which would gild his humble name for the remainder of his days. He concluded by returning his hearty thanks for the honour they had conferred upon him. At the conclusion of his speech he was heartily cheered, which continued during his progress to the deanery. The very reverend gentleman's lady appeared to be sensibly affected by this hearty and unanimous manifestation of public feeling. Three cheers were then given for the rev. H. S. Markham and the rev. W. Taylor. The rev. H. S. Markham returned thanks, and answered the accusation that had been made against him, that he was a partisan for the dean. He confessed he was a partisan, and would act as one to the meanest of his servants, should they stand in a situation to require his assistance. He also declared his intention to support the dean to the utmost of his ability. The rev. W. Taylor very briefly returned thanks for this mark of their approval of the part he had taken with respect to the dean. The numerous assemblage then separated.—*York Courant*.

[Upon this subject we do not wish to make any comments, but simply to state facts.—*Ed.*]

CHURCHES CONSECRATED.

Bath and Wells.—Ash chap., Matlock, Som.
Canterbury.—Dunkirk, Kent, June 10.
Chester.—Poulton-by-the-Sands, June 22; Liverpool, St. Barnabas, June 3.

Clogher.—Newbliss, July 1.
Chichester.—Horsham, June 10.
Elphin.—Lisadell, near Sligo, June 6; St. Peter's, Athlone, June 22.
Ely.—St. Paul's, Bedford, June 28.
Lichfield.—Trinity, Bromwich, June 28.
London.—De Beauvoir ch., West Hackney; Twickenham, June 29.

FOUNDATIONS LAID.

Bath and Wells.—Matlock, Bath, June 9; St. John the Baptist, Eastover, Bridgwater.
Cheshire.—Northwich, for watermen, July 5.
Lincoln.—Lenton, near Nottingham; Carrington, near Nottingham.
St. Asaph.—Llanrwst, for English service.
Winchester.—Emanuel ch., Camberwell, June 29.

Tributes of respect have recently been presented to the following:—

Sodor and Man, Id. bishop of, from late parishioners of St. George, Roomsbury, plate.
 Armstrong, W. H. G., cur. of Uttoxeter.
 Atkinson, J. C., cur. of Brockhampton, Herefordshire.
 Batchellor, W., late cur. of Chilcompton, Somerset.
 Bevan, T., cur. of Chittlehampton.
 Birch, J., late cur. of Bridlington.
 Bright, J. H., Tettenhall, Staffordshire.
 Chichester, C., late cur. of Southam.
 Child, V. K., cur. of St. Botolph, Bishopsgate.
 Edwards, J., Bury St. Edmund's.
 Edwards, J. M., late cur. of Worthin, Salop, plate.
 Fraser, J., late inc. of Emanuel ch., Bolton.
 Hasted, H., lect. St. Mary's, Bury.
 Jarratt, R., vic. of Wellington and West Buckland, Som.
 Jones, D., late of Denbigh, plate.
 St. John Mildmay, C. A., rect. of Chelmsford.
 Miller, G. D., late inc. of Morley, Leeds.
 Nolan, T., late cur. of St. Peter's, Stockport.
 Parks, W., inc. of Rainow, Cheshire.
 Scott, C., cur. of Burnham.
 Slatter, S. R. J., cur. of Lynsham, Northamptonshire.
 Strong, T. L., rect. Sedgfield, Durham.
 Todd, J., St. James, Warrington, plate, purse, &c.
 Wilson, B., late cur. of Farnham, Suffolk.
 Windsor, H., late cur. of Exton, Rutland.

EPISCOPAL CHURCH IN SCOTLAND.

GLASGOW.

At the June meeting of the Society for Promoting Christian Knowledge, the following letter from the right rev. bp. Russell was read to the meeting:—

"I am again a suitor to the venerable Society for Promoting Christian Knowledge, in behalf of a colony of English workmen, who have settled in my district. About twelve miles from Glasgow, there are very extensive fields of coal and ironstone, on which, within the last few years, vast manufacturing establishments have been erected. As some of the processes in the iron line are quite new in this part of the kingdom, it was necessary to procure a better class of artisans from Staffordshire and other parts of England; and I am informed that, including their families, there are about a thousand of such persons now in the vicinity of Airdrie. Some of them, indeed, are methodists, and some are Roman Catholics; but the majority belong to the church.

"As there is no episcopal chapel nearer than Glasgow, distant to the greater part of the people more than ten miles, and to others not less than fourteen, they have applied to me for a place of worship. Indeed, some of them have declared that, if we do not provide accommodation for them and their children, where they may serve God according to the ritual of their own communion, they will return into England. [And yet we are tauntingly told that in the manufacturing districts of England the people are opposed to the church.—*Ed.*]

"I accordingly requested a meeting of the masters and other gentlemen in the neighbourhood; all of whom were so deeply impressed with the necessity of building an episcopal chapel, that the sum of 600*l.* was immediately subscribed. One of the masters subscribed for himself alone 200*l.*, and he is a presbyterian. He confirmed to me the statement as to the great number of English at the several works; and added, that many of the men would subscribe out of their small means. We have got about 1,000*l.* But a building, however plain, large enough to contain 800 persons, will cost about

1,800*l.*; so that we are still a great way short of the necessary amount.

"On this occasion I plead for Englishmen and their families—objects of your more peculiar care. There are, besides them, a considerable number of Irish, chiefly miners, an inferior class of workmen; but as there are many of them Romanists, they have already got a chapel built for them—by whom or by what means it is not easy to conjecture.

"Be pleased to assure the committee that I do not willingly make such claims upon them. We begin to do something for ourselves, and are therefore less ashamed to ask assistance."

The society voted 200*l.* to the work. It will readily be believed that such a grant should have aroused the angry feelings of some strong enemy of episcopacy, and such it seems to be the case, as the following letter, addressed to the editor of the *Witness*, a Scottish paper, fully testifies:—

"To the Editor of the Witness."

"Sir,—In your last paper I observed (with regret) that the Society in England for Promoting Christian Knowledge had voted 200*l.* in aid of an episcopal chapel about to be erected at Airdrie or Gartsherrie. You have already called attention to the general principle involved in such grants. But in this case, I observe, the affair is disguised under the pretence that the gettars-up of the church are poor labourers from England. Now, whether there be in the district any poor labourers from England I am not aware, but it is quite certain that some of the leading promoters of this new place of worship are ferocious intrusionists, anxious by this erection to manifest their rage and spleen at the general assembly, whose patriotic and liberal measures they detest. It is most discreditable in any party in the church of England to encourage such persons. But Scotch prelacy never was very scrupulous, and it seems at present very eager to profit by fomenting disputes in the presbyterian establishment. It will soon be convinced of the hopeless folly of such sinister attempt

whilst the Society for Promoting Christian Knowledge may find, sooner than they expect, that their game is one 'at which two can play.' Such a combination of foes will serve only to raise more effectually the presbyterian spirit of Scotland, and 'blue bonnets' may again cross the border. I am, &c., A PRESBYTERIAN."

What must be the spirit which could lead to such a production? The veracity of bp. Russell is beyond all question; and we can, from our personal knowledge in this instance, bear testimony to the truth of his statement, though needed it cannot be. And really it is what might reasonably have been expected, that the violent agitations which now rage in the established church of Scotland, would induce not a few to join the episcopal communion. We have more than once made this assertion; and the production of the "presbyterian" fully bears out that we are right. The chapel referred to will be a great blessing to the neighbourhood. The church established in Scotland has more reason to be proud of the good presbyterian who gave his 200*l.*, than of the correspondent of the *Witness*; the former testifies a kindly Christian feeling—what the latter testifies, we will not say.—Ed.

ABERDEEN.

Portsoy, Banffshire, N. B.—On Thursday, 24th June, being St. John the Baptist's day, the new episcopal church here, which is just completed, was solemnly opened and consecrated by the right rev. William Skinner, D.D., bishop of the diocese, and primus. A numerous body of clergy, with a large and respectable congregation, attended to witness the interesting ceremony. The bishop, after receiving at the altar a petition, signed by the incumbent and churchwardens, praying that he would consecrate the church, ordered it to be read by the rev. Arthur Ranken, clerk of the diocese. On signifying his consent to comply with the prayer of the petition, the bishop repaired, with the clergy present, to the west door, and proceeded solemnly to consecrate the building by the name of the church of St. John the Baptist, to the honour and service of Almighty God, according to the "form prescribed for the consecration of churches and chapels in England, and as adopted by the episcopal church in Scotland." The incumbent (the rev. Alexander Cooper) then commenced the morning service, the bishop introducing the occasional passages appointed by the rubric; thereafter followed an eloquent and appropriate sermon by the bishop from psalm v. 7, and the service ended as usual with the administration of the holy communion. Evening prayer was said by the rev. Charles Pressley (Fraserburgh), after which the bishop administered to several members of the congregation the ancient and apostolic rite of confirmation. In recording the consecration of this church, we cannot forbear passing a well-merited eulogium on the zeal of both pastor and people, who, aided by the friends of the church in various quarters, have erected an edifice in every respect so highly creditable and appropriate. [We understand Mr. Ross, late of Brechin, and now of Inverness, was the architect]. *Aberdeen paper.*

Consecration of St. Peter's Church, Fraserburgh.—The church lately erected by the episcopal congregation in this place, was solemnly set apart and dedicated, under the name of St. Peter's church, to the honour and worship of Almighty God, by the right rev. the bishop of the diocese, on Sunday the 4th July. The service on this occasion, was precisely the same as that described above in giving an account of the consecration of the new episcopal church at Portsoy. The bishop, attended by the rev. Patrick Cheyne, of St. John's, Aberdeen, who acted as chaplain, was received, on entering the church, by the rev. Charles Pressley, the minister, and by the trustees and managers, one of whom presented a petition, praying that the bishop would be pleased to consecrate the church. The petition was read by the chaplain, and the bishop having signified his consent, the sacred ceremonial proceeded according to the order prescribed in the form of consecrating churches and chapels. The service for the day was read by the rev. Charles Pressley. The rev. Patrick Cheyne preached the sermon. *The text was from Revelations xxi. 3; and the discourse, which was most eloquent and appropriate, was listened to with the deepest attention by a numerous auditory.*

After this followed the celebration of the holy eucharist, in which the bishop, with the two clergymen present, and a large number of the congregation, participated. In the afternoon of the same day, the bishop administered the holy rite of confirmation to upwards of twenty young persons. The church, which is cruciform, was built according to a plan furnished by Mr. Henderson, architect, Edinburgh. It is very neatly fitted up; the eastern window, filled with stained glass, and enriched with a highly-ornamental border of most harmonious colouring, is copied from a window in York minster, and has a very pleasing effect. The altar is covered with a handsome crimson cloth, embroidered in gold, the pious gift of a lady of the congregation, who also presented to the chancel a suitable chair, having a cross, entwined with the emblematic vine, worked in the back. Among other benefactors to the church may be mentioned the hon. and rev. Arthur Percival, who, besides a subscription, presented a splendid prayer-book for the reading-desk.

Primus of Scottish Episcopal Church.—As mentioned in our last, immediately after the consecration of Dr. Terrot, the six bishops held an episcopal synod, and proceeded to elect one of their number to fill the office of primus of the episcopal college, in room of the late bishop Walker. The choice, as was anticipated, fell on the bishop of Aberdeen, whose election, we are assured, will afford the highest satisfaction to the clergy and laity of the episcopal church in Scotland, and in an especial manner to those in his own diocese, by whom he has been so long and so much beloved and venerated. It may interest some of our readers to explain the nature of the office of primus. It is thus defined in the second canon of the Scottish episcopal church:—

"Before the distinction of archbishop was introduced into Scotland, one of the bishops had a precedence under the title of *Primus Scotorum Episcoporum*; and the Episcopal college having for a century past adopted the old form, it is hereby decreed, that the bishops shall, without respect either to seniority of consecration, or precedence of diocese, choose a primus by a majority of voices, who shall have no other privilege among the bishops but the right of convocating and presiding; and that expressly under the following restrictions:—1st, That he shall be obliged to notify to the other bishops the reasons of his calling a meeting, as well as the time and place for holding it; and if the majority shall dissent, as judging either the reasons insufficient, or the time or place improper, the proposal of such meeting shall be either wholly set aside, or the time and place altered, as shall seem to them most expedient. 2ndly, That if the primus shall at any time refuse to call a meeting, when desired by a majority of the other bishops to do so for some specified purpose, or if he shall refuse to consecrate or sanction the consecration of a priest, canonically elected to a vacant diocese, when that election shall have been confirmed by a majority of the bishops, they shall, in such cases, have authority to meet and act without him. 3dly, That the primus thus chosen by the majority is to continue in that office only during their pleasure. That the church may suffer as little inconvenience as possible by the death or resignation of the primus, the senior bishop shall instantly succeed to his powers, until a majority of the bishops shall appoint one to the office by a formal deed of election."

We subjoin one or two notices as to the history of the office. In the early ages of the Scottish church, one of the bishops held a precedence, with the title of *Primus Scotorum Episcoporum*. The bishops of St. Andrew's gradually acquired certain rights of superiority, but no proper primacy was established in Scotland till that see was raised into an archbishopric in the reign of king James III. The see of Glasgow was also erected into an arch-diocese in the reign of James IV., and had for its suffragans the sees of Galloway, Argyre, and the Isles, the others being subject to St. Andrew's. Matters continued in this shape till the revolution of 1688, no change taking place in this respect at the reformation. On the death of the last two archbishops, the bishop of Edinburgh, as we have mentioned in another place, succeeded to the power of metropolitan. On his decease, Dr. Fullarton, his successor in the see of Edinburgh, was elected primus, but it is doubtful whether he and the primus who

succeeded him possessed metropolitical jurisdiction. By the canon of the Scottish episcopal church, which we have quoted, the powers of the primus are defined, and they differ in no material respect from those enjoyed by the possessors of that dignity during the last century, and in the early ages of the church. The following are the primates of the Scottish episcopal church since the revolution:—Dr. Fullarton was elected primus in 1720, and died in 1727. Bishop Millar, of Edinburgh, was elected as his successor, and died in the same year. Bishop Freebairn of Edinburgh, the next primus, was raised to that office in 1731, and died in 1739. He was succeeded by the learned and pious Dr. Rattray, bishop of Dunkeld, whose death took place in 1743. His successor was the well-known historian and antiquary, bishop Keith, who died in 1757. The next primus was bishop White of Dunblane, who held the office till his decease, in 1761. After him was bishop Falconar, then

of Moray, afterwards of Edinburgh, who died in 1784. His successor was bishop Kilgour, of Aberdeen, who resigned the office of primus in 1788, and was succeeded by the late bishop Skinner, of Aberdeen. On the death of that lamented prelate, in 1816, Dr. Gleig, bishop of Brechin, was elected primus, on whose resignation, about four years ago, the late Dr. Walker, bishop of Edinburgh, was appointed to succeed him.

DUNKELD.

June 30.—Bp. Torry held his triennial visitation at Muthill, and afterwards confirmed a number of young persons, whom he most impressively addressed. He then delivered a charge to the dean and the clergy of his diocese; after which the congregation were dismissed. Before finally separating, the bishop and clergy held their annual diocesan synod—as also their annual meeting of the diocesan association of the Scottish Episcopal Church society.

COLONIAL CHURCH.

NEWFOUNDLAND.

Extracts of a letter from the Bishop of Newfoundland, to Society for the Propagation of the Gospel, dated St. John's, June 12, 1841.—"On my late visit to Conception Bay, I have been much gratified by the visible progress of our church institutions in that district. At Harbour Grace, on Trinity Sunday, I was enabled to preach the ordination sermon, to administer the sacrament of the Lord's supper, to confirm and address 103 well prepared persons, to visit and examine a Sunday-school in which there were 124 pupils present, and to preach again in the evening in aid of the funds of our Diocesan Church Society. Although I have held confirmations in all the neighbouring churches, I have confirmed in the church of Harbour Grace no fewer than three hundred and fifty persons in the year. We have the frames, doors, windows, pulpits, and lumber for six buildings in Placentia Bay ready for shipment; and Mr. Jeynes will proceed thither in the ensuing week. Never was there a more timely grant made by the society, than that which has enabled me to assist so materially the poor settlers of this forlorn bay. I have taken upon myself not to restrict this bounty to the four churches for which I solicited it, but to apply it to the aid of all the churches and school-houses now in progress in the bay. I hope also to find a good coadjutor to Mr. Jeynes, in one of the new missionaries now on their way from your society. If numbers, and spiritual destitution, and extreme poverty, constitute a claim on your sympathy and bounty (and it is a claim which you have liberally recognized), there are few of the dark and remote places of the earth that can compete with my poor diocese. I believe that our church population equals that of Nova Scotia, and our missionaries are not even yet half as numerous."

Mr. Benjamin Smith, recently sent out, has been ordained.

JAMAICA.

The following have been licensed as island curates, and appointed to different parishes throughout the island:—T. E. Poole, M.A.; W. S. Coward; O. D. Toosey B.A.; J. Cooke, B.A.; S. H. Stewart, LL.D.; J. Williams; J. Nash, B.A.; T. Garrett, B.A.; E. Hawkins, M.A. A large and commodious building in the town of Montego Bay, has been fitted up and licensed as a temporary place of worship, until the completion of the new chapel of ease, now in course of erection at that place. The island curates' chapel at Stewart's Town, in the parish of Trelawny, being in a state of dilapidation, a large and commodious building has been licensed as a temporary place of worship. Workmen are actively engaged in the preparation of materials for the new chapel, to be erected by the parish, aided by grants from the house of assembly and the Society for the Propagation of the Gospel. The commissioners of public accounts have, on the recommendation of his excellency the governor, voted a stipend of \$500. sterling per annum, for the maintenance of a chaplain, to be employed exclusively in the new district prison at Kingston.

NOVA SCOTIA.

At the July meeting of the Society for Promoting Christian Knowledge, extracts from a letter from the bishop, dated Halifax, June 3rd, to the following effect, were read:—

"Your letter of the 30th April arrived as I was setting out on one of those numerous tours which occupy the whole of my summers, and too much of my winters. I beg to offer my sincere thanks for the benevolent grants of the society to the church at Manchester, and the mission library at Guysborough. Nothing on my part shall be wanting to carry into full effect the intention of your truly charitable board. The society will not, I hope, consider me unreasonable in renewing a request for similar assistance to the divinity students at King's college, Windsor, to that which they most kindly afforded in the last year, and before the last year. The need is as it was; the object has lost none of its importance, and happily there is much encouragement from the great benefits which such bounty has conferred, and is now affording. We have eleven divinity students in the college, and new candidates are coming forward. The present prospect of a supply, within our own borders, of well-qualified missionaries for the many waste places which surround us, is happier than it has been for many years. Indeed it is so encouraging, that, while tarrying the Lord's leisure, I yet hope, through his mercy, to see the most of them cultivated as portions of the heavenly vineyard. If it may be permitted me, I would gladly entreat the favourable regard of the society to a very important undertaking in which we have engaged, perhaps with boldness; but if so, I trust it is only the confidence of faith. We have a line of coast, stretching along the south-eastern portion of this province, for more than 100 miles, wonderfully indented with innumerable harbours, and having small settlements in each of these. A large portion of the settlers, amounting to several thousands, are members of the church, or the children of members. For twenty years I have in vain endeavoured to induce a missionary to take this extensive charge, in which I confirmed more than 400 persons in one summer; but every one shrunk from such arduous duty, whose difficulty is increased by the want of roads and accommodation. . . . Three churches have been erected ten miles distant from each other, and are always crowded when the services of the church can be had. At last a missionary, lately ordained, has consented to undertake the labour; and we were likely to lose the benefit of his services from the impossibility of finding any accommodation for his family, from whom he has been necessarily separated. It is not our custom to seek for extensive aid in supplying a residence for a missionary; but this case is so peculiar, that we have considered it entirely an exception, and loudly calling for assistance. Nearly 150*l.* will, I hope, be collected here for the object. The poor people will give labour—all they have to give. The Society for the Propagation of the Gospel have kindly granted 50*l.*; and if 50*l.* more could be obtained, I should hope to see the missionary and his family con-

fortably lodged in a central situation before the next winter."

Extracts of a letter from the Bishop of Nova Scotia to the Society for Propagating the Gospel, dated Halifax, May 30, 1841.— "I have just returned from an interesting excursion of 100 miles into the country. My principal objects were confirmations at Newport and Rawdon, which afforded me unmixed gratification, and much cause for thankfulness. The church at Newport is forty miles from hence, and that at Rawdon nearly ten miles beyond it; I attended both on Sunday. The 10th of this month forty-two persons, of very engaging deportment, were confirmed at Newport, in the presence of a very crowded congregation, and did great credit, and gave great joy, to their amiable pastor, the rev. Richard Uniacke, who is much loved, and very deservedly, by his flock. In this place, until of late, nothing was done by the people for their missionary, but they have well responded to the call which has been made upon them. They have purchased an excellent site for a parsonage, and they have erected a small building, in which Mr. Uniacke is very comfortable; they pay 50*l.* a-year towards his support, and they are now engaged in the improvement of their church. These things are encouraging, and call for our thankfulness; it is hardly necessary to say the congregation is increasing, and several accessions to it, and to the list of communicants, have been made by adult baptisms. At Rawdon the notice was unfortunately shorter; and although the church was filled, only nineteen candidates were prepared for confirmation, but these gave good evidence of holy preparation. A larger number will probably be ready as soon as I can visit and consecrate the new church at Douglas, fifteen miles distant from Rawdon, where the society's excellent missionary, the rev. George Morris, has an increasing congregation. * * * I parted from these interesting flocks full of satisfaction and thankfulness. Mr. Morris conveyed me to Windsor, where some college business invited my attention; and I proceeded to Aylesford, forty-eight miles from Windsor, where I remained four days. I preached there on the 24th, and encouraged a good work in which the people are engaged on behalf of their missionary, the rev. H. L. Owen, who, they well know, is deserving of their active regard. * * * On my return I passed through Cornwallis, for the purpose of visiting the society's new missionary to that place and Horton, the rev. John Storrs, and to encourage the building of an excellent parsonage now well in hand, and beautifully situated on a part of the glebe on which the church of Cornwallis stands. Nothing can be more promising than the impression which Mr. Storrs has already made on his congregations, and I entertain a comfortable hope that his labours in this mission will be greatly blest. I have returned to Halifax, only for a few days, to encourage the commencement of contributions for the erection of a chapel of ease, that will contain one thousand persons, as the demand for church accommodation has long pressed upon us: I hope the call will now be met in the right spirit; and if this should be blessed, we may hope for a very respectable building, well suited to the relief of our present wants, with ample provision for the poor, to whom the whole of the ground-floor will probably be allotted. The church will be so placed as to be well situated for a parish church, when it may be thought expedient to divide the present parish of St. Paul; and if the wealthy members of our flock can be brought to feel in its fulness the amount of their religious responsibility, our chapel may grow into a cathedral. Our primary object at present, however, is to secure the required church-room, and especially for the poor. Lord Falkland has set a noble example, having presented me with 100*l.* for the commencement of the subscription."

AUSTRALIA.

At the July meeting of the Society for Promoting Christian Knowledge, the following letter was read from the bp. of Australia, dated Sydney, Jan. 13, 1841, in

which he says—"I have again to express my thanks to the society for all their kind anxiety and liberal assistance for the good of our church, and for the advancement of education among the people upon sound and secure principles. After a careful review of my situation and resources, I have come to the determination that the first of all measures indispensable for our present security, and as a preliminary step to every future advance, must be the establishment of good grammar schools of a superior order. If these be now instituted, and carried on with spirit and success for a certain number of years, then I concur most entirely with my worthy friend, Mr. Justice Burton, in the opinion that a college will be required; but at present I do not see, nor can I discover, any sufficient materials in the colony for the maintenance of an institution which could, in the proper sense of the term, assume a collegiate character. It must be a school, and should be called a school; and under that impression, strongly entertained, I have taken upon myself to divert a portion of the society's grant appropriated nominally for a college, to the erection of a large school in Sydney, in the immediate neighbourhood of, and in close connexion with, St. James's church. The building is now almost roofed in; and I trust will be fit for the reception of the scholars after the next midsummer vacation. While I offer my most unfeigned thanks to the society for the reasonable and liberal grant which has enabled me to make this important advance, I beg it may be understood that my design contemplates only a temporary diversion of the funds; and to ensure their ultimate application to the professed object of the grant—the erection of a college—the fundamental condition which I have laid down is this—that every scholar in the grammar school shall pay annually a certain sum towards a fund, to be placed in the hands of trustees, and put out to accumulate at interest on good security, until the sum now laid out in the erection of the school shall have been restored; and that sum shall then be applicable to the purposes of the college. I have at this time to communicate to the society a very important accession to the resources at my disposal for the accomplishment of that great object. Mr. Thomas Moore, of Liverpool, New South Wales, a magistrate of the territory, came to a peaceful Christian end, at an advanced age, on Christmas eve, 1840, having bequeathed his whole property to pious and charitable uses, for the service of the church of England in this colony. I shall have future opportunities of reporting to the society the nature and extent of the several bequests, when I shall have made myself more fully acquainted with them. At present, having reference to the subject upon which I am engaged, I will confine myself to informing you that Mr. Moore has demised his late residence and premises at Liverpool to be the site of a college, upon the model of those in the English universities, and has endowed the same with 700 acres of land towards its maintenance." His lordship concluded his letter by alluding to the grant of 1,000*l.* voted in October last (500*l.* for each of the years 1839 and 1840), for the purposes of the society in his diocese; and added, "I entertain no doubt that if the society shall be enabled and disposed during the present year (1841) to make to me the same grant as during the two previous years, I shall be enabled to fulfil every engagement which I have entered into; and it may afterwards become a subject of fresh inquiry what means can be provided to meet any further applications which may be made for assistance. The point to which, by anticipation, I should principally wish to direct the attention of the society, is the town of Melbourne, in Port Phillip, where nothing has yet been even attempted for the interests of education, much as such measures are needed in a town where the population increases with a rapidity which might allowably surpass the belief of all except those who witness it." The secretary gave notice that the standing committee would propose, at the meeting, 5th of Oct., that a grant of 500*l.* be made for 1841, to be placed in the bishop's hands, for the promotion of the society's designs in his diocese.

REGISTER

OF

Ecclesiastical Intelligence.

SEPTEMBER, 1841.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of BATH AND WELLS, Sept. 19.
Bp. of ELPHIN, Sept. 19.
Bp. of LINCOLN, Sept. 19.
Bp. of PETERBOROUGH, Sept. 19.
Bp. of SALISBURY, Sept. 19.
Bp. of WINCHESTER, Dec. 12.
Bp. of OXFORD, Dec. 19.

ORDAINED

By Bp. of CHESTER, in the Cath. of Durham, July 11.

PRIESTS.

Of Oxford.—J. Lours, B.A., Worc.; E. M. Pickford, B.A., Brasen; J. Slatter, M.A., Line.

Of Cambridge.—C. H. Bunton, B.A., C.C.C.; A. Christopherson, M.A., St. John's; A. R. V. Hamilton, B.A., Cath.; J. C. Home, B.A., Clare; T. C. Howes, B.A., A. R. Lloyd, B.A., Trin.; G. Sandford, B.A., Magd.; St. J. W. Thorpe, B.A., Queens'; A. Woodward, B.A., Cath.

Of Dublin.—J. Charters, B.A.; J. Harrison, M.A.; A. P. Irving, B.A.; W. Morgan, B.A.; M. Twiss, B.A.; R. T. Wheeler, B.A.

Of Durham.—A. J. Douglass.

DEACONS.

Of Oxford.—G. H. McGill, B.A., Brasen; R. Powell, B.A., Worc.; D. D. Stewart, B.A., Exet.; J. B. Sweet, B.A., Ball.

Of Cambridge.—T. S. Auckland, B.A., St. John's; R. Edwards, B.A., Pet.; W. Grey, B.A., Cath.; W. Hadden, B.A., Trin.; D. B. Madson, B.A., C.C.C.; H. Holland, B.A., Queens'; H. O. Irving, B.A., Pemb.; G. T. Kingdon, B.A., Trin.; S. Moon, B.A., C. Richson, B.A., Cath.; W. G. Scott, B.A., Queens'; J. Shearley, B.A., Pet.; W. Spencer, B.A., St. John's; H. J. Wilkinson, B.A., Cath.; C. H. Wilson, B.A., Trin.

Of Dublin.—A. W. Archer, B.A.; G. Bamford, B.A.; E. E. Carr, B.A.; J. Cookson, B.A.; Fitz-John S. Hamilton, B.A.; W. M. Meara, M.A.; J. Meredith, B.A.; W. Norton, B.A.; P. T. O'Donoghue, B.A. St. Bee's.—F. A. Bartlett, J. Dawson, R. Littler, W. Sutcliffe.

By Bp. of DURHAM, at Auckland, July 18.

PRIESTS.

Of Oxford.—E. Elder, M.A., Ball.; E. N. Mangin, B.A. Wad.; J. F. Townsend, B.A., Univ.

Of Cambridge.—J. Stewart, B.A., Trin. Of Durham.—T. Dalton, B.A.; G. Heriot, M.A.; J. G. Pearson, L.T.; W. Sisson, L.T.; F. B. Thompson, B.A.

DEACONS.

Of Oxford.—H. J. Bigge, M.A., Univ. Of Cambridge.—C. Campbell, B.A., St. John's; M. Hill, B.A., Jesus; O. James, B.A., St. John's.

Of Dublin.—H. W. Tibbs, B.A. Of Durham.—J. Burrell, Lic. in Theol.; A. H. Hulton, B.A.; R. Maughan, L.T.; G. Ormsby, L.T.; A. D. Shafto, L.T.; J. Stevenson, L.T.

Literate.—W. B. Galloway, M.A.

By Bp. of WORCESTER, in the Cathedral, July 25.

PRIESTS.

Of Oxford.—W. L. Darell, B.A., H. Dupuy, B.A., C.C.C.; G. H. O. Pedlar, M.A., Magd. H. (lett. dim. bp. of Exeter); E. Sleep, M.A., Brasen.

Of Cambridge.—F. H. Richings, B.A., Queens'; M. Thomas, B.A., Trin.

Of Dublin.—J. O. Oldham, B.A.

DEACONS.

Of Oxford.—J. Bearcroft, B.A., Oriel; C. Bellairs, S.C.L., New Inn H.; H. C. Cloughton, B.A., Brasen; F. L. Colville, B.A., Trin.; H. W. Cooke, B.A., Worc.; J. Fletcher, B.A., St. Mary H. (lett. dim. bp. of Exeter); C. E. Thompson, B.A., Trin.; F. W. Trenow, B.A., St. John's; E. Wheeler, B.A., Ch. Ch.

Of Cambridge.—J. Christopherson, B.A., Queens'.

By Bp. of RIPON, in the Cathedral, July 25.

PRIESTS.

Of Oxford.—W. R. Hall, B.A., Ball.; G. W. Hitchens, B.A., E. Lane, B.A., Magd. H.; J. W. Mence, B.A., Worc.

Of Cambridge.—E. Baylis, B.A., St. John's; R. P. Bowness, B.A., Jesus; C. Easther, B.A., St. John's; F. Fowler, B.A., Pet.; A. C. Fraser, B.A., Trin.; A. Lambert, B.A., Pemb.; W. H. Lewthwaite, B.A., Trin.; E. P. Luscomb, B.A., W. D. Morrice, B.A., St. John's; J. Murray, M.A., C. J. Pearson, B.A., O. Sadler, B.A., Trin. Of Dublin.—S. H. Atkins, M.A.; R. Connolly, B.A.; M. S. Daly, B.A.; H. Kettlewell, B.A.; H. Stainer, B.A.

Of Durham.—E. N. V. Boydell. Literate.—S. Sykes.

DEACONS.

Of Oxford.—J. D. E. Jenkins, B.A. Jesus; F. W. Mant, S.C.L., New Inn H. (lett. dim. bp. of Doon and Connor).

Of Cambridge.—H. Bailey, B.A., St. John's; W. T. N. Billopp, B.A., Emm.; H. L. Distin, B.A., Caius; J. Harris, B.A., Cath.; J. W. Irving, B.A., Trin.; E. Maxwell, B.A., Trin.; W. C. Quant, B.A., Cath. (lett. dim. abp. of York).

Of Dublin.—G. R. Blewitt, B.A.; C. A. Graham, B.A.; J. Wrixon, B.A.

Literate.—T. A. Bolton.

By Bp. of BANGOR.

PRIEST.

Of Oxford.—J. Jones, Jesus.

DEACONS.

Of Oxford.—J. C. Jones, B.A., L. Lewis, B.A., Jes.

Of Dublin.—J. Evans, B.A.

By Bp. of NORWICH, at Norwich, Aug. 1.

PRIESTS.

Of Oxford.—T. Mayhew, B.A., Queen's; T. Preston, B.A., Exet.; W. Tattersall, B.A., Trin.

Of Cambridge.—H. Rober, B.A., Trin.; W. Eade, B.A., Sid.; G. Eller, B.A., Queens'; J. Fountaine, B.A., Emm.; J. Foy, B.A., Trinity H.; E. Gurdon, A.M., hon. S. Hay, Trin.; A. Hill, St. John's; A. Kemp, B.A., D. Packard, B.A., Caius; R. A. Rackham, M.A., Jes.; F. C. P. Reynolds, B.A., St. John's.

St. Bee's.—J. M. Rackham.

DEACONS.

Of Oxford.—G. O. Hughes, M.A., Worc.; T. Jones, B.A., Jesus; J. Liptrop, B.A., Worc.; J. F. Reeve, B.A., Wad.; W. H. Webb, Magd. H.

Of Cambridge.—C. Blackden, B.A., Queens'; M. Booth, B.A., C. N. Cooper, B.A., J. N. Cooper, B.A., C.C.C.; F. Daubeny, B.A., Jesus; B. Smith, B.A., J. K. Tucker, B.A., Pet.; M. Turner, B.A., W. F. W. Watson, B.A., Emm.

By Bp. of SODOR AND MAN, at St. George's, Douglas, Aug. 1.

PRIESTS.

W. Christian, G. Steven, — Lowe (lett. dim. bp. of Clogher).

DEACONS.

J. Howard, T. Reid, W. Tait.

Preferments.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Bernard, T. D.	Great Baddow (V.), Essex	1719	Mrs. Bullen.	*403	Capel, S. R. ...	St. Mary (R.), Wareham, C. Trin. & St. Martin's	2325	J. H. Calcraft, esq.	
Bevan, T.	Twickenham Trinity (P.C.)				Carwithen, G. W. T.	Frithelstock (P.C.), Devon	696	H. W. Johns, esq.	110
Bowden, H. J.	Slapton (P.C.), Devon	665	W. Paige, esq.	96	Chaytor, H. ...	Croxdale (P.C.), Durham	283	D. and C. of Durham	120
Brandreth, W. H.	Standish (R.), Lanc.	7719	Dr. Brandreth	1874	Dainty, J.	Patney (R.), Wilts.	144	Bp. of Winchester	225
Braune, G. M.	Cawood (P.C.), York	1173	Preb. of Wistow	*118	Davies, E. W.	Nerquis (P.C.), Flint	470	Vic. of Mold	92
Bunn, A.	Kilnarsley (R.), Salop	295	Duke of Sutherland	442	D vice, S.	Barham (V.), Sussex	148	Bp. of Chester	67
Cameron, J. H. L.	Fleet (V.), Dorset	122		66					

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.
Day, G.	Baldwin Brightwell (R.), Oxon.	332	W. F. Lowndes Stone, esq.	*404	Patteson, P. ...	Hambledon (V.), Hants.	2026	Bp. of Winchester ...
Despard, W. ...	Johnstown (R.), Kilkenny ...		Bp. of Ossory		Penny, C. J. ...	Bobbenhall (P.C.), Warw.	233	Preb. of Lichfield.
Dixon, J. D. ...	Thornes (P.C.), York ...		Vic. of Wakefield.	43	Pryor, R. V. ...	Spettisbury c., Charlton (V.) ...	687	W. Pryor, esq.
Dodd, H. A. ...	Sparsholt (V.), Berks.	974	Queen's Coll., Oxford ...	*303	Ramden, W. ...	Hales (P.C.), c. Heckingham, Norf.	314	Sir E. Rowyer Smith ...
Dyer, W.	Imber (P.C.), Wilts.		Guardians of marq. of Bath ...		Rashdall, R. ...	N. c. Bury St. Edmunds.		
Edwards, E. ...	Southshore (P.C.), near Blackpool. ...		Sir P. H. Fleetwood ...		Reade, R.	Ronaldkirk (R.), Yorks.	2507	J. Bowes, esq. ...
Elmhirst, E. ...	Shawell (R.), Leic. ...	217	Lord Chanc. Bp. of St. Asaph.	400	Ready, H.	Waxham (R.) c. Palling (V.) ...	59	J. Blake, esq. ...
Evans, T.	Kilken (R.), Flint ...	1180		*018	Riching, F.H. ...	Atherstone (P.C.), Warwick ...	3870	Vic. of Manchester ...
Freeman, J. ...	Ashwick c. Leziate (R.), Norf.	80	Rev. J. Freeman.	433	Rogers, A.	St. Peter's, Leighton ...		J. F. France, esq.
Freeke, J.	Ardfield (V.), Cork ...	150			Sanders, W. P. ...	Harford (R.), Devon ...	210	T. Sanders, esq.
Forster, H.B. ...	Coln Rogers (R.), Glouc.	135	D. and C. of Glouc. ...	225	Sandilands, J. ...	Coston (R.), Leicestersh.	170	Lord Chanc. ...
Fulford, F. ...	Croydon (V.), Camb.	434	J. F. Gape, esq.	440	Saville, B. W. ...	Okehampton (V.), Devon ...	9055	Rev. H. B. Wrey, and H. C. Millet, esq. ...
Graves, J.	Stretton Grandison (V.), c. Ashperton (C.), Hereford. ...	108	Family ...	*479	Tattersall, W. ...	Howe (C.), Little Poringland (R.), Norf.	119	Mrs. Jane Wheeler ...
Haddon, W. ...	St. Stephen (P.C.), Liverpool ...		Rect. of Liverpool ...	120	Taylor, J.	St. John the Evangelist (P.C.), Dukingfield, Cheshire ...		
Hamilton, J. ...	Beddington (R.), Surrey ...	1420	Rep. of Sir R.H. Carew Duke of Rutland ...	1912	Thompson, F. ...	St. Giles (P.C.), Durham ...		Marquis and march. of London-derry ...
Hastings, J. D. ...	Trowbridge (R.), Wilts.	10863	Duke of Rutland ...	600	Townsend, T. ...	Upper Shuckburgh, Warw.	40	Sir F. Shuckburgh ...
Hewson, M. ...	Clonpriet (R.), Cork ...		Ld.-lieut. of Ireland ...	85	Veitch, W. D. ...	St. Thomas (R.), Winchester c. St. Clement (R.) ...	1065	Bp. of Winchester ...
Hobson, S. ...	Butley (P.C.), Suff. ...	536			Vernon, W. ...	Little Hampton, Sussex.	1025	Bp. of Chichester ...
Horsley, J. W. ...	Dunkirk n. c., Kent ...				Vores, T.	St. Mary's, Hastings ...		Earl of Chichester ...
Hughes, J. ...	Nannerch (R.), Flint ...	384	Bp. of St. Asaph.	*292	West, B. W. ...	Withyham (R.), Sussex ...	1610	Earl de la Warr ...
Kitson, J. B. ...	Pelynt (V.), Cornwall ...	804	J. W. Buller, esq.	*240	Williams, T. ...	Pitcombe (P.C.), Somerset.	480	Sir H. H. Hoare, bt. ...
Kitton, J.	Houghton (P.C.), Stanwix, Cumb. ...		Trustees ...		Young, J. C. ...	Minty (V.), Wilts. ...	585	Archd. of Wilts. ...
Ledsam, D. ...	St. Marks (P.C.), Birmingham ...		Trustees ...					
Levy, C.	Emmanuel ch., Bolton, Cheshire ...		Bp. of Chester					
Methold, T. ...	Illington (R.), Norf.	91	R. K. Long, esq.	140				
Onslow, C. ...	Knowle (R.), Dorset ...	438	Lieut.-col. Mansel ...	285				
Packer, S. G. ...	St. Peter's, Bethnal Green ...							

Bowen, C., lect. Armley, Leeds.
 Boulton, W., mast. Wem sch., Shropshire.
 Braithwaite, F., clerk, &c., St. Marylebone (pat. the queen).
 Dansey, W., hon. preb. Sarum.
 Denison, G. A., hon. preb. Sarum.
 Fowle, F. W., hon. preb. Sarum.
 Grigg, T. N., chap. Van Diemen's Land co.

Harris, hon. C. A., hon. preb. Salisbury.
 Honey, W. E., hon. preb. Sarum.
 Hook, W. F., D.D., preb. York.
 Irwin, A. L., princ. seminary at Madras.
 Johns, C. A., nat. society sch., Westminster.
 Lowther, G. P., hon. preb. Sarum.
 Maude, J., chap. bp. Sodor and Man.

Moore, R., hon. preb. Sarum.
 Noel, hon. B. W., chap. to the Queen.
 Owen, H., chap. earl of Strathbroke.
 Pendrill, J., chap. at Ghent.
 Sandford, J., chap. bp. of Worcester.
 Simpson, H. W., preb. Chichester.
 Shortland, V., chap. earl Talbot.

Clergymen Deceased.

Cassan, S. H., inc. Bruton and Wyke Champflower, Somerset (pat. sir H. H. Hoare).
 Cobbold, W., vic. of Selborne, Hants (pat. Magd. coll., Oxford).
 Copleston, J. G., rec. Offwell, Devon (pat. family).
 Davey, B., vic. Bampton, Devon; rec. Calverleigh, Devon (pat. C. Chichester, esq.).
 Digby, C., can. Windsor, rec. Bishop's Caundle, Dorset (pat. earl of Digby); rec. Chinnock and Chiselborough, Somerset (pat. earl of Ilchester).

Dinning, J., cur. Elsdon, Northumberland.
 Frere, E., rec. Finsingham, Suffol.
 Hopkinson, S. E., vic. Morton, cur. Haddonby, Linc., 87.
 Hore, T., at Ham common, 78.
 Isdell, C. D., rec. St. Thomas, Winchester (pat. bp. of Winchester).
 Nares, E., D.D., rec. Biddenden, and prof. modern hist., Oxford (pat. abp. of Canterbury), 80.
 Ponsonby, W., vic. Urswick, Lanc. (pat. landowners).
 Reynard, W., vic. Stainley, York.

Rice, J. H., D.C.L., cur. St. Luke's, Old-street, London.
 Roberts, J., at Harrow Weald.
 Utterson, A. G., rec. Lower Marney, Essex.
 Wavet, J., at Boston, Linc., 49.
 West, W., cur. Bloxham, Oxon., 32.
 Wilkinson, T., vic. Kirk Hallam, York.
 Williams, J., vic. Neverne, and rec. Melb. Pemb., 30.
 Williams, J., vic. Llandyfriog, Card. (pat. bp. of St. David's), 75.
 Wolfe, R., at Forenoughts.

University Intelligence.

CAMBRIDGE.

COMBINATION PAPER.

1841.

PRIOR COMB.

Aug. 1—Mr. Walker, Chr.
 8—Mr. Groome, Pemb.
 15—Mr. Barlow, Sid.
 22—Mr. G. H. Porter, Cui.
 29—Coll. Regal.
 Sep. 5—Coll. Trin.
 12—Coll. Joh.
 19—Mr. Stanton, Chr.
 26—Mr. Cuttkey, Regal.
 Oct. 3—Mr. Simpson, Sid.
 10—Mr. Taylor, Cal.

Oct. 17—Coll. Regal.
 24—Coll. Trin.
 31—COMMUN. BENEFACT.
 Nov. 7—Coll. Joh.
 14—Mr. Stacey, Chr.
 21—Mr. Green, Regal.
 28—Mr. Roe, Sid.
 Dec. 5—Mr. Kenrick, Jes.
 12—Coll. Regal.
 19—Coll. Trin.
 26—Coll. Joh.

POSTER COMB.

Aug. 1—Mr. Considine, Joh.
 8—Mr. N. Milne, Joh.
 15—Mr. Woodward, Joh.
 22—Mr. Dugard, Joh.
 24—FEST. S. BART. Mr. Panting, Joh.
 29—Mr. W. Watson, Joh.
 Sep. 5—Mr. Whiting, Joh.
 12—Mr. E. Antrobus, Joh.
 19—Mr. J. E. Bromby, Joh.
 21—FEST. S. MATT. Mr. Shorting, Fet.
 28—Mr. Longaire, Fet.

29—FEST. S. MICH. Mr. Ray, Fet.
 Oct. 3—Mr. Cookson, Fet.
 10—Mr. Nind, Fet.
 17—Mr. Ludlam, Fet.
 18—FEST. S. LUC. Mr. Cotesworth, Fet.
 24—Mr. West, Chr.
 28—FEST. SS. SIM. ET JCD. Mr. Garika, Chr.
 Oct. 31—Mr. Stephens, Chr.
 Nov. 1—FEST. OM. SANCT. Mr. Smith, Fetab.

Nov. 7.—Mr. Goodday, Pemb. 14.—Mr. Eyres, Cal. 21.—Mr. Russell, Cal. 26.—Mr. G. H. Porter, Cal. 30.—FRST. S. AND. Mr. Taylor, Cal.	Dec. 31.—FRST. S. THOM. Mr. Hough, Regin. 25.—FRST. NATIV. Mr. Ben- nett, Regin. 30.—FRST. S. STEPH. Mr. Fysh, Regin. 27.—FRST. S. JOH. Mr. Har- vey, Regin. 28.—FRST. INNOC. Mr. Pear- son, Regin. Oppon.	Mr. Heald, Regal { Coll. Trin. Coll. Joh. Mr. Deans, Chr. Mr. Mandell, Cath. Mr. Ray, Clar. Mr. Pinder, Cal. Oppon. Mr. Hodges, Emm..... { Mr. Babbage, Trin. Mr. Leapingwell, Corp. Oppon. Mr. Price, Emm..... { Mr. E. L. Birkett, Cal. Mr. Simpson, Cal. Aug. 7.—C. A. Swainson, B.A., Trin., admitted foundation fellow of Christ's. Aug. 11.—J. D. Ridout, B.A., Christ's, admitted foundation fel- low of the same society.
Dec. 5.—Mr. Burnard, Corp. 12.—Mr. Edwards, Corp. 19.—Mr. Rowlands, Regin. Resp. in Theolog.	Mr. Slade, Emm..... { Coll. Joh. Mr. Pack, Chr. Mr. Gilderdale, Cath. Mr. Chafey, Sid. Mr. E. Simons, Joh..... { Mr. Easton, Emm. Coll. Regal.	

Proceedings of Societies.

CHURCH MISSIONARY SOCIETY.

Special General Meeting.—At the meeting at Willis's-rooms, on the 27th of April last, to raise a fund in aid of the "endowment of additional colonial bishoprics," the bp. of London referred to the church of England as a missionary church, and to the fact that its missionary operations are at present conducted by two societies in connexion with the church; and expressed his hope that a plan might be devised, by which both societies might be induced to carry on their operations under the superintendence and controul of the heads of the united church. This intimation was cordially responded to at the time by the president of the Church Missionary Society; and was alluded to at the close of the committee's report, delivered at the general meeting of the society, May 4th. Communications subsequently took place between the bishop of London and the earl of Chichester, with the sanction of the abp. of Canterbury; which issued in a proposition from the bp. of London, with the understanding that, if agreed to by the committee and adopted as a law by the society, the society would be joined by the primate and himself. The bishop's proposition was as follows:—"That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop and any committee of the society, shall be referred to the archbishops and bishops of the united church of England and Ireland, whose decision thereupon shall be final." This was immediately taken into consideration by the committee. To preclude misunderstanding on the general terms in which the bishop's proposition was conceived, it appeared to the committee requisite that it should be accompanied by a further regulation, explanatory of the sense in which it was agreed to by them. The bishop having assented to the principle of such a proceeding, a regulation, of the description contemplated by the committee, was drawn up; which, after mature deliberation, and further communication with his lordship, was adopted, in the terms hereafter stated, as the thirty-third law of the society. In pursuance of the arrangements, a special general meeting of the society was held at Exeter Hall, July 10, in accordance with the eighth and ninth laws of the society; the president of the society in the chair. In the course of the communications between the bishop of London and the earl of Chichester, the situation in which it would be suitable to place the primate of all England, in the event of his grace's joining the society, was considered. By the second law of the society, the office of patron is reserved "for such members of the royal family as may honour it with their protection." It was therefore deemed advisable to limit the office of vice-patron to one individual, and to reserve it for the primate of all England; and to designate the present vice-patrons as vice-presidents, should they be found willing to concur in this proceeding. To this, on being made acquainted with the views of the committee, they cordially agreed. A resolution was therefore submitted to the special general meeting, altering the first, second, and nineteenth laws of the society, in conformity with this arrangement. On taking the chair, the president explained at large the communications which had taken place between the bishop of London and himself, in reference to the contemplated arrangements. On the first resolution, an amendment

was moved and seconded, to the effect that the proposed reference should be, not to the archbishops and bishops of the united church of England and Ireland generally, but to such of them as should be, at the time, members of the society. This proposal gave occasion to a more full development, by various speakers, of the grounds and reasons of the resolution; and ended in the withdrawal of the amendment, and the unanimous adoption of the resolution. The resolutions, and movers and seconders, were as follows:—

Moved by the right hon. lord Ashley, M.P., seconded by the rev. Josiah Pratt—"That the following be the thirty-second and thirty-third laws of the society; and that the present thirty-second law be the thirty-fourth."

Law XXXII. "That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop and any committee of the society, shall be referred to the archbishops and bishops of the united church of England and Ireland, whose decision thereupon shall be final."

Law XXXIII. "That the object of the preceding law being only to provide a mode of settling questions relating to ecclesiastical order and discipline, as to which no provision has yet been made by the society, it is not to be so construed as in any other respect to alter the principles and practice of the society as they are contained in its laws and regulations, and explained in Appendix II. to the thirty-ninth report."

The proposed reference shall be made, through his grace the primate, by the committee, accompanied by such explanations and statements as the committee may deem advisable; and the committee will be bound so to refer all questions, falling within the scope of the rule so understood as aforesaid, which the colonial bishop shall require them to refer. While all decisions of the bench of bishops on questions so referred will be considered by the committee as binding on them and their agents or representatives, the colonial bishops or other ecclesiastical authorities, unless concurring in the reference, cannot properly be considered as so bound.

Moved by the right hon. lord Teignmouth, seconded by the hon. and rev. B. W. Noel—"That laws I. II. and XIX. be altered, and stand as follows:—I. This institution shall be designated 'The Church Missionary Society for Africa and the East;' and shall be conducted by a patron or patrons, a vice-patron, a president, vice-presidents, a committee, and such officers as may be deemed necessary, all being members of the established church."

II. "The office of patron of the society shall be reserved for such members of the royal family as may honour it with their protection; and that of vice-patron for his grace the primate of all England, if, being a member of the society, he shall accept the office. The president shall be such temporal peer or commoner as may be appointed to that office; and vice-presidents shall consist of all archbishops and bishops of the united church of England and Ireland, who, being members of the society, shall accept the office; and of such temporal peers and commoners as, being also members, shall be appointed thereto."

XIX. "The patrons, vice-patron, and president, vice-presidents, treasurer, and secretaries, shall be considered, *ex officio*, members of all committees."

Moved by the rev. J. W. Cunningham, seconded by

the rev. E. Bickersteth—"That this meeting gratefully records its sense of obligation to the right rev. the lord bishop of London and to the right hon. the president of the society, for those kind exertions on their part, by which the communications consequent on the bishop of London's proposal have been brought to a successful termination."

Moved by the rev. George Seth Bull, seconded by J. William Sherer, esq.—"That the most cordial thanks of this special meeting be given to the general committee of this society, for the patient, prayerful, and anxious attention which they have given to the very important subject of this day's proceedings."

The committee have, since the meeting, had the satisfaction to receive a communication from the bishop of London, expressive of his gratification at the result of the meeting, and his wish that his name might be recorded as a subscriber to the Church Missionary Society. "The good providence of God," his lordship remarks, "seems to have removed all difficulties, and to have opened a great door for the free course of his gospel."

A letter has been received from the archbishop of Canterbury to the following effect:—

"This communication has given me sincere pleasure. I look forward with great satisfaction to a connexion with the society; and shall accept the office of vice-patron, which they have done me the honour of reserving for me as primate, in humble reliance on the good providence of God to realize all the advantages which may be anticipated from the united exertions of the members of our national church in diffusing the blessings of our holy religion among the benighted heathen."

"July 24, 1841.

W. CANTUAR."

[It is impossible not to hail with interest the names of the archbishop and of the bishop of London, as added to the supporters of this truly excellent society—a society which, amidst aspersions and misrepresentations of the most unwarrantable character, has increased in its resources and opportunities of doing good beyond the most sanguine expectations of its most sanguine friends. Many of our readers will recollect, without any great stretch of memory, that to defame the society was the unwearied object of many a writer; that to subscribe to its funds carried with it a certain stigma: to these days we need not now revert—we would cast them into oblivion. We feel convinced that both at home and abroad the society has been the means of awakening a spirit of vital religion; that its operations have been abundantly blessed. God was for it; who could be against it?—against it, to undermine its usefulness, to impede its progress? We anticipate from the late resolutions that an enlarged field will be opened for the society's labours, which of course will demand an increased share of support.—ED.]

Forty-first Report of the Society*.—*Summary of the Society.*—Missions, 11—stations, 97: being in Western Africa, 13; South Africa, no station permanently fixed upon; Mediterranean, 4; North India, 14; South India, 16; Western India, 2; Ceylon, 4; Australasia, 17; West Indies and Guiana, 23; N. W. America, 4. Labourers (including wives), 1285; and consisting of 89 English, 14 Lutheran, and 9 native or country-born clergymen, of whom 72 are married; 71 European lay assistants, of whom 48 are married; 5 European female teachers; and 913 native or country-born male and 64 female assistants. Attendants on public worship, 66,493; communicants, 4603; schools, 696; scholars, 35,306; consisting of 15,289 boys, 5000 girls, 5646 youths and adults, and 8661 of whom the sex is not specified. The numbers given under the heads of attendants and communicants are very imperfect, in consequence of no returns having been received from some of the stations, or defective ones from others. Scholars, excepting adults, are not generally included in the number of attendants on public worship; though in some of the returns they have, we believe, been included. [We observe that in the society's reports very frequently excuses are made for deficient or defective returns. We would hint to the committee the importance of taking care that the returns be regularly furnished.—ED.]

* Abridged from "Missionary Register."

Finances.—The receipts and disbursements of the year, on account of the general fund, were—receipt 90,604l. 6s. 2d.; disbursements, 94,630l. 10s. 9d., exhibiting an excess of disbursements over receipts of 607l. 13s. 7d. The large amount of the expenditure is to be traced to the progressive enlargement of most of the missions. At no antecedent period have the missions, on the whole, presented so favourable a view of the spiritual influence which they have been instrumental in diffusing. The decrease of receipts through associations in the last year is considerable; yet, adverting to the extraordinary efforts made by the associations in the year 1839-40, to cover the deficiency of income in the year 1838-39, the amount actually received in the last year shows a steady increase in the income of the associations generally. The receipts of the year on account of the fund for disabled missionaries and their families, amounted to 867l. 10s. 11d. The total receipts of the year, therefore, from all sources, were 91,471l. 17s. 1d.

New Associations.—The committee have the satisfaction to report a steady increase in the number of associations. In the last year, seventy-seven new associations were formed. An Auxiliary Church Missionary Society for the city of London was also formed on the 29th of June last, under the presidency of the lord mayor, sir Chapman Marshall.

Association Agency.—The experience which the committee have had of the working of the plan of dividing the country into districts, and of placing an association secretary in each, has fully confirmed their expectations of its beneficial results. Under these circumstances, and pressed by demands from almost every station for increased aid to sustain and carry forward a work steadily advancing under the manifest enjoyment of the divine blessing, the committee have felt it right to strengthen the home operations of the society by the addition of another association secretary. While, however, the committee make this addition to the association agency, they would most earnestly impress it on the minds of their clerical friends, that, from the progressive extension of the home operations of the society consequent on the success which, under the divine blessing, has attended the means which have been used for that purpose, it is absolutely impossible for the association secretaries duly to promote the interests of the society in their respective districts by their personal services; and that therefore the society must, under God, still depend on the active and persevering support of its clerical friends, in their respective localities, to carry forward the great work in which it is engaged, and to enable them duly to answer the rapidly-multiplying calls on all sides for missionaries to preach the glorious gospel of the blessed God to those who hitherto are walking in darkness, without Christ, and therefore having no hope.

Death of Missionaries.—The committee have to deplore the death, in the course of the past year, of not a few of those who were employed by the society; Mr. Wm. Isaac Murphy, on the 11th of May, 1840; Mrs. Schön, wife of the rev. James F. Schön, on the 20th of May; and Mrs. Schlenker, wife of the rev. C. F. Schlenker, on the 23d of the same month; who all died of fever, at Free-town, after a few days' illness. Mrs. Innes, wife of the rev. J. Innes, who died at Agurparah, 15th July, after some months' illness; Mrs. Bultmann, wife of the rev. F. Bultmann, who died of fever, at Fourah Bay, on the 23d of July; rev. T. Norton, who died at Allepie, 12th of August; rev. J. Knight, who died at Colpetty, on the 11th of Oct., after a protracted and painful illness; rev. S. Ridsdale, who died at Newington, Middx., 18th Oct., after a short illness, having returned to England on account of health; rev. F. Wybrow, who died at Gorruckpore, 19th of Dec., after an illness of a few days; Mrs. Newman, wife of Mr. E. Newman, who died at South End, Wisbeach, 6th Feb.; Mrs. Youd, wife of the rev. T. Youd, who died at the Urwa Rapids, on the 31st Dec. 1839.

Return of Missionaries.—Rev. John U. Graf left Sierra Leone on the 22d of March, 1840, on account of ill health, and arrived in London on the 30th of May. Rev. George A. Kissling and Mrs. Kissling left the same place on the 9th of July, in consequence of ill health; landed at Dover on the 25th of September, and arrived in

London on the following day. Rev. John A. Jetter and Mr. Peter Fjellstedt left Smyrna on the 20th of July, preparatory to the instructions of the committee; Mr. Fjellstedt's health having failed, and there being no further openings in that quarter for missionary operations at the present: Mr. Fjellstedt arrived at Stutgardt in August, and Mr. Jetter at Southampton on the 2d of September. Mr. E. B. Squire and Mrs. Squire left Macao on the 31st of January, 1840, in consequence of Mrs. Squire's ill health; landed at Dartmouth on the 3d of June, and arrived in London on the 17th. Rev. John Acker left Madras on the 26th of February, 1840, on account of failure of health; and landed at Portsmouth on the 4th of June. Rev. Wm. T. Humphrey left Cochinchina on the 4th of April, 1840, on a visit home; and landed at Falmouth on 25th of July. Rev. Wm. Adley left Gallipoli on the 19th of February, 1840, on account of health; and arrived in London on the 28th of June. Rev. Wm. Betts and Mrs. Betts left Jamaica on the 18th of April, 1840, on a visit home; and landed at Liverpool on the 16th of June. Mr. James Gillies, with Mrs. Gillies, left Jamaica on the 21st of July, in consequence of ill health; and arrived in London on the 7th of September. Mr. Edward Newman and Mrs. Newman left the same

place on the 1st of October, on account of ill health, and arrived in London on the 12th of November. Rev. Wm. J. Woodcock and Mrs. Woodcock, on a visit home; and Mr. James Pollitt and Mrs. Pollitt, on account of ill health, left Jamaica on the 16th of November, and landed at Dover on the 26th of January last. Rev. Michael Wilkinson and Mrs. Wilkinson left Calcutta on the 23d of November, on account of failure of health; and landed at Margate on the 3rd of April last.

Ordination of Missionaries.—Sixteen of the society's candidates have been admitted to holy orders during the past year: three both to deacon's and priest's orders, six to priest's orders, and four to deacon's orders, by the bishop of London; one to priest's orders, by the bishop of Madras; one to deacon's orders, by the bishop of Bombay; and one to deacon's orders, by the bishop of Montreal.

Missionaries sent out.—In the course of the past year, thirteen ordained missionaries and six catechists have been sent forth; including three ordained missionaries and one catechist, who have returned to their stations. Thirteen of these being married, the total number of individuals sent out is thirty-two.

Diocesan Intelligence.—England and Ireland.

LONDON.

Archdeaconry of Colchester.—On Tuesday, July 20, the ven. W. R. Lyall, late archdeacon of Colchester, received a deputation from the clergy, at his residence at Ladleigh, to present the following valedictory address, at the occasion of his removal from the archdeaconry, which was voted on the 26th of May last:—"We, the undersigned clergy, living within the limits of the archdeaconry of Colchester, in consequence of the announcement made at your late visitation, that you were about to remove from the archdeaconry, are anxious to approach you with some expression of our respect and affection, and of our deep regret at the prospect of your removal. We should not be doing justice to ourselves, or to our own feelings on this occasion, if we did not assure you that we most fully share in the genuine sorrow which was expressed by those to whom the announcement of your removal was made. We should indeed be most unworthy of the privilege which the clergy of this archdeaconry have enjoyed for the last seventeen years, if we failed to appreciate the wisdom and ability with which during that period—a season of no ordinary difficulty—you have presided over them. With most unfeigned respect we express our sense of your valuable services in his portion of the flock of Christ; and we tender you our heartiest thanks for the uniform kindness and undeviating courtesy we have experienced at your hands. We shall not easily forget, and we cannot deny ourselves his opportunity of expressing our admiration of, the force and perspicuity of your public addresses to the clergy; and likewise of the rare example which you have given us of a clear and sound judgment, and of a firm exercise of authority, combined with a degree of simplicity and meekness, of sincerity and kindness, which cannot fail to have secured to you the affection of all who have had the happiness of your acquaintance. In the midst of our regret for the loss we are sustaining, we will not be so selfish as to refuse our congratulations to the body of clergy over whom, by the appointment of his grace the archbishop of Canterbury, you are about to reside. To these expressions of our deep regret, and of our high esteem and affection, we add our devout prayers that 'the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness,' may accompany you in the performance of every duty to which you are called; and that, when your labours and ours are ended, we may meet to give up our accounts 'with joy and not with grief,' through the infinite merits and sufferings of our Divine Redeemer." The late archdeacon returned the following reply:—"My reverend brethren,—You will, I think, give me credit for perfect sincerity in saying, that I am at a loss in what way best to express the deep sense which I entertain of the honour which the clergy of my late arch-

deaconry have, through you, conferred upon me, in presenting me with this valedictory address. I cannot but be aware that it is couched in language quite out of proportion to any real merits of mine, and which is truly descriptive only of the partiality of private friendship and esteem. But it is this very consideration which renders the address you have just read to me additionally gratifying to my feelings. I trust you know me well enough to believe me, when I say that I have never been so vain as not to have felt that there were many among the clergy with whom I have been connected, whose professional qualifications and attainments would have given them a much better title than I possessed to the honourable station which I have for so many years held among you. In fulfilling to the best of my ability the duties devolving upon me, I have therefore never presumed to look for any praise or public distinction; the only reward I have ever sought or desired at your hands for my manner of performing them was your good will and regard; and this object I have always believed that zeal for the good of the church, together with my sentiments towards the clergy, would enable me to obtain. On this point, as the occasion of the present meeting shows, my expectation has not been disappointed; or, if any doubt could have remained upon my mind, it would have been removed by the kind and flattering language in which you have embodied the expression of your regret for my having been called away to another field of duty. I can truly say that the feeling which you have so kindly expressed is mutual. In taking leave of you, I do so with the liveliest recollection of the many occasions on which I have experienced your support and aid, your candour and forbearance; and with emotions, almost painful, of heartfelt gratitude both for the present and every other mark of your esteem. I hope you will do me the justice to believe that my present separation from you was neither sought by me, nor expected, nor desired; neither do I regard it, in any substantial respect, as a matter of personal congratulation. I am persuaded, indeed, that I am going where I shall find clergy equally zealous in their duties—equally devoted to the church of which they are ministers; and more zealous or more devoted they cannot be. But I cannot forget that in this archdeaconry I may number almost as many friendships as I can number parishes—the growth of seventeen years connexion, and of unintermitted kindly intercourse during all that period. I am about to cast my lot where the seed must again be sown; and, relying upon God's blessing, it would be wrong in me, after my long experience of the disposition of the clergy, to have any misgivings about the fruit. But be assured that new faces and new friends will never efface from my heart the recollection of the old and familiar faces which I see around me; and I look forward with pleasure to frequent opportunities of proving that this declaration consists of

something more than merely words of course. I have only to add my earnest wishes for your happiness, and for the welfare of your respective flocks. That God may be pleased to shower down upon you and them every good gift and every blessing, temporal as well as spiritual, both in time and eternity, will ever be the subject of my prayers."

OXFORD.

Public Testimonial of Respect to the recently-appointed Bishop of New Zealand.—Windsor, Wednesday evening.

—The rev. Mr. Selwyn, one of the assistant-curates of New Windsor, who has just been appointed to the recently-created bishopric of New Zealand, being shortly about to leave for the scene of his new labours, a public meeting of the inhabitants was convened this afternoon by the mayor, in consequence of a numerous signed requisition, for the purpose of expressing how "deeply they lament and deplore the loss they are about to sustain in the removal of their much esteemed and valued curate; and also to take into consideration the best mode of offering a tribute of their respect, esteem, and gratitude for his great zeal, indefatigable labours, and usefulness amongst them." There were present, amongst others, at the meeting, the rev. Isaac Gosset (the vicar), the rev. Mr. Cotton (curate), Dr. Stanford, captain Bulkeley, Mr. Robert Blunt, aldermen Clode and Soley, Messrs. W. Jennings, C. S. Voules, T. B. Holderness, T. Clarke, H. and W. Adams, J. Voules, J. B. Brown, F. Twinch, W. Spiers, T. Adams, W. Ingleton, E. P. Williams, &c. Mr. J. Banister, the mayor, briefly opened the proceedings, and alluded to the obligations which the whole of the inhabitants were under to the rev. Mr. Selwyn during his ministry, and wishing him health and happiness to undergo the labours of his new undertaking. Mr. T. Clarke, in moving the first resolution, bore testimony to the merits of the rev. gentleman, who would shortly leave Windsor for a foreign land, and to great advantages the town had derived from his labours. After an excellent address, in which allusion was made to the spiritual consolation which Mr. Selwyn had rendered to the poor throughout the town, and to the gratitude they had expressed for his kindness, Mr. Clarke called the attention of the meeting to a speech delivered at a late meeting of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, held at Manchester, by the rev. J. S. M. Anderson, in which the following reference was made to the appointment of Mr. Selwyn to the new bishopric:—"I should certainly be guilty of great neglect," said the rev. gentleman, referring to the establishment of foreign bishoprics, "were I to pass away from this point without adverting to that devoted servant of the Lord who is about to enter on the bishopric of New Zealand, who a short time since received from Lord John Russell* the nomination for this office. I believe I speak in the presence of many who know him; and all who know must love him. I speak of one who is of a family famed for distinction. I speak of one who, not only at Eton, when he was a boy, showed what he would be when he was a man, but upon whose young path afterwards academic distinction shed its brightest rays of glory; who, in his early years, which he has devoted to the service of God in the ministry, has acquired for himself, through the blessing of God, far higher honours than academic distinctions, or distinctions of any other description, can give him. He has shown himself to be a faithful and courageous servant of the Lord Jesus; and if ever there was a man—I say it without exaggeration—to whom the brightest prospects in this country were open, the rev. Mr. Selwyn is the man. He is in a place where he is known for arduous enterprise. In that field he has laboured successfully; but, not courting those bright prospects as man's wisdom would regard brightness, he is ready to count all things as but dross, for the excellence of the wisdom of God. And he goes forth, leaving father, mother, brother, and kindred at home, that he may in that strange island, New Zealand, watch as an overseer over Christ's flock." Mr. Clarke concluded by moving—"That in consequence of the severe loss the parish is about to sustain by the appointment of its respected curate, the rev. G. A. Selwyn, to the bishopric

of New Zealand, it is desirable the inhabitants should express their gratitude to him for the great benefits he has conferred upon them by the constant, untiring, and devoted attention he has shown to their best interests, and also for the singleness of purpose, universal kindness and good feeling he has evinced towards all who have enjoyed the blessings of his ministry." Dr. Stanford seconded the resolution. Mr. C. S. Voules proposed, in a neat speech, the second resolution, which was as follows:—"That, in pursuance of the foregoing resolution, it is the opinion of this meeting that, in addition to the thanks of his parishioners, some lasting testimonial of plate, with a suitable inscription, be presented to the rev. G. A. Selwyn." Mr. alderman Soley said he most cordially coincided with the resolution, and felt great pleasure in seconding it. Mr. R. Blunt, in moving that a subscription be entered into for the purchase of a piece of plate, and that a committee be appointed to take into consideration the best means of carrying out the wishes of the meeting, expressed the great regret which he, in common with the rest of the parishioners, felt in losing the valuable services of Mr. Selwyn. The resolution was seconded by Mr. W. Jennings, and, as the two preceding ones, was unanimously adopted. The committee was afterwards appointed. The rev. I. Gosset, the vicar of New Windsor, then rose, and expressed his cordial and heartfelt assent to the objects of the meeting. He could bear testimony on the part of the rev. Mr. Selwyn, that, from the period of his leaving Eton to his becoming the evening preacher in the town, he had done most invaluable services—services which all must appreciate, and which must cause every one of the inhabitants to deplore and lament his loss. "I, for one," concluded the rev. speaker, evidently much affected, "part with him with sincere and heartfelt regret." After a vote of thanks to the mayor, the meeting broke up. Nearly 100*l.* was subscribed before the party separated; and it is expected, from the estimation in which Mr. Selwyn is held throughout the town, that the subscription will exceed 500*l.* It is in contemplation to form a Windsor and Eton New Zealand Missionary Society, in connexion with the established church.—*Church Intelligencer.*

SODOR AND MAN.

The Bishop.—July 26, the enthronement and inauguration of the bishop took place in St. Mary's chapel, Castletown. The ven. archd. Hall, holding the royal mandate, conducted the bishop to his throne, pronouncing the same words used at the enthronement of bishop Wilson:—"By the authority given to me by this mandate, I induct thee, Thomas Vowler Short, into the real, actual, and corporal possession of the bishopric of the Isle of Man, the bishopric of Sodor, and the bishopric of Sodor and Man, with all the honours, dignities, and emoluments thereunto belonging, and with all episcopal rights. By virtue of this mandate, I enthrone thee, Thomas Vowler Short, in the seat accustomed to be set apart for the bishop of the Isle of Man for the time being, and I place thee therein in the name of our Lord Jesus Christ. The Lord preserve thee in thy going out and coming in, now and always. Mayest thou advance in all virtue and goodness, and mayest thou adorn the office delegated to thee by God, and that to the glory of his name, the salvation of souls, and the honour and advantage of their church; and when at length thy sacred function shall cease, may God of his infinite mercy give thee the crown of life eternal, through Jesus Christ our Lord!"

WINCHESTER.

Visitation.—The bishop's personal visitation will commence at St. Olave's, Southwark, September 14.

Selborne.—The committee for promoting the establishment of national schools in the parish of Selborne, to the memory of the late rev. Gilbert White, the natural historian of Selborne, have put forth a circular, from which it appears that the parish contains 1,050 souls; that the only residents are the vicar, the farmer, and the poor, for whose families the school is designed; and that many of the adult population, and most of the rising generation, are not able to read. A very desirable and valuable site for the school-house has been presented by the vicar, and is permanently secured to its objects in the hands of trustees. A bequest of the rev. Gilbert White, the grandfather of the naturalist, and formerly vicar of Selborne,

* We wish Mr. Anderson had said "received from the crown the nomination," &c.—*Ed.*

directed to be laid out in lands, the yearly rents could be employed in teaching the poor children of the parish to read and write, and say their prayers, and sew and knit, now yields an annual 10*l*. The vicar has the management of this will apply the proceeds towards the salary of the new school. The estimated expence of 1-rooms, to contain 150 children, residence for the vicar, and funds for the repairs of the building, is a committee of privy council have granted in building, 73*l*.; National Society, 60*l*.; Diocesan 5*l*.; which, with other subscriptions, amount to considerable exertions are being made, with the obtaining the deficiency of 154*l*., and thus seems most desirable object. [We some time ago to the importance of the erection of these Ed.]

YORK.

on of the Archbishop, July 20.—The adjourned of the archbishop was held in the cathedral. more, the archbishop's commissary, took his seat. of the chapter were present; the dean, arch-bishop, Corbett, and Wilberforce; revs. W. H. V. Harcourt, H. S. Markham, canons resident. T. Barnes, E. V. Harcourt, esq., C. Thiselton, four or five others.

art being opened by the registrar, Dr. Phillimore derstood that the dean wished to make some or the contempt which he had offered.

an said it was not his intention to have called to this subject until the business of the court

But, as he was called on, he had no objection e paper which he held in his hand, and which atisfaction of the archbishop he had prepared. t wish to stand upon technicalities, and would proceed. He then proceeded as follows:—"I t to be admitted to the friendship of the arch- and I am sorry if I have said or done any thing given dissatisfaction. It is with pleasure that us much with respect to one of the most serious hich can occupy the attention of this court, that has taken place in my sentiments in respect of ct, when no longer under the excitement of the act—a measure which I consider an invasion of s of deans and chapters. I admit the impro- allowing any pecuniary considerations whatever ce the disposal of any ecclesiastical livings for lt of the church, whatever local questions or distinctions may be raised to it. I wish also to entire conviction of the right of the archbishop into the conduct of his clergy in his visitorial l my assurance that any resistance which I may ed to the proceedings of the court was not in- invade the right. For the intemperate expres- ay have used in connexion with this inquiry, I sorry; and I beg leave to apologise to the arch- id also to you his representative."

illimore said he collected from what the dean that he was willing to atone, as far as possible, ntempt he had offered to the court, and the re- e had interposed to its jurisdiction and authority. ttempt had been persisted in, it might have led erest censure and punishment. He was content, apology now offered, to remit all the penalties an's contumacy; and continued—"Mr. Dean, you from your contempt; and I hereby monish

you not to offend in the premises for the future; and you are hereby monished accordingly." He then proceeded to comment on the late decision of the court of queen's bench, which had ruled that by a recent statute this court was divested of all authority to pass sentence of deprivation in cases of simony; and the sentence of this court to that effect was therefore void. The court, however, had a right to inquire into such cases, with a view to ulterior proceedings. The prohibition of the court of queen's bench was confined to the sentence only on the question of simony, which had come suddenly upon this court during the inquiry (*comporteat detecta*). All the other acts continued to be of binding authority and obligation. After some further remarks, a discussion ensued between the learned commissary and Mr. Bull, who attended on the part of the dean, in relation to some matters which had been before the court on former occasions, and on the question whether a certain sum of 250*l*. belonged to the fabric of St. Peter or to the dean. The dean said he had placed the matter in dispute in the hands of sir Wm. Follett and Mr. Cresswell; and he understood the latter was in communication with the archbishop on the subject. He was willing to abide by Mr. Cresswell's decision on the subject. To this the rev. W. V. Hareourt consented. Archd. Wilberforce inquired whether it was to be considered that the sentence of excommunication was withdrawn. To which Dr. Phillimore replied that the sentence was nullified by the decision of the court of queen's bench.

CHURCHES CONSECRATED.

Cork.—Watergrass-hill.
Durham.—St. Saviour's, Tynemouth.
Hereford.—Wellington Heath.
Lichfield.—St. John, Golden-hill, Staff.
London.—St. Peter's, Bethnal Green, exp. 5,000*l*, July 28.
Peterborough.—Overscale chap., July 28.
Ripon.—Melbecks, Aug. 3.
Winchester.—Beauworth, Hants, Aug. 3; built at the sole expence of H. J. Mulcock, Esq.
Worcester.—Summer-hill, Birmingham; Christ church, Oldbury; Foleshill, Aug. 6.

FOUNDATIONS LAID.

Exeter.—Salcombe, near Kingsbridge, July 22.
Lichfield.—Mowcross, Staff.
Worcester.—St. Luke, Birmingham; Mold, Flintshire.

Tributes of respect have recently been presented to the following:—

Addison, B., cur. of Brighton.
Brackembury, R. C. N., late min. St. Margaret's, Canterbury.
Braddell, H., cur. Aldingfeet, near Gooles—plate.
Clarke, J., late lect. parish church, and St. John's, Leeds.
Corfield, T., late cur. Brigstock, Northamp.
Dombrain, H. H., sec. Dublin Nat. Hist. Society—plate.
Evans, D., Bosworth, Leic.—plate.
Fullford, F., Trowbridge, Wilts—plate.
Gompertz, S., min. Chalford epis. chap., Gloucestersh.
Hasted, H. H., lect. St. Mary's, Bury St. Edmunds.
Inge, J. R., late min. St. Mary's, Portsmouth.
Jenkins, J., p. c. Blaenavon—plate.
Jolliffe, P. W., p. c. St. James's, Poole.
Kilby, T., inc. St. John's, Wakefield—robes.
Kitson, W., Torquay—plate.
Langston, —, St. James's, Jersey.
Monkhouse, H., cur. of Laxfield, Suff.
Oke, W. S., Huntspill, Somers.—plate.
Osborne, S. G., vic. Stoke, near Slough.
Parsons, R., late cur. Huyton, Lanc.
Slatter, T. R. J., cur. Lyresham, Northamp.
Sedger, T., off. min. Datchworth, Herts—books.
Trelawny, C. T. C., rec. Tembury—plate.
Waller, R. P., late cur. of Scarborough.
Ward, E., cur. Sculcoates, Hull—purse.
Wilson, R., cur. Weatherslack, Westm.
Wollaston, W. C., Leeds gram. sch.

COLONIAL CHURCH.

BARBADOES.

rd Bishop of Barbadoes.—On 1st July, a depu- m the clergy, consisting of the archdeacon, the n, and the two senior resident rectors of parishes, on the lord bishop, at Bishop's Court, and pre- e following address of the archdeacon of Barba- the clergy of the rural deanery of Barbadoes n. and right rev. the lord bishop of Barbadoes Leeward Islands, on occasion of his lordship's ing departure for England:—

It please your lordship,—It is not without much that we have requested permission to address

you on the occasion of your approaching, and, we fear, final departure from this scene of your long and devoted and invaluable labours. We cannot but feel that the high and holy work in which you have been so ably, so zealously, and, by God's blessing, so successfully engaged, is scarcely one for any human commendation, much less for any commendation of ours, whom it becomes to look up to our diocesan for direction and encouragement in our duties—not to pass judgment on his conduct, or to presume even to commend actions which are referrible to a far higher tribunal. With your lordship, we know, must needs be a light thing to be judged of us, o

almost any man's judgment; and far be it from us to arrogate such an office. We may, however, be allowed, when our official relation to your lordship seems about to terminate—a relation in which some of us have had the happiness to be placed for more than sixteen years, and to which we are, under God, so deeply indebted—on such an occasion we may be allowed to express some of the many feelings which crowd upon our hearts; and, above all, publicly to record our gratitude to the Divine Head of the church, the Shepherd and Bishop of our souls, for the great and numberless benefits of which you have been, in his hands, the favoured instrument to the clergy in particular, and generally to the church and people of these colonies.

"When we look back and reflect upon the disjointed and almost anarchical state in which the churches in these parts formerly were, and contrast it with their present union in one diocese under the ever-watchful superintendence of episcopal authority; when we think of the difference which has taken place in the number, and, we humbly trust, in the efficiency of the clergy, in the provision for their better maintenance, in the number or in the size of our churches, and other consecrated places of worship, as well as of our schools, our religious and charitable associations, our "friendly societies," and other beneficial institutions; when we add farther (as we believe we may with all truth), the improved tone of moral and religious principle which pervades all classes, and see the numbers, of all complexions and degrees, who now resort on each returning sabbath to the public worship of God, and even crowd to the holy communion; when we look to our diocesan college, and behold it, after more than a century, placed on the strictly academical footing originally contemplated by its sagacious and munificent founder; when we advert to the abolition of slavery, and to the prominent part taken by your lordship, both as our bishop and as the representative of the venerable Society for the Propagation of the Gospel, in expediting its final accomplishment, and, above all, in preparing the slave for the sober use of his freedom; when we call to mind the calm yet decided course which you have from the first pursued, in promoting the welfare, especially the moral and religious welfare, of all to whom your influence could reach, without distinction of race or complexion, and consider how much of the good feeling which now exists in regard to such distinctions, may, under God, be attributable to so wise and impartial an example; when we refer to these and other similia, benefits, almost too many to enumerate, which the churches in this colony, and the colony itself, in conjunction with other parts of this extensive diocese, have derived from your lordship's episcopate—our hearts are filled with gratitude to the Giver of all good for providing in our first bishop so great a benefactor, both temporally and spiritually, to this church and country: and it is not without the deepest regret that we contemplate the probability that a connexion, productive of so many incalculable advantages to ourselves and our flocks, is now about to be dissolved.

"To wish indeed that, after so many years of indefatigable vigilance and exertion, your labours should be prolonged in this trying climate and in so arduous a station, would in us be selfish and unbecoming. Rather let us congratulate ourselves that your lordship has been spared to us so long, and that you leave us (blessed be God!) in the possession of your accustomed health and energy: and, if we are no longer to enjoy the advantages of your personal direction and example, may we not hope that they will be continued to the church in England, if not here; and that we too shall still benefit by your councils, your prayers, and your exertions, even at a distance, on behalf of this portion of the same "church of the living God," in which, by his favour, you have presided with so much wisdom, laboured with so much zeal, and met with such almost unparalleled success?

"To those who are uninformed on the subject, these expressions may appear to savour of exaggeration and flattery; but such cannot be the impression of any unprejudiced person, who has had the opportunity of comparing the former with the present state of the church in

these islands—its former state, before it was blest with a resident bishop, with its present condition after being favoured, through the goodness of God, with nearly seventeen years of your lordship's care and superintendence. In Barbadoes alone, instead of 14 places of public worship, with 5,000 sittings, we have now 36, with more than 22,500 sittings. The number of the clergy, not including the archdeacon, has increased from 15 to 32; of schools from 8, with comparatively few scholars, to 83, with 6,786 scholars, besides 1,765 persons under oral instruction for baptism. Of "friendly societies" we had none when your lordship first came amongst us; we have now forty-three, with the names of 4,750 members enrolled upon their lists. And these are samples only of the improvement for which, in a public view, we have cause to be thankful; whilst personally we have most of us reason to acknowledge ourselves deeply indebted to your kindness, and all of us to your instructions and example. Nor can we forget the unbounded hospitality (we use the word in its genuine scriptural sense), which your clergy and others their assistants in the work of Christian instruction, especially the young and the stranger, have ever found under your lordship's roof, the generous sympathy which distress was sure of experiencing from your excellent lady and yourself, and the liberal support which measures of Christian charity have ever met with from both. The good which has been thus done, will be known only when you are gone; it will be felt when it is withdrawn.

"But we are trespassing upon your lordship's time, and will only add an assurance of the unfeigned respect and affection with which our feelings will ever follow your steps, together with our fervent prayer to "the great God and our Saviour," that he will be pleased to continue to yourself and your family his merciful protection and grace, and employ you still, wherever you may go, as an instrument to others of blessings such as we have ourselves derived from the ever-memorable discharge by your lordship of the episcopal office in this newly-created diocese, under circumstances so arduous, and at a crisis in our colonial history so peculiarly important."—[The signatures of twenty-one of the clergy follow.]

The bishop replied as follows:—

"Mr. Archdeacon, Mr. rural Dean, and the reverend the Rectors of St. George and St. James,—I do indeed most heartily thank you for an address so respectful and affectionate, and only, I fear, rendered too partial from your kind feelings towards me; and I have to entreat that you will convey in the strongest manner my thanks to that portion of my clergy whom you represent.

"Though I am sensible of failures in the discharge of the high and important office which has been entrusted to me, far more numerous than the points in which, under God, I have in your judgment succeeded; yet I must ever highly prize such a testimony from my clergy to my labours—I will not say merely among them, but with them; for we have been together, cheerfully and happily, in the same blessed work. I may officially have taken the lead, but it has been with their co-operation, and God's blessing on our united exertions, that we have been enabled to succeed. To him in all things be the glory.

"By my wife and my children this testimony will be deeply felt.

"My separation from you, when it shall actually take place, will be very painful to me; but I have much earthly consolation—for I speak not of that higher consolation, the hope that, should we not be permitted to meet again on earth, we may yet be reunited through the Saviour in heaven—I have much earthly consolation in the thought that, should my life be spared, I may yet be of service to the diocese in our mother land, and may have the happiness of seeing many of my clergy under my roof, whom business or health may bring thither, and of evincing towards them that friendship and affection which I must ever entertain for individuals with whom I have been so long, and so closely, and so happily connected. I again thank you for this address.

"I commend you to God and his grace, and implore the divine blessing on yourselves, and on your families, and on your ministry, in and through Christ Jesus our Lord."

REGISTER

OF

Ecclesiastical Intelligence.

OCTOBER, 1841.

Preferments.

Hudson, E., dean of Armagh.									
name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
J. T....	{ Stradbroke (V.), Suffolk. Trin. ch., Portsea, Hants. }	1527	Bp. of Ely...	*712	Longworth, T.	Bromfield (V.), Sa- lop.	517	Hon. R. Olive.	*334
.....	.....	.....	.....	.....	J.	Bow (c.), Broadway met, Devon. }	982	{ F. Van Der Meulen, esq. }	*325
.....	.....	.....	.....	.....	Meulen, F. Van	.....	183	.....	*320
.....	.....	.....	.....	.....	Der.	Preston (R.), Suff.	287	{ R. Norman, esq. }	90
.....	.....	.....	.....	.....	Murray, G. ....	.....	.....	.....	.....
urne, G.	{ Long Ashton (V.), Somerset. }	1423	{ Sir J. Smyth, bart., and col. Gore Langton.. }	117	Norman, F. J.	Stonesby (V.), Leic.	573	Ld. Portman	538
.....	.....	.....	.....	.....	Osborne, Hon.	{ Bryanstone (R.), c. Durweston (R.), Dorset. }	91	{ G. W. Owen, esq. }	161
son, J.	{ Almoritia & Pierce- town (R.), West- meath. .... }	.....	The Queen.	.....	Owen, G. W.	Calverleigh (R.) .. St. Peter's, Bethnal Green (P. C.), London. }	352	Lord Chanc.	300
, J. H.	Adbuston (P. C.), Staff.	601	Dean of Lich- field.	100	Packer, S. G.	Swithland (R.), Leic. ....	.....	{ Ld. C. Town- send. }	304
in, T. G.	Beeding (V.), Sus- sex.	1132	Magd. coll., Oxford.	*112	Paget, E. J.	Raynham St. Mary c. St. Margt. Suf- folk.	28	{ Heirs of T. Saunders, esq. }	304
J.	Hunslet (P. C.)	12074	Vic. of Leeds	182	Phayre, R.	Pitchcott (R.), Bucks. ....	.....	.....	.....
, T.	Bonington (R.), Kent.	137	T. Papillon, esq.	125	Price, J.	Derryloran (R. and V.), Tyrone.	1961	{ T. L. S. Ren- dell, esq. .. Brasen coll., Oxford. }	118
n, J.	Stratford-on-Avon (V.), Warw.	5171	Countess of Plymouth, S. Childe, esq.	*239	Quaine, W.	Bampton (V.), Devon.	297	Lord Chanc.	90
D.	St. John, Golden- hill (P. C.), Staff.	890	Archdea. of Wells.	*548	Rendell, E.	Alresford (R.), Essex.	2146	Lord Chanc.	197
r, J.	South Brent (V.), Somerset.	498	Queen's coll., Oxford.	*363	Robinson, J.	St. Dennis (R.), c. Naburn (V.), York	163	Lord Chanc.	145
H. A.	Sparsholt (V.), Berks. ....	.....	Marq. of Drogheda. Rep. of Visc. Bangor ..	86	Sabben, J.	Covenham St. Mary (R.), Linc.	190	J. H. Seale.	*290
, J.	Colpe and Kilshar- van (R.), Meath.	1752	Landowners. Bp. of Lime- rick.	354	Salchwill, S.	Morleigh (R.), Devon.	800	Miss Dove ..	*503
son, G.	Saintfield (V.), Meath. ....	.....	The Queen ..	132	Seale, E. T.	Little Lee, Essex. Aatwick (R.), c. Arlesey (V.), Beds.	137	Rev. T. Strong.	*190
t, M.	Urwick (V.), Lanc.	.....	Bp. of Here- ford.	*174	Slack, T.	Carradore (P. C.), Down.	813	Mrs. Drax ..	287
, T.	Kilbekenny (R.), Limerick.	1132	Lord Chanc.	.....	Smith, R. C.	Finchingfield (V.), Essex. ....	.....	.....	.....
ge, H.	Theberton (R.), Suffolk.	1558	{ Mrs. L. Shep- pard, Hon. H. Wilson, and W. W. Page, esq. }	*193	Stewart, H.	Clait St. Mary (R.), Devon. ....	.....	.....	.....
anson, T.	Kimbolton and Mid- dleton-on-the-Hill (P. C.), Hereford	175	Lord Chanc.	220	Stock, J.	Morden (V.), Dor- set. ....	.....	.....	.....
J.	Nevern (V.), Pemb.	122	All Souls coll., Oxford. }	*119	Strong, E.	Drinagh (V.), Cork .. ....	.....	.....	.....
w, G. W.	Thwalte (R.), Suff.	.....	.....	.....	Tooke, A. ....	.....	.....	.....	.....
r.	{ Stanton-upon-Ar- row, Heref. }	393	Lord Chanc.	.....	Triphook, J. ....	.....	.....	.....	.....
, W. S.	Newton Bromswold (V.), Northamp.	.....	.....	.....	.....	.....	.....	.....	.....
W. D.	Dunany, Parsons- town, and Mar- linstown (V.), Louth. .... }	.....	.....	.....	.....	.....	.....	.....	.....

on, R., mast. Laughton gram. sch.,
Gainsbro'.
e, H., prince. Chichester dioc. school
bishop).
ell, W., chap. Belfast workhouse.
archd., can. York.
J. C., rur. dean Limerick.
., mast. Clergy Sons sch., Lucan,
nd.

Earle, J., gov. chap. on the Gambia.
Ellison, N. T., can. Wells.
Jeffery, F., chap. viscount Molesworth.
Mant, P. W., chap. bp. Down and Connor.
Miller, T. F., chap. Magd. asylum, Belfast.
Mount, C. M., rur. dean Bath.
Pitman, T., preb. Chichester.
Portman, F. B., can. Wells.

Powell, P., chap. Madras estab.
Roberts, E., chap. lord de Mauley.
Sandford, J., canon of Worcester.
Swann, E., chap. Bedford infirmary.
Thornton, J., chap. Northamp. infirmary.
Tyrrell, C. W., chap. bp. Down and Con-
nor.
Willis, W. N., rur. dean Limerick.

Clergymen Deceased.

g, J., cur. Yalden, 46.
ter, J. P., Devon.
ing, J., vic. Thorpe Arnold, c. Brek-
y, Leic. (pat. duke of Rutland).
port, J., D.D., vic. Stratford-on-Avon
countess of Plymouth, 91.
eth, R., rec. Kilfithmone, Tipperary.
n, J. E., dean of Armagh, 64.
n, C., vic. South Brent, and vic.
ow, Somers. (pat. archd. of Wells,
prebendary of Wells).
W. L., rec. Llandemolien and
engon, Carnarvon.
J., p. c. Winstar, Westmoreland
vic. Kendal, 48.

Marshall, T. H., vic. Pontefract (pat. chanc.
duchy of Lanc.), 85.
O'Connor, R., rec. Shrule and Slaty, Queen's
co. (pat. the bishop).
Oliver, R. J., chap. H.M.S. Rodney, 26.
Otter, E. B., chap. of Bellary, E.I.
Piddocks, J., at Ashby-de-la-Zouch.
Pinder, W., rec. St. George, Barbadoes.
Pitts, J., late cur. Street, Somerset, 26.
Preston, G., second mast. Westminster sch.,
rect. Christ church, Newgate-street, Lon-
don (pat. gov. St. Bartholomew's hosp.
next turn), 51.

Roberson, H., p. c. Leverage, Yorks., preb.
York, 85.
Robertson, L., vic. Bredstow, Sellack, and
Capel, preb. Hereford, 77.
Skinner, J., minister episc. chapel, Forfar.
Sturgeon, W., ass. cur. St. George, Leeds,
41.
Westerman, J. V., Finchingfield, Essex (pat.
J. Stock, esq.), 78.
White, J., vic. Exminster, Devon (pat.
gov. Crediton ch.), 80.
Wilson, J., vic. Milton, Yorks., 80.
Wynne, J. W., inc. Flaxton, Kent (pre-
vic. of Wrotham.)

University Intelligence.

CAMBRIDGE.

Sept. 15.—The right hon. Henry Goulburn, chancellor of the exchequer, was re-elected the representative of this university in parliament.

A grace having passed the senate to the following effect:—"That those to whom the Sunday afternoon turns at St. Mary's and the turns for Christmas day and Good Friday are assigned, shall, from the beginning of November 1841 to the end of May 1842, provide no other substitute than such as are appointed in conformity with that grace," the following persons have been elected; each for the month to which his name is affixed:—

1841. October.....The Hulsean Lecturer.
November....The rev. E. H. Browne, Emman.
December....The rev. H. Philpott, Cath.
1842. January....The rev. E. Mortlock, Christ's.
February....The ven. archdeacon Hoare, Joh.
March.....The ld. bishop of Winchester, Trin.
April.....The Hulsean Lecturer.
May.....The rev. William Selwyn, Joh.

Proceedings of Societies.

SOCIETY FOR CONVERSION OF THE JEWS.

We rejoice to find that arrangements have been made, similar to those of the Church Missionary Society advertised in the last Register, by which the abp. of Canterbury will become patron of this most valuable institution.

INDIGENT BLIND VISITING SOCIETY.

The committee laying before the subscribers and friends, of the charity their seventh annual report, desire to offer their sincere thanks to Almighty God for the increased support they continue to receive; by which they have been enabled more efficiently to carry out the original design of the institution, viz., the spiritual welfare of the indigent and destitute blind of the metropolis of London. It is however a subject of pain to consider that, after seven years' hard exertions on the part of your committee, and the other officers of the charity, in furtherance of their Christian object, they find their repeated and earnest calls for help, towards this destitute class of our fellow creatures, so little regarded. It is said by many that the blind are amply provided for already; that there are schools and other charities sufficient to meet the wants of (as it is thought) so limited a class of persons as the poor blind of London. And your committee, having repeatedly met with these observations from various quarters, feel it their duty on the present occasion to reply to them by the following statements:—First, With regard to the number of the poor blind in London and its vicinity, it is an ascertained fact that they amount to nearly four thousand. Secondly, With respect to the schools for the blind, they are mainly for the instruction of children, or young blind persons not exceeding the age of twenty-five, and do not afford them any subsequent assistance. And, lastly, with reference to the several valuable charities from whence pensions are granted, your committee are assured by persons who have the disposal of such funds, that even those means do not and cannot, from their peculiar restrictions, reach a tenth part of these our helpless fellow creatures. And why? Because the poor blind on the books of this society are of so destitute a class, that nineteen out of twenty have received parochial relief in the course of their lives, and are thereby deprived of the aid of the wealthy city companies, whose bounties are intended for the blind in a better condition of life; or, in other words, for those who have never been recipients of parochial relief. Your committee would long since have brought these facts before the Christian public, but they deemed it advisable to await the termination of seven years; and, having done so, they feel themselves at liberty to call loudly, and entreat earnestly for help, to carry on so great and good a cause—the cause of religious instruction and temporal assistance for an afflicted, aged, and destitute class, for whom no such systematic general effort was made till the institution of this society. But your committee, notwithstanding the many difficulties they have had to contend with, see abundant reason to be thankful to the gracious Giver of every comfort for the support he has vouchsafed them. Many Christian friends, who have become acquainted with the nature and design of their interesting charity, have most kindly and promptly assisted in carrying out its objects with contributions. And here your committee gladly acknowledge the kind support and

encouragement they have received during the past year from his grace the present duke of Bedford, who has become one of the patrons of this society, and has also sent a donation of ten pounds. Your committee also acknowledge the generous assistance of captain Charles Eaton, in sending a donation of twenty pounds, as well as a quantity of clothing. By these and others means, not only has an additional scripture reader been appointed, who is decidedly qualified for the work, but, during the late severe winter, much in the way of temporal relief, then so urgently required, has been administered—circumstances very gratifying to the feelings of your committee, and others connected with the charity; for what could be so distressing to the mind as, on entering a poor blind person's garret or cellar to read the word of God to him, and to converse about the all-important truths of redeeming love, to find their poor brother in the depth of winter without food or firing, and perhaps most miserably clad? The hearts and feelings of the committee and the society's visitors have indeed been much pained, that the limited state of the funds has only enabled them to relieve a small portion of the distress which they have witnessed; but they rejoice that they have been enabled to do what they have, not only for the bodies, but, above all, for the souls of these hitherto neglected people. It will be seen, on reference to a few extracts from the visitors' reports, that three of the poor blind have during the past year been removed from this world of sin and misery to, it is confidently believed, that of bliss and peace; and one out of the three owes his conversion, under the blessing of God, entirely to the labours of this society. For the other two, although they were acquainted with the truths of the gospel on being first visited by its agent, yet one of them, owing to the loss of his wife, was left entirely destitute and friendless, and the reader and visitor from the society were the only persons who ever visited the poor man, to say or speak a word of the love of Christ our Saviour to him; and the other, although not in quite so destitute a condition, was nevertheless greatly rejoiced and refreshed on her bed, to which she had been confined for years, by the Christian sympathy and attention of her visitors. But your committee, while they rejoice over them who they believe are "fallen asleep in Jesus," are sorry to say that they have in a few instances laboured in vain. Some would not be persuaded of their sin and danger; and it will be perceived by other extracts, that one, for whom they were intensely anxious, died in the course of the past year without manifesting a gleam of hope as to a future state of happiness. This poor woman was of the too general opinion, that she was no worse than her neighbours, or that, at all events, she would have time enough to prepare to meet her Creator on a sick bed. That sick bed was sent her, but no sick bed repentance; she only lay a fortnight on it; and in such bodily agony, that it was utterly impossible for her to pay the slightest attention to any thing relative to her never-dying soul. And here your committee would observe, that an adequate conception can scarcely be formed of the gross ignorance which reigns in the breasts of these poor blind people. It is a melancholy fact, that many of them are as ignorant about the meaning of the blessed Saviour's office and character, as if born in a Hindoo or Hottentot country. Your committee would also observe, with regard to getting the blind to church, that they have met with some few hindrances in this respect; objections of

inds, and among others, the "want of clothes" was earnestly urged. This difficulty has, however, in the past year, been in a great measure overcome,

several gentlemen having kindly assisted the poor blind by sending some of their cast-off clothing to the society's office, 20, Red Lion Square.

Diocesan Intelligence.—England and Ireland.

CONVOCATION.

PROVINCE OF CANTERBURY.

On 20th of August, the convocation met in St. Martin's Church, according to the summons received from the Archbishop of Canterbury. Prayers were read by the bp. of London, and delivered by the ven. archdeacon Wilberforce. They then proceeded to elect a prolocutor, when the dean of Ely, who had been elected to the archbp. of Canterbury, and the convocation was adjourned to the Friday following, then to Westminster, to consider the queen's speech, and to address upon it. An unanimous wish, however, that the time might come when convocation might be held on church affairs, was found to pervade the house; and, in obedience to this feeling, a clause was inserted in the address of the ven. archdeacon, in order to convey this sentiment into the mouth of the prolocutor to be presented to her majesty. On Friday, the 21st, owing to the unavoidable absence of all the members from town, the convocation was again adjourned to the Monday following. On that day both the house and the address was amended in the lower part of the proposition above noticed, to the purport, that grave matters, deeply affecting the interests of the church, were now frequently in agitation; and that the clergy assembled in convocation expressed their desire that the time might come when her Majesty should be pleased to permit convocation to meet for deliberation.

PROVINCE OF YORK.

The convocation of the clergy in the province of York, met in the chapter-house, York Minster, as is usual on the assembling of a new parliament. The very Rev. Cockburn, the dean, presided as commissary. The venerable Charles Thorp, D.D., archdeacon of York, appeared on behalf of the bishop of Durham, and chapter of Durham, himself as archdeacon of Durham, the archdeacon of Northumberland, the clergy of the dioceses of Durham and Northumberland, and the clergy of the peculiar jurisdiction of the dioceses of Allertonshire, belonging to the bishop and chapter of Durham, and protested for their rights and liberties, which were, as is usual on such occasions, objected by the commissioner. There were also lectors and proctors present, representing the laity and clergy of the other archdeaconries within the province; the business was of the usual routine character, of particular interest occurring.

ARMAGH.

The death of the dean, the deanery of Armagh, and the vacant union of Armagh, Grange, Eglis, Lisnaballymoyer parishes are vacant. The deanery is vacant of the crown, and produces a gross yearly revenue of £270l. a-year. The union of Armagh is in the hands of the primate, and has been held with the crown for the last fifty years; the patrons concurring in the union. The cathedral of Armagh, recently destroyed and repaired at an expense of upwards of £10,000, is the parish church of Armagh; and the deanery house is built on the deanery lands. The gross income of the union, exclusive of the deanery, is £1,000; but the incumbent is bound to pay salaries to perpetual curates in five parishes, amounting altogether to £150l. a-year to two curates in the deanery, and also several other very heavy

CHESTER.

Churches, Manchester.—The committee for endowing ten churches in five years, in the diocese of Manchester and Salford, have hitherto been with the most encouraging success. The funds raised since Feb., a period of perhaps unparalleled activity in those districts, amount to up-

wards of £25,000l. The committee wish to make the best use of the means placed at their disposal, and no doubt exists that four churches will be in very advanced progress by the close of the year. The foundation-stone of the first of these edifices, St. Bartholomew, has been laid in Regent-road, Salford, by Mr. W. Egerton.

DURHAM.

A meeting has been held for repairing the abbey church of Hexham; an object which, it cannot be doubted, will be carried into effect. "This church, dedicated to St. Andrew (see Lewis's 'Topographical Dictionary') is part of the conventual church of the monastery, built on the site of the ancient cathedral, a spacious cruciform structure, exhibiting portions in various styles of English architecture, with a tower rising from the intersection of the transepts and the choir. The nave, burnt by the Scots in 1206, has not been rebuilt. The choir is separated from the transepts by a screen of wood, richly carved on the lower part, and ornamented in the upper with an allegorical painting of the dance of death. The choir, of which the roof is very lofty, and panelled with oak, is separated from its aisles, which are groined by ranges of clustered columns; above which are the triforium and clerestory; the arches of the former springing from a second tier of clustered columns, and the windows of the latter separated by plain masonry. On the south side of the altar—which is lighted with a large east window, of elegant tracery, but disfigured by an incongruous embellishment of Grecian architectural painting—is a gallery of oak, beautifully carved; beneath which are three stalls, highly enriched with tabernacle work; and on the north side is a shrine, or oratory, in the decorated style of English architecture, exquisitely ornamented with foliated arches, tracery, and figures, supposed to have been erected for prior Richard, of Hexham; to whom also is attributed a recumbent figure on an altar-tomb adjacent. Among the monuments is one said, by Pennant and others, to be that of Elfwald, a Northumbrian king, who was killed in 788; but its style appears to be of the 13th century: and on an altar-tomb is the figure of an armed knight, cross-legged, with a shield of arms, identifying him as one of the baronial family of Umfraville, though the effigy is supposed by Wallis, the historian, to be that of the duke of Somerset, executed at Hexham."

The following account of this ancient bishopric is copied from a book entitled, "A Help to English History," by Peter Heylyn, D.D.; published in the year 1652; page 201:—

"Hexham, and the Bishops there.—The bishopric of Hexham, Hagulstad, or Hextold, was founded in the infancy of the Saxon church. The seat thereof, called by the old Latins Axelodunum, by Bede Hagulstadensis, by us now Hexham; the first who had the name of bishop there being St. Eata, the fifth bishop of Lindisfarne. Ten bishops enjoyed it successively; and then, by reason of the spoil and rapine of the Danes, it discontinued; the jurisdiction of it being added to the see of York. From this time forwards Hexhamshire was held to be a see of that archbishopric, and had the reputation of a county palatine; but taken from that see by king Henry VIII. (of which consult the statute of 37 Henry VIII. c. 16), and, by authority of parliament, united to the county of Northumberland. Now for the bishops of this Hexham. They are these that follow:—1. St. Eata, bishop of Lindisfarne, A.D. 678; 2. Tumberus, 680; 3. St. John of Beverley, translated to York, 685; 4. St. Acca, 709; 5. Frihebertus, 739; 6. Athmundus, 766; 7. Titherus, 780; 8. Ethelbertus, 789; 9. Heardredus, 797; 10. Earnbertus, 800; 11. Tidferthus, the last bishop of Hexham, 810."

In the *Gentleman's Magazine* for December, 1807, vol. lxxvii., part II., page 1,007, is a north-west view of the cathedral church of Hexham, as it appeared in that year.

1774, in order to illustrate an account of that place, given in the same magazine for 1755, vol. xxv., page 207. An older north view of it is also to be seen in Dugdale's "Monasticon," vol. ii., page 90. The remains of the chapter-house, destroyed by fire at a remote period, are still visible at the end of the south transept of the church. The building had been of two stories in height, the uppermost of which, being the chapter-house, was approached, like that of Carlisle cathedral, by a massive stone staircase in the inside of the church. The staircase is still perfect, and the door of the chapter-house, rudely walled up with stones, is easily discernible. The lower portion, or crypt, is in a fair state of preservation up to the springing of the arches which supported the floor above, and might readily be restored; the archivats or springers, and the clustered columns by which they are supported, being nearly perfect. The floor is buried to the depth of nearly three feet by modern accumulations.—*Newcastle paper.*

[We have ranked Hexham, from its locality, in the diocese of Durham; though it used to be a peculiar of York. We are uncertain whether any change has in this respect been made by the late ecclesiastical arrangements.—*Ed.*]

The late Bishop.—The monument to the late Dr. Van Mildert, bishop of Durham, has been temporarily erected in the chapel of the Nine Altars, at the eastern extremity of the cathedral. He is represented in his robes, and seated on a chair, with a book in his hand. It is not yet determined in what part of the edifice the monument shall be permanently placed.

Cathedral.—In accordance with the suggestions of a parliamentary committee, the dean and chapter of Durham have thrown the cathedral (with the exception of the chapel of the Nine Altars), open to the public for the purpose of enabling them to view the building, monuments, &c. This regulation came into operation on the 20th of July. During what are termed the six summer months, the cathedral will be open from 10 o'clock in the forenoon till five in the afternoon; and during the other six, from 10 to 12 in the morning, and 3 to 5 in the afternoon.—*Durham Advertiser.*

[This is as it should be. We trust the example will be followed in every cathedral in the country.—*Ed.*]

LINCOLN.

Leicester.—St. Martin's.—An insuperable obstacle exists to the induction of the rev. J. Brown, vic. of St. Mary's, into this parish, owing to the archbishop declining to grant to that gentleman a dispensation to hold the two vicarages in conjunction, as they are both above value, and their populations require a resident incumbent, according to the provisions of the late pluralities and residence act. We have reason to believe that a representation was made to his grace on the subject, and that the primate felt it his duty to prevent the union of two such large and important parishes in one person.—*Leicester Journal.*

LONDON.

Tower Hamlets Cemetery.—On Sept. 4th, the city of London and Tower Hamlets cemetery, situated on the right-hand side of the Mile End road, about a mile on the eastern side of the Mile End gate, was consecrated by the bishop of London, previous to its being opened for the reception of bodies. The weather was exceedingly unfavourable, but the attendance was numerous and respectable. Amongst those present were the lord mayor, Mr. sheriff Farncombe, Mr. sheriff Gibbs, Mr. deputy-alderman Green, John Anns, esq., and others. After the bishop had concluded the consecration, the company separated; the largest portion adjourning to a neighbouring marquee, in which a cold collation was provided. The number of persons who sat down was about 200. Mr. deputy-alderman Green presided. The chairman, after most of the company had partaken of refreshment, rose to propose in a neat speech the health of the lord bishop of London. The toast having been drunk with great applause, the bishop of London said, he felt exceedingly gratified at the kind reception his name had met with, as he had derived satisfaction from the solemn services in which they had been engaged. He greatly approved of public cemeteries in the suburbs of large

towns, both on the ground of the health of the inhabitants and on that of public decency. The only difficulty which ever occurred to his mind on the subject was, that the necessary effect of these cemeteries must be to cause interments to be removed from those parishes in towns in which the deaths take place, and consequently deprive the clergymen of those parishes of the burial fees which they would otherwise receive. He was happy, however, to say that, by a recent act of parliament, provision had been made for insuring some allowance to the clergy in cases where bodies were removed from their parishes to be interred in public cemeteries. The directors of the company whose cemetery had been just consecrated, had, he was happy to say, acted with liberality towards those clergymen who would be deprived of their usual burial fees by its means. He had great satisfaction in meeting the company whom he had the pleasure of addressing, and was gratified with the arrangements which had been made to meet him. The right reverend prelate then quitted the grounds. It was stated on his departure by a gentleman present, that the bishop of London intends to bring in a bill in the ensuing session of parliament, to prevent any further interments in the city of London. The city of London and Tower Hamlets cemetery embraces an extent of thirty acres of ground, and promises, when finished, to be very tastefully laid out.

RIPON.

Leeds.—The new parish church, erected by the voluntary contributions of the inhabitants, was consecrated Sept. 2. Besides the bishop of the diocese, there were present, the archbishop of the province, the bishop of New Jersey, and bishop Low, of the Scottish episcopal communion, with an immense concourse of clergy and laity. The sermon was preached by the bp. of New Jersey, who came from America on purpose! by the special invitation of the vicar, Dr. Hook. The building reflects the highest credit on the munificent liberality of the inhabitants of Leeds, and of the exertions of the vicar and others of the clergy. The church is one of the noblest in the kingdom. It has a massive and highly-ornamented tower arising from the ground, in the centre of the north front at the end of the transept. The style is of the latter part of the fourteenth century. The galleries are supported by small iron pillars placed behind, and independent of the stone pillars which support the clerestories and roofs. The pews in the galleries are allotted to former owners; sixty new ones are further appropriated. The whole of the ground-floor has open seats, all are free, excepting the stalls appropriated to the clergy, the choristers, and the corporation. The chancel is ascended by seven steps, and the low open screen at the first platform at which the communicants kneel is of stone, and has a light appearance, and, seen, from the west end, does not shorten the church. At the north and south ends of the chancel are stalls for the clergy. The cloth for the communion table is of crimson velvet, which has in the middle a richly-embroidered monogram; presented by queen Adelaide. The commandment tables are of stone, richly enshrined, and the letters are of the fourteenth century, in black and red. In the centre is a stone frame, in which is a picture by Corregio, presented by the rev. I. Spencer, of York; the subject—Christ's agony in the garden. The organ will be a very effective instrument. The front is a shrine-like composition, which fills the south transept from the ground; the pipes are concealed by rich tracery. The east window, presented by T. Blayds, esq., contains some fine old glass: the other two, which fill the communion recess, also presented by him, are not ready. The great west window, presented by the patrons, whose arms are introduced, with those of the bp. of the diocese, and the vic. of the parish, was executed by Evans, of Shrewsbury, as also were the glories and the emblems at the east end. The north-east window, presented by Christopher Beckett, was executed by Ward, of London. The royal arms, the Leeds arms, St. Peter, and other devices, with the rich patterns in the tracery of the east and south windows, are taken from the south window executed by the late Jacob Wright, of Leeds, in 1811. The mosaic windows are made out of old fragments of broken glass, stained and painted.

SARUM.

An ecclesiastical district has been assigned, by her majesty's commissioners for building new churches, to the church of St. Mary, Redlinch, par. Downton, Wilts.

WINCHESTER.

St. Saviour's, Southwark.—A vestry was lately held in the vestry room at St. Saviour's, to confirm the minutes of the last meeting, and also to take into consideration a letter received from the bishop, and to adopt such measures as may appear necessary. The following short outline of the cause which led to the vestry being held, will explain its proceedings. For some years past a very excited feeling existed in the parish against the church, in consequence of the sums of money annually required for the repairs and restoration of St. Saviour's. Rates were made and contested, and ultimately refused. Legal proceedings were adopted, and a rate was enforced; but, to get rid of the cause, in the year 1838 it was agreed, at a public vestry, that, as it was found to be impossible to restore the north nave of the old church, a new place of worship should be built, capable of containing 2,000 persons, at a cost not exceeding 8,000*l.* This was to be finished and opened within two years, under a penalty of 500*l.*, and 5*l.* per week afterwards. According to the contract, the church ought to have been completed in June, 1840; but, although apparently nearly finished, the opening is still delayed. The bishop has visited the building. On the 3rd Aug., a vestry was held, to ascertain when the church was to be opened, when Mr. Shears moved a resolution—"That the wardens do at once take possession of the church, and proceed forthwith to open the place for divine service." This was negatived, an amendment being carried—"That the wardens be not authorised to take charge of the church until it is finished according to the terms of the contract, and reported to the vestry to be so performed." The proceedings of this vestry were subsequently made known to the bishop, who wrote to Mr. Howe upon the subject. The present vestry was held in consequence. After some desultory conversation, the bishop's letter was read. It expressed great dissatisfaction with the delay that had occurred, and urged the wardens to name a day for the opening of the church.

Episcopal Visitation.—The bishop has been holding his fourth visitation during the latter part of September. His lordship visited, Sept. 14, St. Olave's, Southwark; preacher, rev. J. B. Marsden, rector of Tooting. 15, Reigate; rev. — Randolph, rec. Coulsden. 16, Kingston; rev. — Hamilton, rec. Beddington. 17, Guildford; rev. H. Cole, rec. Womersley. 20, Alton; rev. E. Auriol, vic. Newton Valence. 21, Basingstoke; hon. and rev. G. V. Wellesley, rec. Strathfieldsaye. 22, Andover; rev. C. H. Ridding, rec. Andover. 23, Winchester; very rev. dean of Winchester, rec. Bishopstoke. 24, Southampton; rev. W. Gibson, rec. Fawley. 25, Bishop Waltham; rev. I. A. G. Colpoys, rec. Droxford. 27, Portsmouth; ven. archdeacon of Surrey, rec. Alverstoke. 28, Newport, Isle of Wight; rev. E. McAll, rec. Brightstone.

[There can be little doubt but that the charge will be

printed; of the charge itself we could lay before our readers a very faithful outline, but we are opposed to the principle of quoting from memory, or even from notes; and some very recent circumstances respecting garbled statements and misrepresentations of episcopal charges, lead us to the conclusion that our opposition is well founded: Whilst adverting to this, we may state, that one object which the editors had in view in commencing their periodical, was to bring forward family sermons for weekly family reading, not surreptitiously obtained by short-hand writers without the consent of the authors, but from the MSS. of the authors themselves, and we beg to state that, as we invariably reject every anonymous contribution, so we never knowingly admit as original matter that which comes not with the free and full consent of the author.—ED.]

Tributes of respect have recently been presented to the following:—

Anguish, G., Somerleyton-hall, Norfolk, plate.
Bridgre, A. H., par. Beddington, Surrey, plate.
Burt, J., late mast. Harbour Grace, Newfoundland.
Cumming, H. J., dioc. Down and Connor.
Elrington, R. C., clergy, &c., dioc. Ferns, plate.
Furness, J. R., par. Ponteland, Northumberland, plate.
Godfrey, par. Stoke, Newcastle-under-Lyme.
Guyon, C. L., par. Luppitt, Devon, plate.
Hockin, W., chap. Devon and Exeter hospital.
Kingsley, J., par. Bowden, Cheshire, plate and purse of 13*5**l.*
Langmead, G. W., par. Townstal, and St. Saviour, Dartmouth, plate.
Langston, S., par. St. George, Sheffield, time-piece.
Lee, F., par. Thame, Oxon, &c., plate.
Martindale, R., par. Heaton Norris, Stockport, purse.
Meredith, J., par. Bradford, Yorks., plate and purse of 100*l.*
Mason, H. B., cong. Trin. chap., Bordesley, Warw., books.
Morgan, W., cur. Todmorden, Lanc., from detachment of 78*th* reg., books.
Murray, A., cur. Clapham, Surrey.
Parker, S. H., par. Stratford-on-Avon.
Sandford, G. B., cur. Prestwich, Sunday sch., plate.
Simpson, G. P., par. Chidcock, plate.
Rowan, R. W., dioc. Down and Connor.
Whitfield, G. T., par. Bockleton, Worc., books.

CHURCHES CONSECRATED.

Clogher.—Rossory, Aug. 6; Mullagfad, Aug. 12; Shanes, p. Errigle, Aug. 25.
Cork, &c.—Kilmoe; Castletown; Watergrass-hill.
Chester.—Regent's-road, Salford.
Durham.—St. Paul's chap., Newcastle-on-Tyne; Collierly.
Down and Connor.—Craig, July 14; Agherton, July 15; Drum-tullagh, July 16; Ardelinis, July 19; Glynn, July 20; Hollymount, Aug. 5.
London.—Dalston, par. of Hackney, and Rayne, Essex, Aug. 21.
Ripon.—Leeds, par. ch., Sept. 2.
Winchester.—Gally-hill, near Crookham, Aug. 31; Trinity chapel, Portsea, Sept. 30; Milton chapel, Sept. 30.
York.—St. Thomas, Kimberworth, Rotherham.

FOUNDATIONS LAID.

Down and Connor.—Dunaghy, Antrim, Aug. 6.
Elphin.—Athleague, Aug. 18.
London.—Witham, Essex.
York.—Sithstow, Aug. 12.

OPENED BY LICENCE.

Down and Connor.—St. James church, Hillsborough, Aug. 11.

EPISCOPAL CHURCH IN SCOTLAND.

ABERDEEN.

The annual synod of the diocese was lately held in St. Andrew's church, Aberdeen. Morning prayer was said by rev. A. Low, the sermon preached by rev. W. Robertson, of Oldmeldrum. After sermon, the right rev. the bishop delivered his annual charge. He expressed his gratification at the manner in which he had been received by them during his late triennial visitation of the diocese, and the great satisfaction with which he had observed the marked increase in the number of those brought to him for confirmation, many of whom were adults. He alluded to the recent union of St. Paul's chapel with the church; to the gratifying position which the Scottish Episcopal Church Society now held, and to the increasing support which it was receiving; to the contemplated establishment of an episcopal college, which, through the exertions of the able and excellent men who had pro-

jected it, was now all but certain; to the lamented decease of the late primus, on whom he pronounced a just and well-merited eulogium; and he concluded by calling on all, whether of the clergy or of the laity, to increase their zeal and devotion for the church.—*Edinburgh Advertiser.*

EDINBURGH.

Dunfermline.—Aug. 17, the foundation stone of a handsome chapel was laid with masonic honours by D. Birrell, esq., master of St. John's lodge, in presence of the right hon. lord Bruce, sir J. Halkett, A. Colville, esq., G. R. Barclay, esq., and other gentlemen, the originators of the undertaking. In a bottle, hermetically sealed, were deposited several coins of the reign of queen Victoria, with London, Edinburgh, and local newspapers. A plentiful supply of oil, corn, and wine having been poured on the stone, the right worshipful master gave a mo-

suitable address to the members of vestry and others present, and was followed by lord Bruce in a neat and appropriate reply. The building has been planned by

Mr. Hamilton, architect, Edinburgh, with his usual elegance of taste, the front being in the pure Gothic style, with a very handsome and comfortable interior.

COLONIAL CHURCH.

MONTREAL.

Ordination at Three Rivers.—On Sunday, 4th July, the bishop held an ordination in the parish church of Three Rivers, assisted by the rev. S. S. Wood, M.A., rector (and recently appointed as one of his lordship's chaplains), the rev. H. Burgess, B.A., miss. at Nicolet, and the rev. N. Guerout, miss. at the Rivière du Loup, when the following were admitted respectively to the orders of deacon and priest:—Deacons—G. Milne, M.A., who proceeds to a charge in the Bay of Chaleurs, Gulf of St. Lawrence, vacant by the removal of the rev. C. J. Morris, M.A.; G. R. Plees, theol. stud., who is appointed to a temporary charge of certain detached protestant congregations in the district of Montreal; priests—C. J. Morris, M.A., appointed to succeed the rev. W. W. Wait in the charge of Port Neuf and parts adjacent, in the district of Quebec (Mr. Wait having received an appointment in the city); D. B. Parnter, miss. of Huntingdon and parts adjacent, district of Montreal; W. B. Robinson, travelling missionary in the district of Quebec, under the auspices of the Quebec Society for Propagating the Gospel, &c., making his head-quarters, at present, at the Rivière du Loup, in that district, where the erection of a church is now in progress. This is the first time that the solemn and impressive ceremony of ordination, according to the rites of the church of England, was ever performed in Three Rivers, and it was an entire novelty to a large part of the congregation; who witnessed it, however, as it may be hoped, with better and higher feelings than those of the mere gratification of curiosity or interest arising from the acknowledged beauty of the appointed services. The ordination sermon was preached by the bishop; the afternoon sermon by the rev. D. B. Parnter. The singing, aided in its effect by instrumental music, was beautifully conducted, in a great measure by some of the principal ladies of the place, and was truly calculated to promote devout feelings. The bishop returned to Quebec on the morning of Wednesday, the 7th instant.—*Quebec Mercury*.

NOVA SCOTIA.

The eloquent and indefatigable prelate who administers the diocese of Nova Scotia, has shown within the last few weeks, that the fervent zeal which has ever actuated him, and which shone forth conspicuously during his recent visit to England, has suffered no abatement from increasing years. At the latter end of June, his lordship paid a visit to Lunenburg, and confirmed 75 persons, and subsequently attended a meeting of the committee of the Church Society, upon which occasion his earnest and interesting appeal was responded to by an addition of names and offerings from several who had not before contributed their aid. At the close of the business, an address was presented to the bishop from the rector, warden, vestry and parishioners of Lunenburg, which elicited a warm and affectionate reply. In the evening his lordship preached a sermon in behalf of the funds of the parish Sunday school. Having expressed his satisfaction at the internal and external appearance of the church, and the propriety and decency of the ornaments which had been provided at some considerable cost, the bishop took his leave of Lunenburg, and on the following morning proceeded to Mahone Bay, seven miles distant, where the neat and beautifully situated chapel of St. James was filled at an early hour by upwards of 500 persons; to whom his lordship delivered a suitable discourse (extempore), on confirmation, from Acts viii. 17. After which, 35 persons received that holy rite at the bishop's hands, whom he afterwards addressed from the altar in his usual impressive manner. On Thursday the 15th ult., the visitation was held at Halifax, when 36 clergymen—the largest number ever met together in the diocese—were assembled in St. Paul's church to hear the bishop's third charge. The substance embodied in this important ecclesiastical document was deemed so inter-

esting, seasonable, and instructive, that the clergy subsequently conveyed to his lordship the expression of an unanimous wish, that he would permit it to be published—a wish which met a ready compliance. The following days were devoted to the services of the church, to meetings connected with ecclesiastical affairs, and to the discussion among the clergy of the various religious topics that at present agitate the Christian mind. Amongst the business transacted was the presentation of an address to his excellency lord Falkland, who returned a suitable reply. On Sunday the 18th, the bishop held an ordination in St. Paul's church, when Messrs. Thomas Maynard, B.A., of King's college, Windsor, and W. A. B. Weinbeer, of the missionary institution, Berlin, were ordained deacons, and the rev. T. N. Dewolf, and the rev. R. Jamison, were admitted to the order of priesthood. The ordination was concluded by the administration of the Lord's supper, of which holy ordinance the whole body of the clergy partook with their newly ordained brethren, and a goodly number of the usual communicants of the church enjoyed also the spiritual comfort of the eucharist. On Monday morning the archdeacon and clergy waited on the bishop with an address expressive of their attachment and veneration for their diocesan, and were gratified, in reply, with a most touching and affectionate assurance of his value for their labours, his confidence in their piety, his love for their persons, and his prayers for their salvation.—*The Toronto Church, August 7th.*

TORONTO.

The formation of the new diocese of Toronto is one cheering feature in the recent history of our colonial church; and the great increase of the number of our clergy and congregations, is another amongst the refreshing evidences of our prosperity. During the last four years thirty-two clergymen—nearly one-half of the whole of the previous number in Upper Canada—have been added to the ecclesiastical establishment of the diocese of Toronto, and eighteen to that of Quebec; making the whole number of clergy in the former, after deducting vacancies by death and removal, ninety-six, and in the latter fifty-five. We do not profess however to speak with perfect accuracy here, it being impossible, from the data before us, to furnish a statement thus strictly correct; yet we believe that, in the one now advanced, we shall be found within bounds. An addition, then, of one bishop and fifty clergymen to the strength of our Canadian church in the short space of four years, giving us in all two bishops, one archdeacon, and one hundred and fifty parochial or missionary clergymen—inadequate as is that establishment still to our great and growing spiritual wants—is an encouraging contemplation amidst the many causes for doubt and depression which, during the same season, we have been made to feel. The greater number of the clergy in the diocese of Toronto receive their stipends from the imperial treasury—conceded in lieu of the former parliamentary grant to the Society for the Propagation of the Gospel in Foreign Parts; while a large proportion in this diocese, and nearly all in that of Quebec, are wholly paid by this venerable and benevolent society. Several, in both divisions of the province, derive their incomes from voluntary associations upon the spot—formed for the purpose of propagating the gospel, by itinerant services, amongst the more remote and destitute members of our communion. The largest amount of income paid by the government or the society towards any individual clergyman is 170*l.* sterling, and the smallest is 100*l.* sterling; but we believe that, in most cases, the congregations have acted upon the fact so very apparent, that neither of those sums is adequate to the respectable maintenance of a clergyman with a family, and that they have come forward with a proportionate liberality to make up the deficiency which, both by the government and the society, it was always con-

emplated that they would cheerfully and liberally undertake to supply. We need but express our hope that here, in any case, this obligation has been overlooked and not acted upon, no time will be lost in fulfilling it; as the people of England, through the instruments we have seen speaking of, only profess to contribute their share towards the salary of the clergymen that we need, and uniformly anticipate that a corresponding generosity, according to their means, will be manifested by the colonists themselves. We are not prepared to state the number of churches which, in the interval of four years, have been completed or commenced in the dioceses of Quebec and Toronto respectively; but, while for the clergymen who during that period have been added to our ranks, a large number of places of divine worship had previously been erected, we have reason to conclude that the sacred edifices built or commenced since the month of June 1837, have at least equalled, in either diocese, the number of ministers which have been respectively added to each. We have had occasion too to record several cases of individual munificence and piety in the erection of churches in Canada, amongst which the completion of a handsome and expensive chapel in Montreal at the sole cost of W. J. Plenderleath Christie, esq., the erection of a very neat and commodious church in Clarke at the sole expense of S. S. Wilnot, esq., and the completion of a church and parsonage, with a large landed endowment annexed, at Port Burwell, by Colonel Mahlon Barwell, will be fresh in the recollection of our readers. Of the numerical increase of the members and adherents of the church in Canada during the same interval, we cannot of course speak with perfect accuracy; but the statistical details furnished from time to time in this journal would afford no inconsiderable evidence of its progressive advancement in that respect, while the increase of clergy and consequently of congregations render it a moral certainty that our actual adherents have been correspondingly augmented. The official returns of religious population, as far as they are to be relied upon, serve also to establish the same conclusion. In the district of Niagara, for example, in the summer of 1830 the whole population was stated at 31,170, and the members of the church of England at 4,922; and from the Niagara Chronicle of June 10, we learn that the population in May 1841 was 34,557, and the members of the church of England 6,528. So far, the signs of our spiritual advancement are far from discouraging; yet, estimating the church of England population in the diocese of Toronto—including those who are ready to avail themselves of her ministrations, although not professed adherents—at 150,000 souls, what are ninety or a hundred clergymen amongst them, scattered as they are over a vast extent of country? As a proof of the inadequacy of the present supply to the demand, we may mention that from Scarborough to Darlington, about 28 miles, and comprising a thickly settled country, there is no clergyman of the

church of England; the same is the case from Darlington to Port Hope, 22 miles; the same from Cobourg to the Carrying Place, 34 miles; the same from the Carrying Place to Picton, 28 miles. All this too when—if the means for their support could be provided—not less than eight clergymen could be fully and advantageously employed in the intervening spaces we have named. In fact many townships, unfurnished with a clergyman, and who scarcely ever enjoy the benefit even of his occasional visits, contain a population of from 2 to 3,000 protestant souls; and in many cases a fourth, and even a third of these, are professed members of the church of England. To meet this demand, where are the means to be looked for, now that the last remaining chance of an effective and adequate ecclesiastical establishment in the colony has been swept away by the alienation of two-thirds at least of the clergy reserves from the church? How far will the one-third of this property that remains to her—after deducting the expenses of sale and of general management of the fund—contribute toward the maintenance of that clerical body which the spiritual wants of our communion demand? And how far are we permitted to hope that the voluntary generosity of members of the church in the colony itself, will completely supply what the bounty of our friends in the mother country has contributed so largely to effect? We cannot, humanly speaking, contemplate our future prospects without many a misgiving. England has done, and will continue to do, much for us: the allotment from the clergy reserves will be something—will be equal possibly to the maintenance of the establishment as it is; but after all—adding all these resources together—what a waste will still remain untitled! What a harvest, whitening already in the fields, will be ungathered in! Yet if we contemplate this prospect with misgiving, it is not with dismay—far less with despair. We have confidence in the protecting providence of our God, who will not suffer the gates of hell to prevail against his church: we have an immovable belief that he will stir up the hearts of the faithful amongst us; and we trust, with a hope unquenchable, that, through his blessing, energy and consolidation will be given to the plans now devising for extending and perpetuating the principles of the true church of Christ in this fast-peopling and important province. We shall never despair, if churchmen are but true to themselves and faithful to their spiritual allegiance; if, in contemplating the waste places of our Zion, they will be animated by David's pious spirit, and not rest until a habitation be found for their God—a holy, consecrated dwelling where the ransomed of Christ may hear his word and partake of his ordinances. Let them but faithfully give for the advancement of God's cause and glory, as he hath prospered them—let them be liberal in this behalf after their power, and the results cannot but be refreshing, joyful, and blessed.—*Toronto Church.*

Miscellaneous.

Euphrates.—A short time ago there appeared in the newspapers a brief statement of the arrival of two steamers at Balis, on the Euphrates. Our readers, who all along have had full and complete accounts of the Euphrates expedition, will be glad to hear of the successful termination of the enterprise. It will be remembered that, after the loss of the Tigris steamer, the Euphrates attempted the ascent, but failed on account of her deep draught of water, which amounted to three feet, while the Tigris only drew eighteen inches. Colonel Chesney and the officers of the Euphrates having returned to England, the charge of the steamer left was entrusted to captain Lynch, of the Indian navy, who, between that period and the present, effected two very remarkable exploits: first, the ascent of the river Tigris as far as close to where it receives the Great Zab, and where he was not stopped by want of water, but by the force of the current; the second was, to take the steamer from the river Tigris to the Euphrates, by the most northerly of the canals on the alluvial plain of Babylonia. In the accomplishment of this latter task, the paddle-boxes were sometimes both

suspended over hard and dry ground. Government, however, never abandoned the original undertaking; and between that period and this no fewer than four iron steamers, of light draught of water, and constructed for river service, have been sent out to the Euphrates, but unfortunately with inefficient crews, or the ascent of that great river would have been before attempted. Two of these steamers (we believe the Nitocris and Semiramis) have now accomplished what puts beyond all doubt the long-vexed question as to the possibility of navigating the river Euphrates. We are not, at the twelfth hour, going to run over again the important commercial and political advantages, and, still more, the great advantages to progressive civilisation, which the opening of such a navigation offers to Great Britain, and to sympathising humanity, wherever it is to be found. Let us hope that, while other nations are talking of these things, England will be doing them. We have it in our power to mention one or two curious little facts in connexion with the progress of these events. The successful result of a mission sent by the Society for Promoting Chris-

Knowledge to the patriarch of the Chaldean Christians in Kurdistan, and which mission sprang out of the Euphrates expedition, has not failed to awaken the greatest interest among all to whom the fate of the Eastern Christian nations possesses the slightest attraction; but it influenced still more strongly the opposing churches of the New World, one branch of which had already a very extensive mission at Urinujeh in Persia, and close to the Chaldean mountaineers. Two missions have, in consequence, reached Mosul this spring and summer. The first is composed of two reverend gentlemen with their wives, one of whom is to remain at the Mesopotamian capital, the other is to take up his residence in the mountains. These parties are congregationalists; and a third (Dr. Grant) who has already distinguished himself by his labours among these interesting people, has lately left Constantinople, also on his way to the same field of good works. In the meantime the episcopalian mission from the United States has not been inactive among Christians with whom it especially feels called upon to ally itself in brotherly and religious affection, since they belong to one of the oldest apostolic churches in the world, and one which has not protested against, for it has never been tainted or corrupted by, Romish heresies. We learn by our private advices, that the rev. Mr. Southgate, of the U. S. episcopal church, and known by his travels in eastern countries, has arrived at Mosul, and is in hopes of inducing a Chaldean bishop to return with him to visit his brethren of the New World. In this activity for the welfare, and wish for the friendship of the Chaldeans, which was suddenly sprung up, England alone has been slow in her operations. Mr. Rassam is now her majesty's vice-consul at Mosul, where he will do all that is in his power to keep up the friendly alliance which was established by the mission of which he was a member. A learned and reverend divine of Oxford has, we have heard, offered his services to visit the mountaineers; and for them, as for all classes of Christians in the east, we sincerely hope that the residence of a bishop in the Mediterranean sea will be replete with many advantages. The next interesting fact that it is in our power to communicate, concerns more general civilisation; and it is to the effect that a gentleman, also connected with the Euphrates expedition, and holding an official situation at Bagdad, has had sent over to that place various of the latest improvements in agricultural implements, and among those especially a number of ploughs, a press for cotton, &c. &c. These he intends to bring into full operation, with the assistance of natives only; as also improved means of irrigation: besides which he is going to introduce the cultivation of cotton and sugar, for both of which the country is admirably adapted. These movements are calculated to have a great effect upon those countries with the progress of time. We have been led into this momentary digression concerning the advance of civilisation in Western Asia from having read this week a letter, running the round of the newspapers, from one of the officers of the steamers engaged on the Euphrates, who, in the feelings naturally suggested by their triumphant success, calls attention to the prospects now held out in the east, and truly exclaims, "may civilisation, flying on the wings of commerce, carry with it the blessings of the gospel of salvation."—*London paper*.

Representative bishops.—The Irish representative bishops who sit in parliament for this session are—Lord John De La Poer Beresford, archbishop of Armagh; hon. Dr. Ludlow Tonsol, bishop of Killaloe and Clonfert; Dr. George De La Poer Beresford, bishop of Kilmore; and Lord Robert P. Tottenham, bishop of Clogher.

Foreigners' Consecration to the office of Bishop.—The archbishop of Canterbury, Sept. 6th, laid upon the table

of the House of Lords, a bill "to amend an act made in the 20th Geo. III., intituled 'An act to empower the archbishop of Canterbury or the archbishop of York for the time being, to consecrate to the office of a bishop persons being subjects or citizens of countries out of his majesty's dominions.'" The following are its chief features:—The preamble sets forth, "Whereas in and by an act passed 20th Geo. III., c. 34, intituled 'An act to empower the archbishop of Canterbury or the archbishop of York, for the time being, to consecrate to the office of a bishop persons being subjects or citizens of countries out of his majesty's dominions,' after reciting that 'there are divers persons, subjects or citizens of countries out of his majesty's dominions, and inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the principles of the church of England, and who, in order to provide a regular succession of ministers for the service of their church, are desirous of having certain of the subjects or citizens of those countries consecrated bishops according to the form of consecration of the church of England,' it is amongst other things enacted, that from and after the passing of the said act, it should and might be lawful to and for the archbishop of Canterbury or for the archbishop of York for the time being, together with such other bishops as they should call to their assistance, to consecrate persons being subjects or citizens of countries out of her majesty's dominions, bishops for the purposes in the said act mentioned, without the king's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being: and whereas it is expedient to enlarge the powers given by the said act, be it therefore enacted," &c.—Clause 1 provides, that it be lawful for the archbishop of Canterbury or the archbishop of York, &c., to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be bishops in any foreign country for the purposes in the said act mentioned, whether such foreign subjects or citizens be or be not subjects or citizens of the country in which they are to act, and without the queen's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring from such of them as may be subjects or citizens of any foreign kingdom or state to take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being. Clause 2 enacts, that such bishops or bishops may exercise spiritual jurisdiction within such limits as may from time to time be assigned by her majesty over the ministers of British congregations of the united church of England and Ireland, and over such other protestant congregations in such countries as may be desirous of placing themselves under his or their authority. Clause 3 provides, that archbishops obtain licence under the signet and sign manual for consecration, and to ascertain fitness of persons to be consecrated, "their sufficiency in good learning, the soundness of their faith, and the purity of their manners." Clause 4 declares, that such bishops, and persons consecrated or ordained by them, do not act within the British dominions. Clause 5 enacts, that a certificate of such consecration be given, containing the name of the person so consecrated, with the addition of the country whereof he is a subject or citizen, and of the church in which he is appointed bishop, and in case of his being the subject or citizen of any foreign kingdom or state, the further description of his not having taken the said oaths, he being exempted from the obligation of so doing by virtue of this act.—*Church Intelligencer*.

ERRATUM.

The essays by Mr. Budgen, in No. 304, 305, Sept. part, were by mistake headed rev. J. Budge.

TO CORRESPONDENTS.

The editors have to express their sincere thanks for the many most important and useful pieces of ecclesiastical information which they monthly receive, and which make the register infinitely more valuable. It must be obvious, however, that all information should be given as briefly as possible: the difficulty is not to get matter for the register, but to find room. While every month records new consecrations of churches, sometimes perhaps twenty, and as many tokens of respect to clergy, the editors cannot find room to enter into details. They are not sorry for this: it is a token for good to the established church: all true churchmen will rejoice that this is the case. The editors have, during the last month, received many excellent contributions in prose and verse, which cannot appear because anonymous.

London: Joseph Rogers, 24, Norfolk-street, Strand.

Ecclesiastical Intelligence.

NOVEMBER, 1841.

Ordinations.

ORDINATIONS APPOINTED.

ELY, at Ely, Nov. 28.
DURHAM, Dec. 19.
BATH AND WELLS, Dec. 19.
HEREFORD, Dec. 19.
LICHFIELD, at Eccleshall, Dec. 19.
GLOUCESTER & BRISTOL, at Gloucester, Dec. 19.
LONDON, Dec. 19.
OXFORD, Dec. 19.
WORCESTER, at Worcester, Dec. 19.
NORWICH, at Norwich, Jan. 18, 1842.

ORDAINED

CHURCH OF CANTERBURY, at Lambeth, Sept. 19.

PRIESTS.

Oxford.—W. D. Furneaux, M.A., J. H. Pickering, B.A., Ch. Ch.; King, B.A., Univ. Cambridge.—R. Ainslie, B.A., Emm.; He, B.A., Caius.

DEACONS.

Oxford.—G. M. K. Ellerton, B.A. Cambridge.—W. A. Ayton, B.A., Trin. Hastings, B.A., Trin. (lett. dim. abp.).

of BATH & WELLS, Sept. 19, at Wells Cath.

PRIESTS.

Oxford.—J. W. J. Bennett, B.A., St. C. J. Maddison, S.C.L., New Inn Milward, B.A., Wad. abstin.—C. Gillmor, M.A.; E. Griffith.

DEACONS.

Oxford.—C. Bedford, B.A. New coll.; ord, B.A., Exet. Cambridge.—G. F. Daniell, B.A., (lett. dim. bp. of Chichester); F. B.A., C.C.C.

of CARLISLE, Sept. 19, at Dalton Church.

PRIESTS.

Oxford.—W. P. Graham, B.A., D. Hunter, B.A., Exet. Cambridge.—R. B. Gibson, B.A., W. M. Mann, B.A., Clare.

DEACONS.

Cambridge.—C. Oak, B.A., St. John's; e, B.A., Emm. Dublin.—J. M. Ward, B.A. Bees.—J. Coombes, L. Roberts.

of CORK, Sept. 19, at Cork Cath.

PRIESTS.

Amsh, J. C. Rogers, C. K. Seymour, B. Tuckey, for dioc. of Cork, Cloyne, e; T. Elmes, for dioc. of Limerick; ung, for dioc. of Killaloe.

DEACONS.

ymon, W. Newman, J. Beamish, R. Hayes, and B. Tuckey, for dioc. of Limerick, and Ross; A. A. Jones, for Killaloe.

By BP. of EXETER, Sept. 19, at Exeter.

PRIESTS.

Of Oxford.—T. H. Britton, B.A., Exet.; E. P. Burton, B.A., Pemb.; W. M. Bushby, S.C.L., Queen's; J. Carthew, B.A., Exet.; R. H. Chichester, B.A., Exet.; T. Coleridge, M.A., Exet.; F. Cooke, B.A., Ball.; G. Coryton, B.A., Oriel; J. Glencross, B.A., Ball.; L. M. Pater, B.A., Exet.; J. L. H. Southcombe, B.A., All Souls.

Of Cambridge.—T. Drake, B.A., St. John's; C. A. Hocken, B.A., Trin.; M. G. Lamotte, M.A., Sid.; W. B. Marsland, B.A., Clare; J. Mickleburgh, B.A., Cath. H.; W. Wall, M.A., Jesus.

DEACONS.

Of Oxford.—O. Burder, B.A., Magd. H.; E. W. T. Chave, B.A., Worc.; W. F. Everest, Magd. H.; S. Johnson, Mert.; J. P. Kitson, B.A., Exet.; H. W. Toms, B.A., Exet.; M. Tylee, B.A., St. Ed. H.; C. H. Walker, M.A., Worc.

Of Cambridge.—R. K. Longdon, L.L.B., Trin.; G. R. Pryner, B.A., Cath. Of Dublin.—R. A. Knox, M.A.

By BP. of PETERBOROUGH, at Peterborough Cath., Sept. 19.

PRIESTS.

Of Oxford.—S. Andrew, M.A., Linc.; F. H. Bennett, B.A., Brasen. Of Cambridge.—H. Bedford, B.A., St. Pet.; H. Close, B.A., Queens'; T. Irby, B.A., St. John's; C. Vaughan, M.A., Trin.; J. Wodsworth, B.A., Pemb.

DEACONS.

Of Oxford.—C. W. Belgrave, M.A., Linc.; R. Bell, B.A., Worc.; T. C. Price, B.A., Merton.

Of Cambridge.—W. H. Beauchamp, B.A., Christ's; P. Brett, B.A., Emm.; A. Douglas, B.A., Magd.; W. Elliott, B.A., Queens'; A. O. Hildyard, M.A., Pemb.; G. Powell, B.A., Hon. A. L. Pow, M.A., J. Rose, B.A., Trin.; R. Thorp, M.A., Emm. Of Dublin.—G. Morgan, B.A.

By BP. of LONDON, at Fulham, Sept. 19.

PRIESTS.

Of Cambridge.—T. Mellyer, B.A., St. John's. Of the Ch. Miss. Coll., Islington.—T. C. Frey, A. C. Gollmer, H. Rhodes.

DEACONS.

Literates.—F. A. Hindner, W. H. C. Pauli.

By BP. of KILDARE, Sept. 19.

PRIESTS.

E. F. Berry, J. F. T. Crampton, B.A., J. Fitzgerald, J. B. Frith, R. Healy, B.A., S. Kenny; F. F. Fullam, B.A., A. Tatton, B.A.; E. Edgeworth, J. Hamilton, W. Irvine, T. K. Little, W. Metge, T. O. Moore, J. W. Smith.

DEACONS.

J. Clibborn, H. W. Dancer, B.A., P. W. Doynes, H. Hill, T. Tomlinson, C. Ward, J. J. Egan, J. M. Hobson, W. Lee, M.A., T. Leonard, A. Sherwin.

By BP. of CHICHESTER, at Salisbury Cath. (for BP. of SALISBURY), Oct. 3.

PRIESTS.

Of Oxford.—W. M. Cosser, M.A., Trin.; G. S. Stanley, B.A., Ch. Ch. Of Cambridge.—G. J. Collinson, B.A., Trin.; J. Cree, S.C.L., C.C.C.; A. McEwen, B.A., Magd.; W. Nicholson, B.A., Emm.; F. C. Virot, B.A., Trin.

DEACONS.

Of Oxford.—W. Bushnell, B.A., Univ.; H. G. Rensen, B.A., Oriel; T. G. Clarke, B.A., Queen's; O. A. Hodgson, B.A., Magd.; H. Pearson, M.A., Ball.; J. M. Sandham, B.A., St. John's. Of Cambridge.—J. J. Day, B.A., G. C. Gordon, B.A., C.C.C.; F. Randolph, B.A., St. John's.

By BP. of ST. DAVID'S, Oct. 3, at St. Peter's, Carmarthen.

PRIESTS.

Of Oxford.—J. L. Williams, B.A., Jesus. Of Cambridge.—E. Andrews, B.A., Trin. Of Lampeter.—J. Davies, D. Edwards, T. Evans, R. Jones.

DEACONS.

Of Oxford.—P. M. Richards, B.A., New Inn H. Of Lampeter.—J. J. Evans, A. B. Evans, T. Harries, W. E. Jones, D. Lewis, R. W. Morgan, R. Pughe, R. J. H. Thomas, W. Williams.

By BP. of LINCOLN, at Linc. Cath., Sept. 19.

PRIESTS.

Of Oxford.—H. L. K. Bruce, M.A., Ch. Ch.; E. G. J. Davis, B.A., Exet.; R. Menca, B.A., Trin.; J. L. Moody, B.A., St. Mary H. Of Cambridge.—G. Goodney, B.A., King's; G. A. Langdale, B.A., W. Parkinson, M.A., K. M. Pughe, B.A., St. John's.

DEACONS.

Of Oxford.—C. S. Holthouse, B.A., St. John's; E. R. Jones, B.A., Brasen; A. J. Lowth, B.A., Exet.; F. W. Pickin, M.A., Magd.; A. W. Wetherall, B.A., Trin. Of Cambridge.—R. Freeman, B.A., Christ's; B. Maddock, B.A., C.C.C.; T. Myddleton, B.A., Sid.; J. E. Norris, M.A., Jesus; G. H. Ray, B.A., St. John's; H. S. Wood, B.A., Cath. Of Dublin.—W. G. Day, B.A.; F. W. Hayden, B.A. Of Durham.—J. Mason, B.A. Of Lampeter.—S. Danby.

By BP. of LLANDAFF, Sept. 30.

PRIESTS.

Of Cambridge.—J. Jones, B.A., Trin. Literates.—E. Bevan, Cowbridge, St. Melon's; T. James, St. David's, Trevellyn; J. Roberts, St. David's, Blaenau.

DEACONS.

R. Evans, St. David's, Bonvilston; C. W. Grove, St. David's, Cadixton.

Preferments.

no.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
100	Eastry (V.), Kent	1945	Archbp. of Canterbury	*581	Ebrington, Dr.	Armagh (R.)	1016	Abp. of Armagh	375
101	c. Worth (C.)	411	R. Nicholson	*125	Etty, S. J.	Wanborough (V.), Wilts	220	D. & C. Winchester	20
102	Ulling (V.), Essex	158	sq.		Fowler, J. K.	Little Wymondley (V.), Herts		S. U. Heathcote, etc.	
103	Watermen's ch.		Bp. of Chester		Green, W.	St. George (P. C.), Woodstock, Yorks			
104	Runcoorn, Chesh.				Heslows, W.	Tottenham (P. C.), North			
105	Upton (V.), Bucks.	1503	The Queen..	*220	M.	Wellman (V.), Lanc.			
106	Goldenhall N. C.		Seaforthshire						
107	Her Majesty's chap.		The Queen..						
108	Windsor Park ..								

Sen. Hon. Reginald.—*Rev. R. B. KIRK, D.D., Chancellor.*
Sen. Regent.—*Rev. J. Smith, M.A., Christ's Coll.*
The following gentleman, professor of divinity, has given notice that his lecture will commence on Oct. 19, at one o'clock, in the lecture room under the library, and be continued at the same hour every Tuesday, Thursday, and Saturday, throughout the remainder of the term.
Trinity College.—*The rev. W. Whewell, D.D., professor of exegesis, has been appointed minister, vice rev. St. Widdowson; is*
discharged.

Miscellaneous Intelligence.—England and Ireland.

DURHAM.

New Church.—The bazaar at Sunderland, for the most magnificent preparations have been for several weeks, in aid of the funds for liquidating the debt contracted in building the new church at Harbour, was lately held under the illustrious patronage of her majesty queen Adelaide, and the most marchioness of Londonderry; and was numerously and fashionably attended by the leading inhabitants of the county, and by most of the principal gentry of the county of Durham and Northumberland. The principal attraction of the marchioness of Londonderry, on her exhibition for sale a variety of foreign articles, from Bagdad, Smyrna, &c., needlework conveyed by the queen Dowager, the duchess of Gloucester, princess Sophia, and other illustrious ladies, formed the chief point of attraction; and throughout time her ladyship was busily occupied in attending to the demands of her numerous customers, whom she met with her accustomed affability and kindness of heart. Her narrative of her audience of the Sultan was the object of much interest. The other stalls attracted much attention, were very beautifully covered and courteously attended. The marquis of Londonderry, viscounts Castle-Seafield, and other distinguished noblemen and gentlemen, honoured the bazaar with their presence. The first and second days were exceedingly successful, and fully realised the expectations that had been formed by the noble projector of the bazaar, making a total of £1,000. The bazaar was again opened on Thursday, and continued to be most fashionably attended; the success was considerable, making the total about £1,200. The success which has attended this bazaar must be of high gratification to lady Londonderry, for the trouble taken by her ladyship in promoting the object for which it has been held.—*Newcastle*

we have heretofore expressed our decided disapproval of such objects. The erection of a new church is a most interesting object—an object to which we are thankful to say is not, as in other days, a mere speculation; still we are quite sure a bazaar is not the best mode for raising the funds.—*Ed.*

LONDON.

St. Paul's, Shoreditch.—A meeting of the inhabitants of the parish, upon the subject of the corn-laws, was called in pursuance of a requisition addressed to the churchwardens for that purpose, and it was decided to practice upon such occasions to use the vestry-room, and to adjourn from thence into the church; the present vicar, the rev. T. Evans, desirous of putting an end to such desecrations of the sacred edifice, proceeded at once to take on of counsel as to the legality of such meetings, and with a particular reference to the local act for the affairs of the parish. The opinion given

by the attorney-general and Mr. Rogers of Lincoln's-inn, was as follows:—

"We very much doubt whether such meeting (not being for any parochial purpose) could legally be held in the parish church at all; but we think it cannot be so held without the consent of the vicar. The 105th section of the local act, 68 Geo. 3rd, cap. 112, does not, in our opinion, give any authority to hold such a meeting in the church without the consent and concurrence of both the vicar and the churchwardens.

"FRED. POLLOCK.

"W. ROGERS.

"*Temple, Sept. 22nd, 1841.*"

In consequence of the above opinion—the vicar having expressed his objection to such meeting being held in the church, and protested against it—the meeting assembled in the vestry-room, and adjourned almost immediately to a room in the workhouse which had been prepared for the purpose. The vicar has encountered much opposition, and been assailed with much abuse, for having thus refused to allow the house of God to be made the scene of angry political discussions.

Tributes of respect have recently been presented to the following:—

Ainger, T., late min. of St. Mary's, Greenwich, plate.
Backhouse, R. D., late p. c. Walmer.
Barnard, M., vic. Great Amwell, Herts.
Bethune, A. N., rec. St. Peter's, Coburg, Canada.
Bridges, A. H., late cur. Beddington, Surrey.
Capel, S. R., cur. St. Thomas's, Salisbury.
Couch, B. F., late curate of Hampstead, parson.
Gibson, T., p. c. Ash, Shropshire, robes.
Hinson, W., inc. St. James's, Sutton, Macclesfield.
Hutton, H. J., cur. West Buckland, Devon.
Marshall, E., cur. Ruskington, Linc.
Mason, H. B., Trin. chap., Bordesley, Warwicksh.
Michinson, T., Frithville, Linc.
Murray, W., rect. St. Martin's, Colchester.
Ommaney, E. A., late p. cur. Mortlake.
Owen, C. G., rec. Dodbrooke, Devon, plate.
Powell, Dr., late inc. of St. James's, Clitheroe.
Thomas, T. K., late cur. of Ragland.

CHURCHES CONSECRATED.

Dublin.—Athy, Sept. 15.
Exeter.—Killerton, Sept. 21; erected at the sole expense of Mr. T. D. Acland, bart.
Gloucester.—Chalford, p. Bisley.
Norwich.—St. John's, Bury St. Edmund's, Oct. 21.
Ripon.—Barton St. Mary, and Barton St. Cuthbert, Sept. 21.
Salisbury.—Worting, Oct. 5.
York.—Christ church, Bridlington, Sept. 30; St. John's, Beverley; Woodsetts, near Worksop.

CHURCH OPENED.

Lichfield.—Great Rowsley chapel, Aug. 15, erected by duke of Rutland.

FOUNDATIONS LAID.

Salisbury.—Bournemouth, Sept. 28; Verwood, p. Cranbourne, to be erected at expense of Marq. of Salisbury.
London.—Christ church, Chiswick, Oct. 5.
Durham.—Felton, Chester-le-Street, Sept. 30; Cambo-Harburn, Northd., Sept. 30.

EPISCOPAL CHURCH IN SCOTLAND.

ABERDEEN.

The clergymen and managers of St. James's Church, Aberdeen, have resolved, with the sanction of the synod, to rebuild the said church. The present building, inspected by an architect, was found to be in a state as to be in danger of falling down, and in need of repair—the roof being wasted, and the walls shaken to the foundation. The present church contains 400 sittings; and the state of the congregation is such, that the new church must contain at least an equal number. The managers, whilst anxious that the proposed edifice should possess the character and appearance of a temple dedicated to God, are at the same time desirous to pay due attention to plainness in the design, and economy in the expenditure. It is calcu-

lated that not less than 7500*l.* will be required for the work. This is a sum which the congregation is wholly unable to raise among its own members; and there is no other means of obtaining it than by appealing to the friends and members of the church at a distance. The members of the congregation are willing and prepared to contribute to the utmost extent of their means; and they earnestly hope that those whom God has blessed with plenty, and with hearts friendly to so good a cause, will generously lend their aid and enable them to rear a plain chaste building, in which they and their posterity may worship God according to the form which they have been taught to venerate.

ROSS AND ARGYLL.

Balachulish.—At the October meeting of the Society

for Promoting Christian Knowledge, a memorial was received from the clergyman and congregation at Balachulish, Appin, stating that an episcopal chapel has been for many years wanted there, the present one being too small, and in a state of dilapidation. The proprietor of the land, C. Stewart, Esq., has kindly built a house for the clergyman, the rev. J. Paterson, and granted a piece of ground for a glebe. The new chapel, the estimated cost of which is 700*l.*, is intended to contain 1,000 persons. It is progressively increasing; but at present there is only accommodation for 300. The congregation are very poor, and solicit the aid of the society. Bp. Low strongly

recommended this application, and stated that on 27th June, he confirmed, in the chapel referred to, five candidates, on which occasion the number attending was so great, that one-half could not find accommodation, while many who had gained admittance were missed, from an apprehension of danger in consequence of the ruinous state of the building. The bishop "I leave this case to the serious and friendly consideration of your truly venerable society, to which this of the church catholic, and my own diocese in part are under such high and lasting obligations." The granted 200*l.* towards the building.

COLONIAL CHURCH

MONTREAL.

The lord bishop of Montreal, in a letter dated Quebec, August 28, 1841, to the Society for Promoting Christian Knowledge, said—

"I desire to acknowledge the great liberality of the society in the grants made for objects within this diocese, according to my request, as signified to me in your letters of the 10th of June and 7th of July. These seasonable benefactions will, I trust, enable the clergy and others concerned in the erection of new churches at Sherbrooke, Lennoxville, and William-Henry, to proceed with spirit in their undertakings; and the rev. Mr. Knight, of Frampton, whom I have lately seen, is very grateful for the aid granted towards his school, and much encouraged by finding that God has put it into the heart of the good friends of the church at home to forward his endeavours. I have now to solicit from the bounty of the society a grant, which, if I might be permitted to name the sum, should be of 100*l.* to a church at Longueuil, on the shore of the St. Lawrence, opposite to Montreal. The rev. F. Broome, who has latterly had charge of the protestant congregation at La Prairie, comprehending the scattered protestants in the surrounding tract of country, has laboured indefatigably in visiting the different settlements; and, having found that a church was greatly needed at Longueuil, he has, in conjunction with the rev. Mr. Willoughby, of Montreal, succeeded in raising means to set the undertaking on foot. The owner of what was, in the French time, the barony of Longueuil, has most liberally contributed 300*l.* I shall be enabled to make him a grant of from 25*l.* to 40*l.* or 50*l.* from a fund placed at my disposal by the Society for the Propagation of the Gospel; and he will obtain something, I suppose, from friends in Montreal, besides little contributions perhaps from the congregation upon the spot. But there will be many expenses in addition to the work contracted for, before the building is entirely completed."

The board agreed to grant 100*l.* towards the church at Longueuil, and to place at his lordship's disposal twelve sets of books for the performance of divine service in new churches in his diocese.

NOVA SCOTIA.

Letters from the bishop of the diocese, dated Halifax, July 3, Aug. 3, and Aug. 18 respectively, were laid before the board of the Society for Promoting Christian Knowledge. His lordship thanked the society for the assistance it had afforded to the rev. Mr. Gray, and the rev. E. Gilpin, in their missionary labours in his diocese. He said that for many years a small printing establishment had been much wanted in connexion with the church and college at Windsor, but that there were no funds for attaining this desirable object. "If," added the bishop, "the society would kindly set us up, the small annual allowance which would be necessary for a responsible printer we would hope to receive from the Society for the Propagation of the Gospel. The press, the types, and the paper that would be required would be a most acceptable gift. May I beg you to bring this subject before the notice of the committee? Numerous extracts from books on the society's list—extracts especially suited to our condition generally, or to particular portions of the diocese—will be

among the leading objects of the university press." board agreed to grant a sum not exceeding 300*l.* press, types, and paper, and that the bishop be informed that no future grant towards this purpose can be expected from the board. His lordship also made the following requests:—For a new chapel at Boutillier's St. Margaret's Bay, 50*l.*; for a smaller church at Sette, near Annapolis, 30*l.*; for a small chapel on the shore of Bedford Basin, 30*l.*; for a new church at Jerusalem, Hampstead, New Brunswick, 50*l.*; a new church at Nelson, New Brunswick, 30*l.*; enlargement of a new church at Bay de Vent, New Brunswick, 20*l.*; for a new church at Kingston, New Brunswick, 50*l.* The several sums recommended by the board were granted for the objects specified. His lordship commended the application of the rev. H. L. Owers, missionary at Aylesford, N.S., who is situated in the midst of a large and poor population, and is desirous of the supply of common prayer-books, and books and tracts from the society's catalogues. Books were granted to the value of 25*l.*

MADRAS.

India wants many more English clergymen. Ample work might be found for a hundred English missionaries in this diocese alone. British charity must turn them out, and British liberality must maintain them. The progress of Christianity in India will be retarded; stopped it cannot be. There are here upwards of a hundred millions to whom Christ must be preached for the King of kings and Lord of lords has established the decree and signed the writing, that it be not checked. The share which our church shall take in preaching to them depends, under God, in a very great degree on the faithfulness and zeal of its members in Great Britain. Upwards of 2500 persons have been confirmed at different stations of Travancore and Tinnevely upon those 2500 persons their respective ministers are to hold, which they will not fail to turn to their profit to help them forward in the right way which leadeth to everlasting life. When tempted to fall away from Christian duty, what a forcible appeal can be made to their Christian vows, to their solemn promise to resist the devil and all his works, to believe in God and to serve him! The church of England has now assumed a strong and firm position in India. The number of missionary clergy here, although very far from sufficient for the work that is set before them, is on the increase and I am most thankful to say, that the men we have such as India requires—faithful servants of him who commissioned them, and faithful ministers of the church that sent them hither. Even during the comparatively short time that I have passed in this country I am satisfied that a decided improvement has taken place in our missionary machinery; we work more systematically and more together, as we begin to see our more distinctly. We are, indeed, still mere clearers of this vast moral jungle, mere breakers-up of the rocky soil; but enough has been done to hold out a reasonable prospect that the ground will at last be very productive, and we labour therefore, not

faith but in hope. Most thankful are we that those members of our church in England who have the means, are at length roused to a sense of the obligation which is now peculiarly upon them, to contribute in proportion to those means to the maintenance in our colonies of a pious, learned, and large body of missionary clergy; by supporting our Missionary Societies as they deserve to be supported. It is constant excitement and overwork which break us down, sending many of us home, and some to an early grave. We want, therefore, more clergymen to share with us the burthen and heat of the day. We have already far more native Christians than it is possible for our present limited number of missionaries to instruct and superintend; and rapidly increasing families will soon want instruction and superintendence also, or they will fall back into idolatry; they will starve or faint by the way, because they have no bread here in the wilderness.—*From the Bishop's recent Charge.*

BOMBAY.

The following are extracts from a letter from the bishop, dated Bombay, May 20, 1841:—

"I beg to forward, through you, to the Society for Promoting Christian Knowledge, the very grateful thanks of our diocesan committee, as well as of myself, for the munificent grant of 100*l.* towards the cost of erecting the buildings of the Indo-British Mission establishment in Bombay, and towards such portion of the annual expenditure of the establishment as may not be provided for on the spot. This munificent grant has enabled us to proceed with the buildings required for the above establishment, which, under its pious and devoted superintendent, rev. G. Candy, is likely to prove a great blessing to many. The buildings are situated in the immediate neighbourhood of a very mixed population of Indo-Britons and Portuguese, many of whose wives are native Christians, Chinese, &c., and will, I confidently hope, be the means of rescuing many, especially of the young, from sinking amongst the lowest classes. The effect of Trinity chapel and the school-houses upon the neighbourhood has already been felt; three or four disreputable houses near the chapel, which used to be frequented by sailors and others for dissipation, have been closed. To-day I had the gratification of witnessing the baptism of a third Chinese by Mr. Candy. I had previously seen the three candidates, and found them well informed upon the chief points of the gospel; and that for several months their conduct had been very correct, and they had given up habits in which they had formerly lived.

CALCUTTA.

Progress of the Cathedral.—The account of the progress already made in this noble work will be read with deep interest. It is from a letter received by the Society for Promoting Christian Knowledge, from the bishop, dated June 3rd, 1841:—"I have had the honour of receiving, through the treasury of the Bengal government, the sum of 1,000*l.*, being the first of five payments of an equal amount which the society has been pleased to contribute towards the erection and endowment of St. Paul's Cathedral, Calcutta. I am informed in the same letter that the payment will be made in February in each year, through the treasury of the India-house. I beg you will assure the most rev. the president of the venerable society, and all the vice-presidents and members, of my warm acknowledgments for their noble benefaction, and of my earnest endeavours to employ it to the very best purposes in building and endowing—and I hope in equal proportions—the projected edifice. I shall have the greatest pleasure, moreover, so long as Providence may spare my health, to make annually a report of the progress of the work, as I am now about to do. After the depositing of the first stone in October, 1839, the building proceeded, so soon as the state of the soil after the rains allowed, regularly for four or five months. A pause then became necessary on account of the enlarged ground-plan, which the hon. company, to my great joy, attached to their grant of one and a half lakhs of rupees. After the new plans and elevations had been agreed on, the works were resumed, and have been going on from the end of November to the present time without a day's interruption; nor do we expect any delay again to be interposed till the sacred building is completed and ready for consecration—probably in about two years and a-half

from this time, or three years altogether, allowing for the intervals already alluded to. If, on the feast of the circumcision, or of the epiphany (perhaps the latter will be most appropriate) of the year 1844—whosoever then may be bishop of Calcutta, or myself if God should so prolong my life—the solemn dedication of the first protestant cathedral in heathen India should take place, praise will indeed be due to the God of all grace and mercy. The importance of the design rises more and more in the view of all competent judges, who really love our apostolical church, and wish to see her take her proper part in the evangelization of the East. After eighty years, it is time for England to raise some permanent monument of her Christianity. Amidst the shifting nature of our Christian societies and institutions, it is time for her to plant her foot firmly in one spot at least. After building churches in most of the stations of more or less beauty (we have now about seventy in the whole, whereas ten years since we had hardly twenty), it is surely befitting that a mother church should rear her head for receiving on solemn occasions the body of the clergy, and for accommodating our crowded assemblies on occasions of confirmations, ordinations, and other days of high observance. And now that our Christian missions are bursting with new life on all hands, and God is doing great things in the way of awakening and converting souls, there is the most urgent necessity for commencing a native ministry, for founding appropriate benefices, and giving a corporate character to our Christian priesthood; in a word, it is high time to make the transition from a fleeting number of rev. chaplains under the anomalous authority of the civil government, and looking forward every seven or ten years for a return to Europe, to a fixed and indigenous body of clergy, educated at Bishop's college, and dedicated to India alone, and for life. To those, moreover, who look forward a few years, it seems important that provision should be made, by the establishment of a cathedral chapter acting more immediately with the bishop, for a more learned class of lecturers and teachers on the evidences of Christianity; for a more grave and influential order of clergy, of superior qualifications, and with a higher tone of sentiment and more solid attainments in theological literature, to lead the public mind, and imbue our British youth with love and respect for religion as they arrive in the country. Aids also rendered to the sick chaplains and missionaries on emergencies, and the celebration of daily prayers as at home, are amongst the benefits to which we may look forward. Nor is the idea of a retreat, after the prime of life is past, to the learned and pious missionary or chaplain in a cathedral corporation or chapter, where his researches and publications on Indian history and theology may be most conveniently preserved, to be altogether kept out of view. 'But the spirit of the gospel,' an objector will say, 'may evaporate amidst these your external appliances; you may run into an excessive regard to the framework of your religion; you may waste on architectural splendour what might better be expended on spiritual objects; you may expose the Hindoo and Mohammedan to a dangerous admiration of your sepulchral monuments, your organ, your windows relieved by deep painting from the glare of an Indian sun, your bells and cathedral stalls.' Unquestionably all these evils may occur: but it is equally without question that not one of them may, if God vouchsafe his grace, arise; but, on the contrary, all the pure unqualified good which, in our reformed apostolical church, this system of means is calculated to produce, be realized. And if we are to wait before we enter on any noble religious undertaking till we can be assured that in no future age abuses will creep into it, we shall do nothing. We lay the foundation of the Calcutta cathedral in faith; we frame our statutes in faith; we avail ourselves of all past experience to prevent abuses; we elect our first chapter from the most evangelical and learned and active and sound-minded and discreet of the clergy: the rest we commend to God. The grace of the Holy Spirit alone can make holy and enlightened bishops, deans, prebends, and clergy, whether stationary or missionary; that grace has done whatever has already been done for India, for England, for our reformed church during three centuries. Christ our Lord, seated on the right hand of the Father, has 'led captivity

tive, and received gifts for men.' He will still vouchsafe to answer prayer; he still 'walks amidst the golden candlesticks'; he will be 'with us always, even to the end of the world.' There is the same reason to trust his grace and favour now as in the infancy of the Christian faith in Palestine, in its first transfer to Europe, in its early dawn in Britain, or on the coast of Malabar. But I beg forgiveness of the society for touching on objections so weak, and yet, from the vagrancies of men's minds, so plausible as those to which I have adverted. I proceed to state that, in settling as we go on the different parts of the cathedral, we lean on the prudent side. Our external magnitude is enlarged from 181 feet to 231; or, including the buttresses, 248. Our extreme breadth is 83, and at the transepts 116 feet. The nave I leave to the next age: I build only what I can now afford. 1. A western carriage verandah; 2. a western vestibule; 3. an illuminated central lantern tower and spire, with superb arches, 47 feet high by 14, opening on the choir, the north and south transepts, and the western vestibule; and 4. a choir, 128 feet by 61, for divine worship. All this we adapt of necessity to our climate, sacrificing the proprieties of the European perpendicular Gothic where needful to the great end in view—the cool, convenient, attractive church for the public worship of the Almighty in the burning plains of India. Our windows must open to the ground; our area, unimpeded by galleries and colonnades, and side-aisles, must admit the fresh circulation of the largest body of air, &c. &c. All this is mere common sense. The plinth is nearly completed, 4½ feet above the level of the site; and the arches for the floor of the church, and the side-walls also of the building itself, will be immediately entered upon. The foundations of the tower and parts adjacent are brought up solid. There are 30,000 cubic feet of masonry in these foundations. The central tower is beginning to rise. The works are proceeding as rapidly as the magnitude of the building, and an extraordinary sandy soil, with our annual deluges of rain, will admit. We have now promised, including the society's 25,000 company's rupees (the other 25,000 company's rupees being, as we hope, available for endowments), 3 lakhs and 70,000 company's rupees; i. e., we have (thanks be unto God!) the whole amount, except 30,000 company's rupees. A further appeal at home and in this country will, we doubt not, supply this and whatever else may be wanting for the sacred edifice as we proceed. The endowment fund will be our grand difficulty, as on that the spiritual ends of the whole design, under God, repose; and it is, of course, scarcely begun. The venerable Society for the Propagation of the Gospel having promised to found one prebend, we may put down our present fund, perhaps, at 1 lakh and 75,000 company's rupees. Six lakhs is the ultimate sum that will suffice, we think, for any thing like a cathedral foundation: and these we shall, beyond all doubt, gradually obtain; as our first endowments appear to be well used, and to have the divine blessing. The accumulation of funds is no object of ours. To receive supplies as we want them, and employ them for the glory of Christ, is our highest aim. And wherefore should we not expect lucrages and benefactions hereafter for India, as they have poured into the chapter treasuries at home?

The mass of British wealth acquired originally in this country, and which may flow back into it in part, as the case is known and piety is diffused, is not easily calculated. But it is time for me to release the society from the length of these remarks. I shall be able to speak, should I live to write next March or April, when the second bill comes out to me here, with far more distinctness and under better information. I do not enter upon the general concerns of the society in India, as the activity and talents of the present secretary, archdeacon Dealtry, render such an attempt superfluous. It was delightful to me during the course of my visitations to the Straits in 1838, and to the upper provinces in 1839, 1840, and 1841, to witness in each station the fruits of the society's former liberality. As in my visitation of 1834-7, I proceeded founding churches, and promising aid; so in this I went from place to place, consecrating the sacred buildings. I cannot conceive any way in which good could have been done so largely by the society as in aiding, as it has done, our thinly-scattered Christian population, in erecting houses of prayer in heathen India. In like manner, the depôts of bibles and prayer-books, and religious books and tracts, have continued a source of instruction and comfort to our civil and military officers and soldiers, up and down the wide-spread regions of India; and will do so more and more, as the tracts and books are clearer and more distinct upon the saving truths of Christ the Lord. May God our Saviour, Redeemer, and Sanctifier, increasingly bless the society; and may 'the glorious gospel of Christ, which is the image of God,' shine more and more brightly into the bosom of all her members, her writers, and translators—her friends and affiliated bodies in every part of the world; may love and clarity also unite all their hearts; may fresh openings for the dissemination of 'the truth as it is in Jesus,' present themselves on all hands; and may the time be hastened when 'the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.' I commend myself most earnestly to the prayers of the venerable society."

The following interesting details are extracted from a letter of the bishop of Calcutta, dated August 11, 1841:—

"You will see in the report now about to be printed, that in the Barripore circle there are 512 baptized, and 737 under catechetical preparation; in the Tallygunge mission, 522 baptized, and 619 catechumens; in the Hourah, 48 baptized, and 40 catechumens; in the Tumlook, 125 baptized, and 68 catechumens; and at Cawnpore, 65 female orphans and 62 males baptized, and about 200 children in six schools; making, without these last 200, 2798 under instruction, of whom 1334 are baptized."

From a private letter, dated July 2, we learn that the bishop held a confirmation on Tuesday, at which there were 240 persons. There was a sale of fancy articles last week for the benefit of the central school, and Mrs. Wilson's Refuge, which realized 3000 rupees (about 3000 sterling). A new chaplain, Mr. Punting, has lately arrived; he is going to Singapore. Archdeacon Dealtry was at Kishnagur in June last, and expressed himself very much pleased with the state of the mission.

Proceedings of Societies.

SOCIETY FOR PROPAGATING THE GOSPEL.

In consequence of the queen's gracious letter, the society has issued the following very interesting statement of its past and present operations which may tend to make the object for which the alms of the people are asked, better and more generally understood.

"The society was incorporated by King William III., for the purpose of 'maintaining clergymen, and providing for the worship of God, in the plantations, colonies, and factories of England beyond the seas, and for the propagation of the gospel in those parts.' The charter, which was granted at the instance of the archbishop of Canterbury (Dr. Tenison), the bishop of London, and other prelates and dignitaries of the church, was signed on the 16th June, 1701: the society has therefore been engaged in its appointed sphere of duty for upwards of one hun-

dred and forty years, and during a whole century it was the only missionary society in connexion with the church of England. As it was at first established by the exertions of the heads of the church, so it has been uniformly conducted on church principles, and in strict adherence to the rules of ecclesiastical discipline. Every bishop of the united church of England and Ireland is by his office a member both of the board and of the standing committee; and no measure of importance is adopted, until it has been submitted to the archbishop of Canterbury, the president of the society, for his approval. The missionaries who may be appointed on the recommendation of the society are subject, precisely in the same manner as clergymen at home, to the authority of their bishop, by whom they are sent to their several stations. They are principally employed in the four great divisions of our colonial empire.

"1. *British North America*.—Till the period of their separation from the mother country in 1783, the United States were provided with clergy almost exclusively by this society, which therefore has had the high privilege and blessing of planting a branch of Christ's holy catholic church in the new world. The first North American bishop, Dr. Samuel Seabury, was one of its missionaries. At the present moment there are in the independent states nineteen bishops, with upwards of 1,000 clergymen. Since the recognition of American independence, the efforts of the society have been directed to Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward's Island, Cape Breton, and the Bermudas. The whole number of clergy employed in those provinces is 189*; and it is a highly encouraging fact, that since the creation of the two new sees in 1839, thirty clergymen have been added to the society's list of missionaries in the diocese of Toronto, while in that of Newfoundland their number has been raised from ten to twenty-three. The bishop of Nova Scotia reports, that within the last fifteen years he has consecrated 110 churches; and that within his memory the clergy in that part of his diocese which comprises Nova Scotia, Prince Edward's Island, and Cape Breton, have increased from 5 to 50.

"2. *West Indies*.—By the great act of negro emancipation, in 1833, nearly one million persons were raised to the rank of freemen, and great efforts were immediately made to assist in providing for them the means of Christian education and worship. The society has borne a large share in this great Christian work. It contributes to the support of thirty clergymen, besides teachers and catechists. The results are most gratifying, and there is a growing demand for additional churches, clergymen, and schools. In Jamaica, by a recent vote of the house of assembly, provision has been made for doubling the number of the island clergy; and the bishop of Barbadoes reports that, since his consecration in 1824, he has ordained for the service of the church in his diocese 158 clergymen, of whom no fewer than fifty-four had received their education at Codrington college.

"3. *India*.—Here the society is engaged in strictly missionary labours—in establishing and supporting missions to the heathen; and every subscriber to its funds may have the satisfaction of feeling that he assists in 'spreading the glad tidings of salvation among the idolaters and Mahomedans of the east. One hundred millions of accountable beings, fellow subjects of the same sovereign with ourselves, have never heard that 'name by which alone we must be saved.' The society, to the extent of its means, is endeavouring to bring them to a knowledge of the truth. It has thirty-two missionaries engaged in this holy work. It has moreover established a college at Calcutta for the education of a native clergy, and grammar schools at Madras for the instruction of the middle and lower classes. A single fact will serve to show that some progress is making. Four thousand persons have been confirmed since bishop Wilson arrived in India: he says—'Our church, feeble as it is at present, is yet making its way, and bringing forth its blessed fruits.' And the bishop of Madras writes—'Our beloved society is indeed doing good, and we may humbly hope that God, who has blessed its exertions, will bless them still.' He says in a subsequent communication—'Our grand distress is the want of missionaries. The society's mission in Tinnevely sadly needs help; it has but two clergymen, where four might be most profitably employed. I am convinced that our friends in England have no idea of the promising state of things in Tinnevely; I had no idea of it myself until I went thither. The gospel of Jesus Christ is there as surely and as fully as it is in England; and may be preached there, we may humbly hope, with as saving effect to tens of thousands as it is already preached to thousands. At Vepery our zealous and able missionary is literally sinking under the weight of his charge: we have excellent men in the Tanjore district, but not half enough: Trichinopoly demands two, and we have but one there: Madras and Dindigul, if we continue to occupy them, ought to be strengthened: at Cochin, one of the most interesting congregations I have seen in India is about to be left as sheep without a shepherd; it offers a

noble field of labour among both natives and Europeans; and I must leave it desolate, for I have no one to send thither.' The society has lately granted a considerable sum for the establishment of a mission house at Bombay; and proposes to send out two additional missionaries.

"4. *Australia*.—This enormous continent, 'the seed-plot of future nations,' was first planted by the outcasts of our own population. More than 100,000 convicts have been transported to its shores. The consequences on the moral condition of society in that country have been most deplorable, and till of late hardly any thing had been done for its improvement. In the year 1837, the bishop of Australia directed the attention of the society to the great spiritual destitution of his diocese, and the urgent need for additional clergymen. 'Our obtaining or not obtaining them,' he said, 'is a matter as it were of life or death.' The society at once responded to his call, and resolved to assist in supporting the additional number required. Forty have already been appointed for Australia and Van Diemen's Land, and nearly the whole of them are now labouring in their respective spheres of duty. The society has besides made considerable annual grants for the erection of churches and parsonage houses.

"These are the four great divisions of the society's missionary exertions; but they are not confined to these. For some time it has had two missionaries in South Africa, and it has established missions in southern and western Australia, New Zealand, the Seychelles Islands, and on the western coast of Africa. The spirit of colonization is rapidly increasing; our countrymen are spreading themselves over every part of the world: each year, therefore, the demands upon the funds of the society will be greater; for, although, it is well understood that ultimately the provision for their clergy must be made by the colonies themselves, the society will find abundant occasion for the exercise of its liberality in assisting to plant and maintain the church in new and destitute settlements. There cannot be a nobler or more expansive charity. In the west, a nation of Englishmen, destined ere long to occupy the immense territory which lies between the Atlantic and Pacific oceans, calls upon us with an exceeding urgent cry to come over and help them; and an equally pressing demand is made on behalf of a widely different race—the emancipated Africans of the West Indian islands. In the east, a mighty and ancient empire, subjected to British rule, but lying in heathen darkness, is mainly dependent upon us for the communication of religious truth; while another vast continent, likely perhaps, in the lapse of ages, to become as populous, has a still stronger claim upon our Christian sympathy—the claim of a common kindred and language. The society is a debtor to them all; and in behalf of them all makes this appeal to the church at large, assured that it is only by the united contributions of all churchmen, the poor as well as the rich, that it can be enabled to accomplish the great purposes of its institution. In transmitting the queen's letter, the society feels that the answer to that appeal must depend upon the manner in which it is recommended by the parochial clergy. It is to their aid in collecting regular annual subscriptions in their parishes, that the society is chiefly indebted for the great and regular increase in its receipts during the last four years*; and though the demands upon its funds become year by year more pressing, yet they may still be answered in full, if each parish in the country would bear its own share of the burden. Nor is there any ground for the apprehension sometimes expressed, that, by contributing to foreign and distant objects, either the zeal or the subscriptions of the people for home charities will be diminished. A large experience shows the reverse to be the fact. The interest excited for the members of our communion in foreign lands, will be found to form a new bond between the pastor and his flock; it will kindle the love of the people to their church, by showing them that it is not a mere name or abstraction, but a living and spreading communion. It will make them value the privilege of church-membership, and thus check the growth of dissent. The grand object to set before the

* Of these, there are 38 in Upper Canada supported from local resources, and 37 in Nova Scotia by an annual vote of parliament.

* Increase in the society's funds during the last four years:—subscriptions, donations, and collections in 1837, £11,476; 1838, £16,083; 1839, £20,444; 1840, £21,004.

eyes of the people is the evangelization of our immense colonies, and, through them, of the whole world. Every one should be invited to contribute his share to this great work; and it is confidently believed that whatever labour any clergyman may take in the establishment of an

association, and in superintending and directing its machinery, will not only prove a blessing to the ends of the earth, but will also return abundantly into his own parish and his own bosom.

"79, Pall Mall, London, Sept. 1841."

BRITISH COLONIAL DOMINIONS AND BISHOPRICS.

COUNTRY.	Extent in Square Miles.	Population.	Title of Bishopric.	Date of Erec- tion.	Present Bishop.	Date of Conse- cration.
I. Upper Canada.....	100,000	450,000	Toronto *	1839	John Strachan, D.D. .	1839
Lower Canada.....	205,000	650,000	Montreal *	1839	G. J. Mountain, D.D. .	1839
Nova Scotia.....	15,000	170,000	Nova Scotia †	1787	John Inglis, D.D.	1825
Cape Breton	—	—				
Prince Edward's Island..	—	—				
New Brunswick	27,000	160,000				
Newfoundland.....	36,000	74,000	Newfoundland ..	1839	A. G. Spencer, D.D. .	1839
Bermudas.....	—	9,000				
II. Jamaica	15,000	800,000	Jamaica	1824	C. Lipscomb, D.D.	1824
Barbadoes			Barbadoes	1824	{ W. H. Coleridge, } D.D., resigned.	1824
Leeward Islands						
British Guiana		90,000				
III. EAST INDIES:—						
Bengal	1,100,000	100,000,000	Calcutta ‡	1814	D. Wilson, D. D.....	1822
Madras			Madras	1827	G. T. Spencer, D.D. .	1837
Bombay.....			Bombay	1837	T. Carr, D.D.....	1837
IV. Australia and Van Die- men's Land	3,024,000	150,000	Australia.....	1836	W. G. Broughton, D.D.	1836
V. Cape of Good Hope	110,000	150,000	—	—	—	—
VI. New Zealand	—	—	—	—	G. A. Selwyn, D.D. .	—

* The Canadas were formerly one diocese, created in 1793 as the diocese of Quebec.

† The diocese of Nova Scotia included that of Newfoundland till the year 1839.

‡ The diocese of Calcutta included the whole of the East Indies till the year 1837.

NUMBER OF MISSIONARIES PAID BY THE SOCIETY.

COUNTRIES.	1835.	1836.	1837.	1838.	1839.	1840.
I. BRITISH NORTH AMERICA:—						
Upper and Lower Canada	70	72	76	76	77	96
Nova Scotia	32	35	34	32	32	32
New Brunswick.....	27	28	28	29	28	29
Prince Edward's Island	3	3	3	3	3	3
Cape Breton	2	2	2	2	2	2
Newfoundland.....	10	10	10	10	13	18
Bermuda	4	4	4	4	5	5
	148	154	157	156	160	165
II. BRITISH WEST INDIES	27	37	37	38	34	40
III. EAST INDIES:—						
Bengal	20	24	23	23	26	33
Madras						
Bombay						
IV. AUSTRALIA AND VAN DIEMEN'S LAND.....	—	7	7	13	30	34
V. CAPE OF GOOD HOPE	1	1	1	2	2	3
VI. NEW ZEALAND	—	—	—	—	1	1
Total	196	221	225	232	253	295

REGISTER

OF

Ecclesiastical Intelligence.

DECEMBER, 1841.

Preferments.

Dr. O'Brien, fell. of Trin. coll., Dublin—Dean of Cork.

Name.	Parish & County.	Pop.	Pat.	Val. £.	Name.	Parish & County.	Pop.	Pat.	Val. £.
Addison, B....	Bedford chap., London				Lawler, M....	St. Michael's, Tonge			
Baker, F. P....	Litt. Cressingham (R.), Norf.	376	Own petition	*284	Lewis, T. T....	Bridstow (V.), Hereford	596	Bp. of Hereford	*298
Baines, E....	Bluntham c. E. Harth, Hants	684	Bp. of Ely..	*1010	Lloyd, J....	Cerrig-y-druidion (R.), Llanelli	1006	Bp. of St. Asaph	*460
Barker, C. R....	Bladlington (V.), Glouc.	335	D. & C. of Ch. Ch. Oxford	89	Lowe, G....	Up Ottery (V.), Devon	940	D. & C. of Exeter	*293
Barnett, T. S....	Waltham (R.), Linc.	545	Southwell chap.	*331	Lucan, R....	Ballysummahon, Sligo		Bp. of Elphin	
Bertie, Hon. H. W....	Stanford (R.), Worc.	198	Sir T. Waddington, bt.	*200	Mann, W. M....	Thornthwaite (P. C.), Cumberland	211	Vic. of Crosthwaite	80
Blackburne, F. T....	Cannock (P.C.), Staff.	3116	D. & C. of Lichfield	*141	Marriner, J....	Clapham (V.), York	1909	Bp. of Chester	135
Bomford, T....	Woodbridge (P.C.), Suffolk	4789	M. C. J. Beatham, esq.	*439	Marshall, C....	Foghat (R.), Louth		Abp. of Armagh	
Bright, J. H....	Addabston (P.C.), Staff.	601	Dean of Lichfield	100	Maynard, R....	Wormleighton (V.), Warwick	161	Earl Spencer	80
Brown, A....	Cross Stone (P.C.), Halifax, York		Archd. Musgrave		Mills, M....	Knippton (R.) Leic.	322	Duke of Rutland	*261
Browne, T. C....	Darnall (P.C.), Sheffield		Trustees		Paton, A....	Trin. ch., Louth, Linc.		Trustees	
Burnett, J. C....	Berrow (V.), Som.	496	Archd. of Wells	*186	Pitts, T....	St. George, Sowerby (P.C.), Clapton (P.C.), Middlesex		Archd. Musgrave	
Cameron, A....	Honington (V.), Warwick	341	Rev. H. Townsend	81	Powell, —....	Llanyell (R.), Merioneth	2359	Bp. of St. Asaph	*262
Carey, R....	Kilfithmore (R.), Tipperary		Bp. of Cloyne		Price, P....	Llanbedrog (P. C.), Anglesea			
Carwithen, G. W. T....	Frithelstock (P.C.), Devon	660	H. W. Johns, esq.	116	Roberts, W. D....	Coverham St. Mary, Linc.	108	The Queen	*797
Chevase, H....	Ward End (P.C.), Ashton, Birmingham				Satchwell, S....	Savile, Hon. P. Y.	1593	The Queen	*908
Copleston, J. G....	Offwell (R.), Devon	380	Own petition	*347	Shaw, J....	Stoke Pogis (V.), Bucks.	1252	Lord Godolphin	*319
Coryton, G....	St. Mellion, Cornwall	830	J. T. Coryton	*220	Shuckburgh, C. V....	Langford (R.), Essex	273	Miss Wescott	*290
Cotter, J. R....	Donoughmore (Preb.), Cork				Snow, H....	Sherborne c. Windrush (V.), Glouc.	1058	Lord Sherborne	*194
Croesrey, A....	Dunseverick (P.C.), Antrim		Rec. of Ballintoy		Stocker, C. W., D.D....	Draycott-le-Moors (R.), Staff.	539	Univ. of Ox. this turn (8 Jas. I. c. 5).	*453
Davies, D....	Meline (R.), Pemb.	492	Rev. D. Prothero	*160	Thorold, W....	Warkley (R.), Devon	291	J. Gould	200
Davies, J....	St. Nicholas (V.), Leic.	1494	The Queen	85	Turner, R. P....	Satterleigh (R.), Devon	61	Rev. J. Turner	111
Dennys, N....	Trinity, Portsea (P.C.), Hants				Vallance, H....	Churchill (R.), Worc.	117		*167
Drought, A....	Aghaucon (R.), King's county				Vignoles, C. A....	St. John's, London Road, Southwark	439	Dame E. A. Thomas	*280
Edwards, J. D....	St. Peter, Aberdovey, Merioneth				Walpole, T....	Bodiam (V.), Sussex	1042	W. Leveson, Esq.	*595
Ensor, E. S....	Rollsby (R.), Norfolk	717	C. K. Thompson, esq.	*642	Walsh, T. G....	Immanuel ch., Blackburn, Lanc.	561	Vic. of Blackburn	
Ferris, J. B....	St. Luke's, Leeds		Vic. of Tardbig	*180	Watman, P....	Barnley-upon-Don (P.C.)		T. Gresham, esq.	115
Fessey, G. F....	Redditch (P.C.), Worcester				West, A. W....	Ballymore Eustace (V.), Dublin		Abp. of Dublin	
Hall, —....	Charleville (R.), Cork				Wheat, C. C....	Timberland (V.), Linc.	1278	Sir T. Whichcote, bt.	*216
Harden, J. W....	Condover (V.), Salop	1455	E. W. S. Owen, esq.	*258	Wheeler, R. T....	St. John Evang. (P.C.), Blackburn, Lanc.		Vic. of Blackburn	
Heming, S. B....	Caldecote (R.), Warw.	1223	D. Heming, esq.	106	White, J....	Bruton (P.C.), Som.	2223	Sir H. R. Hoare, bt.	*138
Hodgson, G. F....	Churchleach, (R.) Worc.	229	Lord Chanc.	*170	Wightman, C. E. L....	St. Chads (V.), Shrewsbury	7750	Lord Chanc.	360
Holmes, W....	Gallen (R.) King's		Bp. of Meath		Wilkinson, W. G....	Ellerton (P.C.), York	301	Sir C. B. Codrington	110
Holdsworth, T. C....	Morton c. Haccoby	1928	Bp. of Linc.	*280	Williams, St. G. A....	Llanor (V.), Carnarvon	3228	Bp. of Bangor	151
Hutton, C. H....	Seiborne (V.), Hants	924	Magd. coll. Oxford		Williams, T. N....	Llanddeiniolen (R.), Carnarvon		Lord Chanc.	*200
Hutton, J....	Thorpe Arnold (V.), c. Brenting, Leic.	117	Duke of Rutland		Williams, W....	Llanengan (V.), Carnarvon	1016	Bp. of Bangor	*200
Jones, F. I....	Bawdsey (V.), Suff.	454	The Queen		Woolley, H....	Handsworth (P.C.), Birmingham			
Karlake, J. W....	Culmstock (V.), Devon	1519	D. & C. of Exeter	*250					
Kennedy, J....	Benagher, Derry		Bp. of Meath						
Knox, R....	St. Macin's (R.), Clare		Bp. of Limerick						

Preferments—CONTINUED.

Abbott, P., mast. sch., Clitheroe.
Bowstead, J., prob. Lichfield.
Pallis, J., chap. H.M.S. Vincent.
Field, J., chap. Lord Forester.
Gurney, J. H., chap. Lutterworth union.

Lamb, G. F., chap. hon. E. I. Comp.
London, C., even. lect. Kensington, Middx.
Majendie, G. J., prob. Sarum.
Mason, J. H., chanc. St. Patrick's, Dublin
(pat. abp.)

Phillips, T., mora. lect. St. Peter's, Cornhill, London.
Stanley, A. P., chap. bp. of Norwich.
Venables, J., prob. Sarum.
Wood, J. E., canon Worcester.

Clergymen Deceased.

Beresford, right rev. George de la Poer, D.D., lord bp. of Kilmore. He was consecrated bp. of Clonfert in 1801, and translated to Kilmore, 1802.
Best, N., Ball. coll., Oxford, at Brighton, 40.
Colley, A., cur. Wexford.
Ellis, J., rec. Cerrigy-Druidion, Denbigh (pat. bp. of St. Asaph).
Fennel, J., inc. Cross Stone, Todmorden (pat. vic. Halifax).
Geary, H., min. Christ Church, Herne Bay, 28.
Hall, J. E., prob. Exeter, rec. Balsford, Gloucester (pat. Ch. Ch. Oxon), 77.
Hedford, J., Great Sampford, Essex.
Hollams, J., at Maldstone, 52.
Langley, P. L., vic. Ballymore Eustace, Dublin (pat. abp. of Dublin).

Liddiard, T., form. rec. Knockmark, Meath.
Madder, G., prec. Emly (pat. bp.)
Manley, E., at Uffcombe, Devon, 70.
Monro, V., at Malta, 42.
Moore, G., p. c. St. Peter's and St. Margaret, Lincoln (pat. prec. & prob. Linc.); rec. Owmbly (pat. duchy) Lancaster.
Morres, R., prob. Sarum, vic. Bretford, Wilts (pat. d. and c. Sarum).
Neale, J., rec. St. Mary-le-Port, Bristol (pat. duke of Buckingham); vic. Staverston, Glouc. (pat. J. Blagdon, esq.), 88.
Nicoll, T. V. E., rec. Cherrington, Warw. (pat. J. Turner, esq.)
Nott, G. F. N., rec. Harrietsham, Kent (pat. All Souls' coll., Oxon); rec. Wood-

church, Kent (pat. abp. of Canterbury); canon of Winchester, 73.
Sainsbury, H., rec. Beckington, Somerset (pat. family).
Seys, W., vic. Trellech, cur. Penalith, Monmouth (pat. the crown), 67.
Singleton, W., vic. Hanslope, Bucks., 75.
Smith, G., vic. Ottery St. Mary (pat. M. chanc.); rec. Charlton, Devon (pat. M. Ashburton), 78.
Swain, J., chap. earl of Haddington.
Walker, T. W., vic. Bickleigh, Devon (pat. sir R. Lopes, bart.)
Wheeler, W., D.D., chap. R. M. coll. Sandhurst, and rec. Saltfleet, Linc. (pat. Magd. coll., Oxford), 66.

University Intelligence.

CAMBRIDGE.

Oct. 20.—D. T. Ansted, M.A., Jea., and rev. J. Cooper, M.A., Trin., appointed pro-rectors.
Rev. Dr. Hymans, Joh., elected lady Margaret's preacher, *vice* Adams.
Seatonian prize adjudged to rev. T. E. Hankinson, M.A., C. C. C.

Civil Law Classes.—First class—Howes, Trin. H.; Stonestreet, Joh. Second class—Jenner, Caldwell, Trin. M. Third class—Roche, Joh.
Nov. 4.—Rev. G. Archdall, D.D., master of Emm., appointed vice-chancellor.

OXFORD.

St. John's, Nov. 1.—P. Parnell, elected to a law fellowship.
All Souls, Nov. 3.—A. H. Anson, B.A., Ball.; J. H. Wynne, B.A.,

Ch. Ch.; G. E. Murray, B.A., Ch. Ch.; hon. H. Cholmondeley, B.A., stud. of Ch. Ch., elected fellows.

DURHAM.

At a convocation, Oct. 26, rev. C. Whitley, M.A., was admitted proctor; rev. C. Massie, M.A., was nominated a pro-rector. The prof. of divinity was nominated sub-warden. W. L. Wharton, M.A., to be a curator of the observatory; rev. C. Massie, M.A., to be a curator of the library; the lecturer in chemistry, the rev. W. Richardson, M.A. G. T. Fox, esq., and J. Hutchinson, esq., to be curators of the museum.

The rev. H. Stoker, M.A., T. C. Thompson, B.A., and H. W. Hodgson, B.A., elected fellows.

In future at least two fellowships will be filled up every year, until the whole number of twenty-four fellows is completed.

The following admitted to scholarships:—
Van Mildert Foundation—J. S. Robson.

Chapter Foundation—H. Norton and J. Gilby.

BARRINGTON FOUNDATION.

Class Paper.—Class 2. H. F. Dwarria, C. Forster, J. Gilby, 3. H. Horton, T. Hill, J. Hill, R. Lozham, — Muston. 4. W. Haskin, R. J. Shields, G. P. Wilkinson. 5. E. H. G. A. Bacon, W. Gibson, J. Husband, R. N. G. N. Atkinson, F. T. Attree, H. C. Lipcombe, J. W. Mason, J. Robertson.

Prizes.—Second Year.—Classical—Forster; mathematical—none adjudged. First year.—Classical—Dwarria; mathematical—Gilby.

EXAMINATIONS IN CIVIL ENGINEERING.

Class 1. T. Leahy. 2. J. C. I. Bailey, L. Gisborne, C. R. Pulling. 4. R. Jackson, J. Pedder. 5. S. R. W. Barnes.

Prizes.—Second year—Leahy. First year—Pedder.

Proceedings of Societies.

CHURCH MISSIONARY SOCIETY.

City of London Auxiliary.—The first annual meeting of this auxiliary was held at the Egyptian hall, in the Mansion house, on Nov. 2. The right hon. the lord mayor presided, supported by the bishops of London, New Zealand, the bishop elect for Palestine, and a numerous body of the friends of the society, both clerical and lay. The meeting was of a very interesting character,

and very fully attended. We rejoice to find that the bishop of London warmly advocated the claims of the society. The contributions exceeded 200/.

Departure of Missionaries.—Rev. J. U. Graf and Mrs. Graf, rev. H. Rhodes and Mrs. Rhodes, rev. C. T. Frey and Mrs. Frey, rev. C. A. Gollmer and Mrs. Gollmer, Mr. J. Reynolds and Mrs. Reynolds, Sierra Leone; rev. C. P. Farrar and Mrs. Farrar, returning to Bombay; rev. W. C. Dudley, proceeding to New Zealand.

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Walcot.—It is proposed to erect a chapel of ease in this parish, the population of which is about 20,000; and, including the proprietary chapels, only 4,147 persons (and of these not more than 1,940 are provided with free sittings) have the present means of entering a place of religious worship in connection with the church of England; but the proposed addition will accommodate 1,025, 568 of the sittings being free and unappropriated.

Bedminster.—A new church is about to be erected in

this populous parish. The present amount of church room in that densely inhabited parish—its population being nearly 20,000—is only for 2,200 persons, the free sittings being for 1,000; so that at least four-fifths of the lower classes, to whom it is in all cases especially needful to offer the means of frequenting public worship, have hitherto been without the opportunity of assembling themselves together, and joining in the services of the church. A great effort has been made by many to provide an increase of church accommodation; and although

they have many difficulties to contend with, and have not yet been enabled to commence this church, it is hoped that their endeavours will not be disappointed. The new church is to contain 1,900 persons, of whom 676 are to be provided for in free sittings.

DURHAM.

Mr. Marshall, who lately retired from the ministry of the Tolbooth church, Edinburgh, will present himself at the approaching ordination of the bishop, as a candidate for the holy order of deacon. Mr. Marshall has received his title from the rev. canon Gilly, as one of the curates of Norham.

KILMORE.

Funeral of the Bishop.—The remains of this venerable prelate were conveyed to the grave, Oct. 20, and deposited in the episcopal burying-place adjoining the old church of Kilmore. A large concourse of clergy attended the procession, and one feeling of respect and affection towards the memory of the deceased seemed to pervade them all. Whilst his family and relatives mourned the loss of a kind parent and friend, and the poor of his neighbourhood of a generous benefactor, the clergy could not but feel that they had lost a spiritual overseer who had watched over them with a fatherly care, who had always been a faithful and considerate guardian of their interests, and whose demeanour towards them was ever marked by a sincere desire to promote their good. The death of the bp., though long looked for, through advancing years and infirmity, was sudden at the last. He had dined with his family in apparent cheerfulness, and on retiring to rest spent a longer time than usual at his private devotions. He read the 10th chap. of St. John, and made a remark expressive of the comfort which he derived from it, and of his readiness to leave the world whenever it might please the Almighty to call him. Shortly after lying down to rest, the disease under which he had for some time laboured (effusion of water on the chest) attacked him with sudden difficulty of breathing, and, almost before his attendants were aware, he resigned his soul quietly to his Saviour. The funeral was conducted with a simplicity suited to the habits of the deceased, with a solemnity appropriate to the occasion. The burial-service was read by the rev. A. McCreight, rec. of Belturbet, dioc. of Kilmore, and the rev. Mr. Shaw, dioc. of Ardagh. His lordship's demise creates no vacancy on the episcopal bench. He is succeeded by the bishop of Elphin, whose diocese, in consequence of the church temporalities' act, merges into that of Kilmore. Seven of the ten bishoprics suppressed by lord Stanley's bill have now come under the operation of the act. The remaining bishoprics of this class, on which the incumbents survive, are Dromore, Clogher, and Kildare. The late right rev. divine, who was third son of the right hon. John Beresford, second son of the first earl of Tyrone, and brother of the marquis of Waterford, by his first marriage with the daughter of count de Lizondes, was born 10th July, 1765, and was, consequently, in his 77th year. He married a daughter of Mr. Jervis Parker Bushe, by whom he had a family of five children, three of whom survive their venerable parent. The deceased was consecrated bishop of Clonfert in 1801, and in the following year was translated to this see. The bishopric was of the annual value of £2251.

LICHFIELD.

Church Extension Society.—The following is an extract from a letter which has been addressed by the lord bishop of Lichfield to the clergy and laity of his lordship's diocese, in behalf of the above society:—"On my appointment to the see of Lichfield, my early attention has naturally been directed to the plans of my predecessors for the benefit of the diocese; and one of the first things which has engaged my consideration is the state of the diocesan society for building churches. This institution was originally set on foot by bishop Ryder; and two appeals made on its behalf to the diocese—the first by bishop Ryder in 1695, and the last by bishop Butler in 1838—placed at the disposal of the committee the aggregate sum of about 24,000l. This has been expended in giving bounties on local efforts for the purposes contemplated; and the stimulus thus afforded has drawn forth the contributions of well-wishers to religion in the several districts to such an extent as to have provided for the

erection of upwards of forty churches, and for the enlargement of many more, and thereby to have furnished church-room for forty thousand persons, including twenty-three thousand free sittings for the poor. By this effort the funds have been absolutely exhausted, whilst the population is still rapidly increasing; and a work certainly not less than that which has been already accomplished still remains to be done."

LONDON.

The Temple Church.—This ancient building is now undergoing a thorough repair, or, more properly, restoration. The church is a mixture of the Norman and early English styles, and has generally been considered the best of the few round churches in this country. The interior has been completely stripped of all its former ornaments and monuments, of which those of sufficient value, and it is desirable they should be retained, are being brought into a state which will harmonize with the character of the rest of the building. The ceiling of the choir and side-aisles of the church, and particularly of the eastern portion, which is a fine specimen of early English, was originally painted and embellished in ornamental work of a very high character. The effect of this, which can already be partially seen, will be very beautiful and striking. The figures of the old templars will be preserved, as also those in the porch, outside the entrance. The church has already been closed for about a year and a half, and it is expected will take full that time, in addition, before the work is completed.

Colonial Bishops' Consecration.—Oct. 17th, the rev. G. A. Selwyn, D.D., St. John's coll., Camb., was consecrated bishop of New Zealand, in the chapel of Lambeth palace, by the abp. of Canterbury, assisted by the bps. of London, Lincoln, and Barbadoes. The bp. of Barbadoes preached.—The rev. M. S. Alexander was consecrated "Bishop of the united church of England and Ireland in Jerusalem," 7th Nov., by his grace the abp. of Canterbury, in the chapel at Lambeth palace, the bps. of London, Rochester, and New Zealand assisting. The sermon was preached by the rev. A. McCaul, D.D.

OXFORD.

Martyrs' Memorial.—Those of our readers who live at a distance from Oxford, and who take an interest in the completion of the martyrs' memorial, will be gratified to learn that great progress has been made in the works during the last three months, notwithstanding occasional impediments from the unfavourable state of the weather. The cross has been raised to about two-thirds of the height of the first stage or division of the shaft, which forms the base of the niches for the statues; and though much of the detail in the ornamental carvings is of necessity left for the present in a rough state, till the upper portion of the cross is completed, yet sufficient is expressed to give a very good idea of the rich effect which will be produced when the whole is finished. We regret to add, that we understand the sum of 700l. is still wanting in order to meet the engagements of the committee.—*Oxford Herald*.

RIPON.

Cathedral.—During the last few weeks several alterations have been made in this noble edifice, especially at the entrance to the choir. The small ancient pews which were in front of the dean's and sub-dean's stalls have been removed, and the choristers' sittings have been extended so as to admit of an additional number about to be added. Family pews have also been erected for the dean and canon residentiary, with seats for the vergers belonging to each of the dignities. The alterations so far are of a corresponding character, and the carved wood-work, executed by Mr. Wilson, of York, is a specimen of the most beautiful workmanship. The repairs connected with the nave are at present confined to the south transept, all the stones, monuments, &c., in which are already cased up. It is supposed both the south and north transept will have to be unroofed and groined. Other very extensive repairs and improvements, we understand, are also anticipated.—*Hull Times*.

ROCHESTER.

Gravesend.—A public meeting, under the sanction of the archdeacon of Rochester and the clergy of Gravesend and its vicinity, was held on Sept. 22, at the town-hall in aid of the following objects, as carried out by the

rious societies in connection with the church, viz.:—1. Extending education amongst the poor. 2. Promoting Christian knowledge. 3. Building and enlarging churches. 4. Providing additional curates in populous places; and 5. Propagating the gospel in foreign parts. The room was crowded with a most respectable auditory. Wm. Gladstone, esq., in the chair. After the chairman had briefly stated the objects for which the meeting was convened, Addresses were delivered by the archdeacon of Rochester, the rev. Dr. Joynes, rev. Messrs. Stokes, Lonsdale, Kyle, and Stradle.—*Maidstone Journal*.

WORCESTER.

We have heard it stated, but vouch not for the accuracy of the information, that arrangements are pending, under the sanction of the ecclesiastical commissioners, by which the bishop of this diocese will vacate to the dean of Worcester the episcopal palace here, making the palace at Hartlebury the sole seat of the episcopate in future; and that the present residence of the dean, in the College Green, will be taken down, in part of other extensive improvements contemplated in the immediate vicinity of the cathedral. The recent visit to the city of the bishop of Gloucester (one of the ecclesiastical commissioners) was understood to be with the object of personal inspection and inquiry touching the proposed alterations.—*Worcester paper*.

CHURCHES CONSECRATED.

Chesler.—Turton near Bolton, Oct. 2.
Ely.—St. John, Bury St. Edmund's.
Kildare.—Nurney, Sept. 21.
Lichfield.—Creswage, near Shrewsbury.
Llano.—Trinity, Nottingham, Oct. 12.
Ripon.—St. Luke's, Leeds; Hatley Carr; D-walsbury; Anstwick, Clapham, Oct. 13.

Sarum.—Stanton St. Gabriel, Oct. 22; Cheddington, Oct. 2.
Marshwood, Oct. 22.
Worcester.—St. Peter's, Hartnall, Coventry; Rugby; Waron.

FOUNDATIONS LAID.

Chesler.—Stratford, near Manchester, Sept. 30, by lady Trafford;
Barnston, Great Budworth, Oct. 25.
Dublin.—Finglas, Oct. 8, by abp.
Ripon.—Burley in Wharfedale, Oct. 19.
Winchester.—St. George the Martyr, Southwark, Oct. 24, by R. Kemble, esq., M.P.

CHURCHES PROPOSED TO BE ERECTED.

Bath and Wells.—Keston; St. Cuthbert, Wells; Naikes; B-minster; Walcot.
Norwich.—Stowupland.
Hereford.—St. Martins.
Rochester.—Tonbridge.

Tributes of respect have recently been presented to the following:—

Bp. of New Zealand, from masters of Eton coll., books.
J. Barton, late cur. of Hambledon, Hants, plate and purv.
C. E. Carles, assistant minister of St. Mary's, Warwick, plate.
T. Fisher, late cur. of Peckmarsh, Essex.
Greaves, H. A., p. c. of Stonehouse, from ladies of dist. vis. soc.
W. Kerr Hamilton, vic. St. Peter's in the East, Oxford.
J. Haseall, inc. John the Baptist, Toxteth Park, Liverpool, robes.
J. Hatchard, vic. Plymouth, plate.
H. F. Hill, inc. Lyu church, Stourbridge.
W. J. Hutching, Brunswick chap., Up. Berkeley-street.
C. T. James, chap. railroad labourers, Chelmsford.
T. James, late cur. East Anstey and Mollands, Devon.
T. W. Jones, cur. St. Chad's, Shrewsbury.
H. E. Maseie, cur. Barbury, Salop, plate.
J. T. Matthews, mast. Shifnal gram. sch., plate.
M. Seaman, rec. St. James's, Colchester, book.
J. B. Stuart, late inc. St. James, Nottingham.
C. A. N. Thomas, rec. St. Columb., Cornwall, plate.
T. Walpole, Ewatham, Norfolk.
D. N. Walton, Handsworth, plate and book.
W. D. Willis, prob. Wells.
J. A. Wilson, late cur. Childwall, Lanc.

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

Rev. F. B. Ramsay, minister of St. John Evangelist, Edinburgh, appointed dean of the diocese, vice bp. Terrott. T. G. S. Suther, appointed minister St. George's, York Place, Edinburgh, vice R. Q. Shannon.

GLASGOW.

The degree of D.C.L., conferred on bp. Russell by decree of the convocation of the university of Oxford, is at once highly complimentary to the bishop, to the diocese over which he presides, and to the episcopal church at large. Referring to this, the "Edinburgh Advertiser" makes the following remark:—"This diploma, we believe, is the first of the kind that has been conferred upon any Scotsman since the revolution. Dr. Chalmers, Dr. Beattie, and others have obtained English degrees, but in their case they were merely honorary, and conferred no power. In the present instance the diploma degree conferred on the learned and right rev. bishop of Glas-

gow, gives him a seat in the convocation, and a vote in all university business." This is quite true. The cases however, are not parallel. Dr. Chalmers could not have been admitted a D.C.L. by decree of convocation; he could not have become a member of the university of Oxford without subscription to the thirty-nine articles, which conscientiously of course he could not do. The matter of subscription of course, with reference to bp. Russell, admitted of no difficulty. It conferred on him the second highest honour which his circumstances allowed, D.C.L. by diploma, admitting him as a member of the university, which he fully deserved. D.D. by diploma is the highest.—ED.

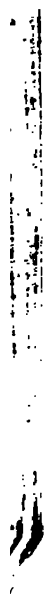
ABERDEEN.

Increase of Chapels.—At the Nov. meeting of the Society for Promoting Christian Knowledge, votes of money were granted towards the erection of chapels at Cruden, Cummiston, Inverary.

TO CORRESPONDENTS.

The Editors must again state, that no attention whatever can be paid to anonymous contributions. Since the publication of the November part, more than twenty papers, in prose and verse, have been committed to the flames unread, simply because anonymous. The editors urge attention to this notice. Correspondents are also requested to send articles to the Editors, advertisements to the Publisher. The greatest inconvenience is occasioned when this simple rule is not adhered to. Some kind friends, however, occasionally diversify the subject by transmitting their compositions to the printer! The binder's name is not on the cover, else he doubtless would have a turn.

We have received £1 from John MacIver, for case mentioned in following advertisement:—"To the Friends of the Widow and Fatherless.—Sad Reverse of Fortune.—The widow of a clergyman, a D.D., of the established church, was left nine years ago with a family of ten children quite unprovided for (some still partly dependent on her); since then a series of severe misfortunes has reduced her from a state of affluence to one of extreme poverty. Afflicted with a dreadful asthma, inhabiting one miserable attic, in which she is struggling to obtain a precarious livelihood by her needle, she is often reduced to the extremity of distress; but she humbly trusts that that Power which has afflicted and deprived her of one friend will, in her hour of adversity, raise her up others, by whose united contributions she may be enabled to establish a small school in the country, and palliate the severity of her sad reverse. Messrs. Nisbet and Co., Barnard-street, Oxford-street, and Mr. Burns, 17, Portman-street, Portman-square, booksellers, have kindly consented to receive contributions also the widow, 125, Jermyn-street, Haymarket."



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